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# THE ANABASIS OF XENOPHON

EDITED WITH INTRODUCTION  
AND COMMENTARY

BY

AUGUSTUS TABER MURRAY, PH. D.

Professor of Greek in the  
Leland Stanford Junior University

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## PREFACE

This edition of the *Anabasis* was undertaken with no other end in view than the production of a book which might prove interesting and helpful to the student of Greek in the early stages of his study, and a useful manual for the teacher. The text given follows Gemoll more closely than any other editor, but by no means all of his readings have been accepted. In general no real revision of the text has been undertaken. A very few excisions have been made, but for the most part square brackets have been used to designate words or phrases of doubtful authenticity. In passages in which the true reading is uncertain the needs of those for whom the book is intended have naturally led the editor to give a readable text.

The text of the entire *Anabasis* (seven books), is given, although the commentary covers only the four books commonly read. The interesting narrative of the later books is therefore available for sight translation, and the vocabulary has been made to cover all seven books, not the first four merely.

The vocabulary itself is condensed, and is meant to supply only what the student of Xenophon needs and can use. This is particularly true in the matter of etymologies, where a scientific treatment seems quite beyond the reach of the average student of Xenophon, and it is true also in the matter of verb forms.

Military matters occupy much less space in Introduction and Commentary than is the case in many editions, although enough information is given to enable the student to understand Xenophon's narrative; and as regards the grammatical element, which may seem to have been unduly emphasized, the editor has been guided by the desire to meet the needs both of those who teach syntax from the grammars, and of those who, like himself, prefer to teach it by illustration.

Hence references to the standard grammars are given (G for Goodwin, H for Hadley-Allen, B for Babbitt), while at the same time much syntactical information is included in the Commentary itself. Cross-references naturally abound, and these have been repeatedly checked off to ensure accuracy. References to the text are to chapter and line, unless the section mark (§) is given. In the Vocabulary, however, references are uniformly to sections.

The author has endeavored not to allow the stress laid upon grammar to prevent the student from feeling the charm of the story, or from becoming interested in Xenophon as writer and as man

A. T. MURRAY.

Chappaqua, New York.

October, 1913.

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# INTRODUCTION

## I

### XENOPHON, HIS LIFE, CHARACTER, AND WRITINGS

1. DATE OF XENOPHON'S BIRTH.—Xenophon, the author of the *Anabasis*, was an Athenian, the son of Gryllus and Diodōra. His birthplace was the deme Erchia, on the eastern slopes of the Hymettus range, some twelve miles from Athens. As to the date of his birth there has been much dispute, but it seems most probable that he was born about 431 B. C., the year in which the Peloponnesian war broke out. Certainly he makes it clear that at the time of Cyrus' expedition he was a young man, possibly, though hardly probably, under thirty (see *Anabasis* III, 1, §§ 14 and 25; III, 2, § 37.) The older view, accepting as authentic the story told in Diog. Lært. II, 22 (cf. Strabo p. 403), to the effect that Socrates bore the wounded Xenophon from the field of Delium (B. C. 424), places his birth about B. C. 444. This story is however all but certainly an echo of that told by Alcibiades in Plato's *Symposium* (220 de; Plut. *Alc.* 7) of his being saved by Socrates at Potidaea (B. C. 432), and lacks all credibility.

2. BOYHOOD AND TRAINING.—Of Xenophon's boyhood and youth no record has come down to us, but certain things may safely be assumed. His fondness for out-of-door sports is attested by the fact that among his writings are tracts on horsemanship and on hunting, and this fondness dates presumably from his boyhood. He must also be assumed to have had the training in music, letters, and gymnastics, which a well-to-do Athenian, such as Gryllus undoubtedly was, would naturally give his son; and it must be remembered not only that the Athens of Xenophon's boyhood days was the mistress of an empire, and a city of wealth and power, but that the

crowning manifestations of the Attic spirit in Art and Literature would be among the most potent formative influences surrounding his early years. Moreover it was a time when his country was at war, and by the time Xenophon had reached his eighteenth year the Spartans had occupied Decelēa, in Attic territory, and Xenophon must have been among those who served in arms against the invaders. To these facts we must add that Xenophon was a man of deeply religious nature, and we note further that service in arms and in the popular assembly must have done much to develop in him that versatility which enabled him later on to deal so ably with the most baffling and disheartening situations.

3. FRIENDSHIP WITH SOCRATES.—As a boy, or at least as a very young man, Xenophon became a pupil of Socrates, and was profoundly influenced by the unique personality of the great teacher. Diogenes Laertius tells a pretty story of the boy's first meeting with the philosopher. Socrates, he says, met Xenophon, a comely and modest boy, in a narrow way, and, holding his staff so as to block the boy's passage, asked him where provisions could be bought. On the boy's answering the question, he asked again: "And where are men made noble and good (καλοὶ καγαθοί)?" To this Xenophon could give no answer; and Socrates continued, "Follow me, then, and learn."

Whether this story be truth or fiction, it is certain that Xenophon was for years a follower of Socrates, and conceived for the homely and unpopular philosopher a deep and abiding affection, to which his *Memorabilia* bears abundant witness.

4. JOINS THE EXPEDITION OF CYRUS.—In the *Anabasis* III, 1, Xenophon tells us how he came to join the expedition of Cyrus, which the *Anabasis* has made famous. In the spring of 401, having seen the downfall of Athens after a protracted struggle, marked not only by disasters to her arms, but by greed and party-strife within her walls, Xenophon was invited by a friend, Proxenus of Boeotia, to join an expedition under the young Persian prince, Cyrus. Various motives

may have prompted him to accept the invitation, love of adventure, ambition (for the wealth and munificence of Cyrus were well known), and, it may be, a feeling of discontent with conditions at Athens. He tells us, however, that he asked the advice of Socrates, who bade him consult the oracle at Delphi. This Xenophon did, but, having already decided to go, merely asked the oracle to what gods he should sacrifice, in order to ensure success in his project. Having followed the oracle's instructions in this regard, he set sail, and joined Proxenus in Sardis. The latter introduced him to Cyrus, and Xenophon joined the expedition unofficially, as it were, and without rank in the army.

5. PROMINENCE DURING THE RETREAT.—We hear practically nothing of him during the upward march from Sardis to Babylonia, but after the treacherous seizure of the Greek generals, when the plight of the army seemed desperate, Xenophon comes to the front with remarkable courage, wisdom, and military skill, and becomes the real leader of the retreat. This remains true even if we accept the view that he has so shaped the narrative as to bring himself into undue prominence and to thrust others into the background (see below, § 13). With all allowances, we must still recognize his courage, his resourcefulness, and his devotion to the common good.

6. FRIENDSHIP WITH AGESILĀUS.—Xenophon's story of the Ten Thousand closes with his handing over the remnant of the army to the Spartan general Thibron in Asia Minor in the spring of 399, and we have no sure knowledge of his own movements during the years immediately following. He may have remained in Asia and taken part in Thibron's campaign against Tissaphernes, or he may have revisited Greece; but three years later we find him in the service of Agesilāus, king of Sparta, who was continuing the war against Persia. Between Agesilāus and Xenophon a strong friendship grew up, and a laudatory sketch of the king appears among Xenophon's writings.

When Agesilāus returned through Thrace and Macedonia,

Xenophon accompanied him, and must therefore have been present at the battle of Coronēa in 394. Whether or not he actually fought against his countrymen, who were arrayed on the side of the Thebans against the Spartans, cannot be positively stated; but in any case the bonds connecting him with Athens were by this time weak, if they had not already been severed. He had left Athens seven years before, seeking, possibly, to escape from a situation, which may well have seemed helpless and hopeless; he had lived for years with Asiatic and Peloponnesian Greeks; he had made an important campaign which had conclusively shown the weakness of Persia, the ancestral foe of Hellas, and he had doubtless been fired with a vision of a larger patriotism which cherished pan-Hellenic ideals, and looked forward to the conquest of Persia by Greek armies; in which case Sparta would be the natural leader.

7. BANISHMENT FROM ATHENS.—Be all this as it may, Xenophon at some time (between 400 and 394) and for some cause was banished from Athens, whether because of his participation in the expedition of Cyrus (we recall the warning given him by Socrates, *Anabasis* III, 1, § 5), or because of his close association with Sparta; or yet again because of his presence in the enemy's lines at Coronēa. Sparta gave the expatriated man a welcome, and at Sparta he dwelt for some time with his wife, Philesia, whom he had wedded while in Asia, and his two sons. These sons, therefore, grew up under Spartan, not Athenian, training.

8. RESIDENCE AT SCILLUS.—A few years later Xenophon was presented by the Spartans with an estate at Scillus, near Olympia, and there he lived for years, busied with his writing, and with the out-of-door exercises, the love of which never left him. Of his life at Scillus he gives us a glimpse in *Anabasis* V, 3, §§ 7-13.

9. REMOVAL FROM SCILLUS.—After some sixteen or seventeen years of this quiet life, the defeat of the Spartans at Leuctra (371) led to the recovery by the Elēans of the lands taken from them by the Spartans, and Xenophon was driven

out of Scillus. He appears then to have removed to Corinth, and to have made this city his home until his death, although the decree of banishment against him was revoked at Athens. Just when this action was taken we cannot say, but one of his sons was killed while fighting on the Athenian side at the battle of Mantinēa (362).

10. DEATH.—The date of Xenophon's death cannot be given with certainty, but he lived to a great age, if we may trust tradition, and in any case his death must be put later than 359 (357 ?), the date of the assassination of Alexander of Pherae, to which event he refers in *Hellenica*, VI, 4, § 35ff.

11. PERSONAL TRAITS.—Xenophon's works, while not professedly autobiographical, are full of passages which throw a flood of light upon his own character. Certain points may be noted here in brief. He was at once something of a philosophical theorist and a man of action; or perhaps it is nearer the truth to say that he became through circumstances a man of action. Yet even so his native capacity and alertness reveal themselves. In the face of the most disheartening circumstances he never loses hope, and however baffling the problems before him his resourcefulness is boundless. He is careless of tradition and of theory in the varying situations of the retreat, but is quick to see what the situation calls for, and to act accordingly. Hence his military genius has been rated high, and the *Anabasis* abounds in illustrations of his tactical skill.\*

Again he was ambitious and eager to win a name for himself. To this motive more than to any other we may perhaps ascribe his action in joining the expedition of Cyrus. and in the later books of the *Anabasis* many passages occur in which this side of his nature is, perhaps unconsciously, revealed; see the passages bearing upon his cherished idea of founding a colony (*e. g.* V, 6, §§ 15ff.), that expressing

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\* See the interesting remark of Cicero (*Ep. ad Q. Fratrem*, 1, 1, 8, 23), "Quos quidem libros (*i. e.* the *Cyropaedia*) non sine causa noster ille Africanus de manibus ponere non solebat: nullum est enim praetermissum in his officium diligentis et moderati imperii."



his satisfaction when the supreme command was offered him (VI, 1, § 20), and others.

Furthermore, although he spent years in active campaigning and must have been brought into contact with all the barbarities of warfare, his own instincts are genuinely humane and philanthropic. His kindly treatment of the village chief (IV, 5, §§ 28ff.) was based rather on humanity than on policy merely, and this same trait of his nature is revealed by his comment on the scene following upon the capture of the Taochian stronghold, *ἐνταῦθα δὲ δεινὸν ἦν θέαμα* (IV, 7, § 12).

Perhaps the most striking character of Xenophon was, however, his simple, childlike trust in the gods. This is constantly brought out in his narrative. He consults the oracle before he sets out, when invited by Proxenus to join Cyrus (III, 1, §§ 5ff.); he recalls the omen of the eagle which appeared to him when he left Ephesus on his way to Sardis (VI, 1, § 23); it was through a dream, sent, as he devoutly believed, by the gods, that he was led to action on the memorable night following the seizure of the generals (III, 1, §§ 11ff.); it was a dream again that pointed the way to a successful solution of their problems when the Centrîtes blocked their passage (IV, 3, § 8); and when the supreme command was offered to Xenophon, tempting as the offer was, he declined it because religious grounds deterred him from accepting (VI, 1, §§ 19ff.). It was doubtless from his reliance upon the gods and from his long experience in campaigning that he derived the stoic fortitude illustrated in a story told by Diogenes Laertius. According to this, Xenophon was engaged in offering sacrifice when the news of his son's death at Mantinëa (see § 9) was brought to him. On hearing the words, "Your son has fallen," he is said to have removed the chaplet from his brow, but when the messenger added, "Nobly," he replaced it, merely uttering the words, "I knew that my son was mortal."

In connection with these traits of character it is interesting to note the moral tone of the narrative. Reference need be made only to the stress laid upon the solemnity of the com-

paet with Ariæus, which so strikingly enhances our sense of moral indignation at the Persian's subsequent treachery (II, 2, §§ 8f.), and to Cleānor's vehement arraignment of both Ariæus and Tissaphernes as godless breakers of faith (II, 5, § 39), a passage with which one inevitably contrasts the praise meted out to Cyrus in this regard (I, 9, § 7).

Lack of patriotism toward his native state is often made a reproach to Xenophon, who is sometimes spoken of as little better than an out-and-out traitor; but a larger view sees in this an evidence that what we may call pan-Hellenic patriotism, which in the case of Xenophon was a natural outgrowth from the circumstances of his life, became a larger thing than devotion to a single state, even though that state were Athens (cf. § 6). In this, as in his vision of a Hellenic conquest of Asia, he is the precursor of Alexander and his age.

Of Xenophon's honesty as an historian something is said in § 13.

12. XENOPHON AS A MAN OF LETTERS.—Xenophon was a productive writer, and the versatility of his genius is evidenced by the variety of subjects treated in his works. During the quiet of the years spent at Scillus (§ 8) we may well believe that his time was largely spent in writing, and a list of his works, compiled in antiquity, numbers forty books. With this our extant collection, if regard be had to its natural subdivisions, fairly well coincides, so that apparently all of the works ascribed to Xenophon have come down to us.

The list includes the following works :

1. Ἑλληνικά: a continuation of the history of Thucydides in seven books.
2. Κύρον ἀνάβασις: the present work; see the next section.
3. Κύρον παιδεία: a work in eight books, professedly an account of the training and career of Cyrus the Great, the founder of the Persian Empire, but really not so much a history as an historical romance, giving a sketch of an ideal ruler and of the writer's own political views.

4. Ἀγεσίλαος: a eulogistic sketch of the Spartan king, under whom Xenophon served in Asia Minor, and with whom he contracted a warm friendship.
5. Ἀπομνημονεῖματα Σωκράτους: a collection in four books of the sayings of Socrates and of anecdotes regarding him, constituting a defence of the writer's beloved master and of his teachings regarded from their practical, rather than from their philosophical side.
6. Ἀπολογία Σωκράτους πρὸς τοὺς δικαστάς: a treatise, similar in scope to Plato's *Apology*, but of very dubious authenticity.
7. Συμπόσιον: a description of a symposium (drinking-party), with its accompaniment of music, dance, and philosophic discussion.
8. Οἰκονομικός: a Socratic dialogue, giving the author's views on the proper management of the household and farm.
9. Ἱέρων ἢ τυραννικός: a tract, contrasting the life of the tyrant with that of the private citizen.
10. Λακεδαιμονίων πολιτεία: an essay on the Spartan constitution, possibly spurious.
11. Ἀθηναίων πολιτεία: an essay on the Athenian constitution, certainly not by Xenophon.
12. Πόροι ἢ περὶ προσόδων: a tract on the Athenian revenues.
13. Κυνηγετικός: an interesting treatise on hunting and on the rearing of hunting dogs.
14. Περὶ ἵππικῆς: a tract on the choosing and the care of horses.
15. Ἱππαρχικός: a tract on the duties of a cavalry commander.

13. THE *Anabasis*, ITS PUBLICATION AND ITS CREDIBILITY. The *Anabasis* is full of a high interest, not only because of the stirring and important events which it describes, and of the author's skill as a narrator, but also because of the fact that the prominent part played by Xenophon in these events gives to the book the added charm of a personal narrative.

The title of the book, strictly speaking, fits only the first seven chapters of the first book, in which Cyrus' preparation for his upward march (*ἀνάβασις*) and the march itself are

described. The bulk of the work is devoted to the narrative of the wonderful achievement of the Greek army in extricating itself from the perils menacing it after the death of Cyrus, and in particular after the seizure of its leaders. In this Xenophon played an important part, and the view has been held that the *Anabasis* was written by him for the purpose of glorifying himself, and that he distorts the true story of the events described in order to make himself more prominent. (See e.g. Gomperz, *Greek Thinkers*, II, 120ff., English Translation).

The fact that the *Anabasis* was published anonymously or under a pseudonym has been thought to lend support to this view, as though Xenophon felt that the portrait he draws of himself would be discredited if it were known to come from his own hand.

It is certainly true that in *Hellenica* III, 1, 2, Xenophon refers to the story of Cyrus' expedition as having been written by Themistogenes of Syracuse. Now of an historian of that name nothing whatever is known, and it is generally believed that Xenophon is here referring to his own work. Further, an *Anabasis* by Sophænetus of Stymphālus, one of Cyrus' Greek generals, often mentioned in the *Anabasis*, is four times cited by the geographer Stephanus of Byzantium, and it has been thought that Xenophon may have written his own work in order to represent himself in a more flattering light than Sophænetus had done. Again, the historians Ephorus and Ctesias, from whom Diodōrus draws his account of the events narrated in the *Anabasis*, seem to have made little of Xenophon. Lastly, Xenophon besides using the third person throughout his work, speaks now and then as though his information had come to him at second hand (see e. g. I, 8, § 18; II, 1, § 14, with the note; and V, 4, § 34), which cannot have been the case if he were really as prominent in the retreat as he makes himself out to have been.

These are matters in which unity of opinion is hardly to be looked for. It should be said, however, that, if they predispose one to take an unfavorable view of Xenophon, it is

none the less true that his work does not lack counter evidences of fairness of mind even when the matters reported do not tend to represent him in a particularly favorable light. For example, he attributes to himself the suggestion that the hollow square should be adopted as the formation in beginning the retreat (III, 2, § 36); yet he frankly states that they found the formation a bad one, which had to be altered (III, 4, § 19). It is noteworthy, too, that the ingenious plan for meeting the difficulties due to this formation is attributed to "the generals," not to Xenophon himself (III, 4, § 21). So, too, he tells us frankly that his inability properly to deal with the problems of guarding the rear called down upon him the censure of Chirisophus and the older generals (III, 3, § 11). The whole portrayal of the relations between Chirisophus and Xenophon seems marked by a spirit of fair-mindedness. The writer takes pains to mention their friendly coöperation (IV, 2, § 26), his own deference to Chirisophus, as a Lacedaemonian (III, 2, § 37), their playful banter (IV, 6, §§ 14ff.), their single misunderstanding (IV, 6, § 3). It is of interest, too, to note that the writer is at pains to account for Chirisophus' absence at the time of the seizure of the generals (II, 5, § 37), and that in III, 3, § 27, it is Chirisophus who takes Clearchus' place as virtual commander in chief, and speaks for the whole body in the colloquy with Mithradates. We may also refer to the words of praise meted out to subordinates, to the group of brave Arcadian captains whose rivalry in valor adds so much to the interest of the account of the assault on the Taochian fort (IV, 7, §§ 8ff.; see especially § 12); to Episthenes, who with his peltasts bore the brunt of Tissaphernes' charge (I, 10, § 7); and to the scout Democrates (IV, 4, § 15). Contrast, too, the comment upon Polycrates' faithfulness in the matter of procuring ships with the judgment passed upon the renegade Dexippus (V, 1, § 15f.). Again it is plain that Xenophon's sympathies were wholly with Clearchus in his rivalry with Menon; but at the same time he tells us that Clearchus, too, wished to win for himself the supreme command, and to brush aside all rivals



(II, 5, § 29), and despite appearances he abstains from accusing Menon of treachery (II, 6, § 28).

We may surely see frankness again in the writer's statements regarding his own ambitions, his desire to found a colony, and his gratification when the supreme command was offered to him; and his bearing in the vexatious situations brought about by the greed, jealousy, and bad faith of those with whom he was brought into contact must provoke our admiration. His defence, when with the other generals he was put on trial (V, 8, §§ 1ff.), and his speech before the Spartan ambassadors, when the disaffected were clamoring for his death (VII, 6, §§ 11ff.), deserve careful reading. Certain is it that there is nowhere the slightest evidence that he ever sought to use his position for private advantage at the expense of the interests of the whole army. After all the opportunities for gain-getting which fortune had put in his way, he tells us that he was compelled to sell his horse on reaching Lampsacus in order to secure funds for his journey. This of itself goes far to justify the estimate put upon Xenophon by Seuthes, τὰ μὲν ἄλλα οὐ κακός, φιλοστρατιώτης δέ.

For some remarks upon the style of the *Anabasis* see § 39.

## II

### PERSIA TO THE TIME OF CYRUS THE YOUNGER

14. THE PERSIAN EMPIRE; CYRUS THE GREAT.—The Persian Empire was founded in the sixth century B. C. by Cyrus the Great (died 529 B. C.). From earliest times the fertile region watered by the Tigris and the Euphrates has been the seat of great empires, Chaldaeans, Assyrians, Babylonians, Medes, and Persians succeeding one another. At the time of the accession of Cyrus to the throne the Persians were subject to the Medes, while in the west lay the great kingdom of Lydia, and to the south that of Babylon. Under Cyrus the Persians, a tribe of hardy mountaineers, were freed from

Median control, and began an irresistible series of conquests. The Lydian monarchy was overthrown and its capital, Sardis, taken in 546. By this the domain of Persia was extended to the coasts of Asia Minor, and the Greek cities dotting these coasts fell under its sway. In 538 Babylon was overthrown. Thus the empire founded by the great monarch extended over virtually all the region from the Ægæan to the Indus and from the Caspian Sea to the Persian Gulf. Within this vast area there were naturally many peoples whose subjugation was incomplete. Even in Xenophon's day the Cilicians were governed by their own rulers (*Anabasis*, I, 2, § 12), and the Pisidians (I, 1, § 11; I, 2, § 1; II, 5, § 13; III, 2, § 23), the Mysians (II, 5, § 13; III, 2, § 23), and the Lycaonians (III, 2, § 23) were at least rebellious, while the Cardūchi were practically independent.

Of Cyrus the Great, Xenophon has given a sketch, idealized and lacking in historic accuracy, in the *Cyropædîa*.

15. CAMBÛSES.—Cyrus was succeeded by his son, CambÛses (529-522), who extended his father's conquests by campaigns against Phœnicia, Egypt, and Libya. By the conquest of Phœnicia Persia became a maritime, as well as an inland power. CambÛses, on departing for Egypt, had murdered his younger brother, Bardiya (Bardes), or Smerdis, as the Greeks called him. Cambyses was of a jealous temperament, and was subject to fits of ungovernable passion. He was therefore both hated and feared by his subjects, while Bardiya was beloved. While CambÛses was absent on his campaign against Egypt, a Magian proclaimed himself Bardiya, whom he happened to resemble in appearance, and seized the throne. On hearing of this CambÛses, it appears, took his own life, although traditions differ. The false Bardiya, on his part, after a rule of only seven months, was assassinated by a band of conspirators led by DariÛs, son of Hystaspes, a Persian noble of a younger branch of the royal house (Achaemenidae), who thereupon became king.

16. DARIÛS THE GREAT.—DariÛs (521-485) during the first six years of his reign had to contend against opposition from

those who denied his right to rule, and to face rebellion in many parts of the empire, but by his energy, courage, and resourcefulness he finally triumphed over all his foes and established himself securely on the throne. He also extended the bounds of the empire by further conquests, and set himself to the colossal task of organizing and unifying his vast domain, which, it is estimated, included possibly as many as eighty millions of inhabitants, differing widely from one another in civilization, in government, in language, and in all the habits of life.

17. ORGANIZATION OF THE EMPIRE.—Darius divided the empire into twenty-three satrapies, or provinces, each governed by a viceroy (satrap) appointed by the king and subject to removal at his will. Save for this fact the satraps were largely independent. They maintained their own courts, with palaces and game preserves (*παράδεισοι*), and lived in regal state. They had supreme authority in all civil matters, levied and collected taxes, and controlled the local military forces, though the imperial troops and garrisons were under command of officers appointed by the king and responsible to him. Even these, however, were dependent upon the satrap for pay for their troops; but they formed a substantial check upon the satraps, and kept them from assuming real as well as virtual independence. So did likewise the royal secretary sent down to each province. This officer was the king's agent, and served as an independent channel through which the king could inform himself of what was going on. Moreover, inspectors (I, 1, § 5) were from time to time sent out by the king to the different provinces. Despite these checks upon their power, however, the satraps had by the time of Xenophon become practically independent sovereigns, and the king cared little about their doings, provided the tribute was regularly sent to him (I, 1, § 8). It was in this matter of collecting tribute that the system organized by Darius proved most successful. The tribute was paid in kind (IV, 5, § 24), and was levied upon all the subjects of the empire except the Persians. The total revenue must have been enormous.

Another means of solidifying the empire was the maintenance of royal roads connecting the provinces with the capital, and the establishment along these of stations where couriers with relays of horses were posted. By this means it was possible to despatch messengers to or from the capital with surprising speed. These roads must not be assumed to have been anything like the great military roads of the Romans, yet by facilitating rapid communication they did much to unify the empire. The most famous of these roads, following probably an old trade route, ran from Nineveh to Susa and thence westward to Ephesus. On his upward march Cyrus availed himself of this royal road for a part of the distance.

Lastly it should be stated that Darius sought to introduce a uniform system of gold and silver coinage, although from the nature of the case this attempt could not be wholly successful. The standard gold coin was, or came to be, called by the king's name, the daric (I, 1, § 9).

18. GREECE AND PERSIA.—A glance at the map shows how closely connected Greece and Asia Minor are, and how from the earliest times the intervening islands must have tended to promote intercourse. It was therefore but natural that, as successive migrations from the north into the Greek peninsula forced the already existing population to seek new homes, homes should be found first of all on the islands and on the neighboring coasts of Asia Minor. Thus the coasts of Asia Minor became studded with Greek cities, some of which, like Ephesus and Miletus, became rich and powerful. These cities during the seventh and sixth centuries before Christ were marked by a far more highly developed culture and civilization than were the cities of European Greece. These Ionian cities (for having been colonized by Ionians the district was called Ionia) fell under the sway of Lydia in the days of Lydian greatness, and when the empire of Croesus fell before the advance of Persia (§ 14) they, too, became subject to Persia.

19. THE IONIC REVOLT.—In 499 B. C. the Ionian cities

under the leadership of Aristagoras of Milētus expelled the tyrants whom the power of Persia had imposed upon them, and resolved to free themselves from Persian rule. Aristagoras went to Greece to seek help. He failed utterly at Sparta, but Athens and the little town of Eretria on the island of Euboea sent ships and men. Thanks to this assistance the Ionians were able to capture and burn Sardis, the capital of Lydia; but their success was short-lived. The Greeks were not united, nor was their leader a man of spirit. Milētus fell after a siege, and the revolt was crushed.

20. THE PERSIAN EXPEDITIONS AGAINST GREECE.—After the suppression of the revolt and the reorganization of Ionia, Darius in 492 sent forth an army and a fleet with the double purpose of re-establishing Persian supremacy in Thrace and Macedonia, and of proceeding against Greece in order to punish the states which had dared to take part in the war against the Great King. The first project was successfully carried out, though with heavy losses, but the fleet was wrecked in attempting to round the promontory of Athos, and the expedition against Greece was given up.

Darius, however, was not minded to allow Athens and Eretria to escape. In the picturesque story of Herodotus we are told that he commanded one of his slaves to say daily as dinner was served before him, "Master, remember the Athenians." Hence, two years later the second expedition was despatched. Eretria fell, but Athens was saved by the genius of Miltiades and the valor of her citizens and those of Plataea in the memorable battle of Marathon (490). Nothing daunted, Darius began preparations for a third expedition, but died before they were completed.

He was succeeded by his son Xerxes (485-465), who after a delay caused by the necessity of subjugating Egypt, which had revolted, led a vast host by land and sea against Greece. After he had triumphantly passed through Thrace, Macedonia, and Thessaly, and, aided by treachery, had forced the pass at Thermopylae, his fleet was crushed in the battle of Salamis (480), and the next year his army was defeated at



Plataea. Thus ended Persian attempts to subjugate European Greece, and Europe was not again to be menaced by an Oriental invasion for a full thousand years.

21. THE DECLINE OF PERSIA.—After this check put upon its career of conquest Persia rapidly declined. The very vastness of its power and wealth gave rise to luxury and decay. The court was maintained with great magnificence, but owing to the fact that it was made up of jealous and self-seeking men and women—slaves, eunuchs, and concubines, with hosts of greedy hangers-on—intrigue and strife abounded, and led only too often to the darkest crimes. Xerxes was murdered in 465 and was succeeded by his son, Artaxerxes I (Longimānus), who reigned until 425. He was followed by his son, Xerxes II., who after a reign of less than two months was murdered by his half-brother, Sogdianus, who in his turn suffered a like fate at the hands of his brother, Dārīus, who seized the throne for himself.

22. DĀRĪUS II.—Dārīus II, called Nothus (bastard), since he was the son of one of the royal concubines, was the father of Cyrus and Artaxerxes, with whose quarrel we have to do in the *Anabasis*. He married his half-sister (some authorities say his aunt), Parysatis, a woman of a strong and unscrupulous nature, whose influence at court became paramount. The reign of Dārīus was marked by a series of insurrections and disorders in various parts of the empire, notably by the revolt of Egypt, which threw off Persian rule and maintained its independence, and by renewed activity on the part of the satraps of the western provinces in dealing with the Greek states (§ 26). These satraps were able and energetic men, Pharnabazus, who governed the northern provinces, and Tissaphernes, who was satrap of Caria on the south, though his dominion embraced Lydia as well. To these must be added Cyrus (§ 24), who was to become a dominant figure.

23. TISSAPHERNES.—Tissaphernes, as the story of the *Anabasis* makes all too clear, was a wily, unscrupulous Oriental. Instructed by the king to seek to regain control over the Greek cities, which had enjoyed virtual independence since

the failure of the Persian expeditions against Greece, he endeavored to carry out this purpose by aiding now Athens and now Sparta in their war against each other. By this means he hoped to weaken both, and thus secure for Persia a free hand. This policy was shrewdly planned, but was after a time interrupted by the energetic action of Cyrus, whose support of the cause of Sparta did much to secure her triumph, and to make the downfall of Athens inevitable.

### III

#### CYRUS AND HIS EXPEDITION

24. CYRUS THE YOUNGER.—Cyrus, called the Younger to distinguish him from Cyrus the Great, was appointed by his father, Darius, in 407, satrap of Lydia, Phrygia (the greater), and Cappadocia, and commander in chief (κάρπυος) of one-fourth of the royal army,—of the troops, *i.e.*, whose mustering-place was the plain of Castölus in western Asia (see Xenophon, *Hellenica*, I, 4, 3, and *Anabasis* I, 1, § 2). Cyrus was at this time a youth of seventeen, but he was ambitious and possessed of marked ability. The powers given to him were vast, and he was set over many older and more experienced men. Even Tissaphernes was reduced to a subordinate position, though he retained the satrapy of Caria and the control of the Greek cities on the coast, which were still under the power of Persia. Deeply incensed at being supplanted by a mere boy, Tissaphernes became the bitter enemy of Cyrus, and when the latter was summoned to Babylon on the occasion of his father's last illness (404) he found it wise to take Tissaphernes with him, ostensibly as his friend (I, 1, § 2), but we may well believe that the real ground was that he did not dare leave so dangerous a foe behind him.

Cyrus was the younger son (the family was large, but we are concerned merely with the two brothers, Cyrus and Artaxerxes), but was not without grounds for hoping that he



would be designated his father's successor. Artaxerxes had been born before Darius became king, and Cyrus was the eldest son "born in the purple." Moreover, he could count upon the support of the all-powerful queen mother, Parysatis. So strong was Cyrus' belief that he would succeed his father that he had already assumed the attitude of royalty, and had even, we are told, put to death two of his own first cousins, who had dared to come before him without assuming the posture which etiquette prescribed for those coming into the presence of the king.

25. **ARTAXERXES II (MNEMON).**—Cyrus came up to Babylon at his father's summons attended by a strong body-guard of Greek troops, but despite the support of Parysatis he failed in his ambitious purpose. Artaxerxes was named by Darius as his successor. Enraged at this disappointment it may well be true, as was believed in antiquity, that Cyrus sought to murder his brother at the time of his coronation. Some declared that a priest charged Cyrus with intending to hide himself in the temple at Pasargadae and murder the king when he came thither, as custom demanded, to put on the robe of Cyrus the Great; and others went so far as to say that Cyrus was actually found lurking in the temple (so Plutarch, who gives both versions). Others, as Xenophon, regard these charges as malicious slanders uttered by Tissaphernes, who sought thus to avenge himself on his rival. In any case, Cyrus was seized and would have been put to death had it not been for the intercession of Parysatis. She secured his release, and sent him back in safety to his province (I, 1, § 3; the story is also picturesquely told by Plutarch).

Deeply angered at the baffling of his hopes and at the indignity put upon him, Cyrus resolved to wrest the throne from his brother by force, and straightway set about making preparations.

26. **THE SITUATION AND THE RESOURCES OF CYRUS.**—In planning to carry out his purpose Cyrus had certain advantages upon which he could rely. In the first instance he had

a strong ally in his mother, whose influence at court was immense, and whose strong imperious nature, at once vindictive and unscrupulous, would stop at nothing in seeking to further her ends. Again Cyrus had come to see the marked superiority of Greek over Persian troops, and was in a position to secure such troops for himself. He determined to gain control over the Greek cities of Ionia, and to this end made open war on Tissaphernes. As a result all these cities came over to his side save Milētus, in which Tissaphernes had a strong castle and a garrison. Moreover, the state of Greece at this time was a distinct advantage to Cyrus. It was in the period immediately following upon the overthrow of Athens by Sparta. The latter state owed her final success largely to the aid furnished by Cyrus, and he could rightly look to her for support in his undertaking. Finally, it should be noted that well equipped and well disciplined troops could now readily be had for hire, and that Cyrus was in a position to secure them, having already come into contact with them and having won for himself a name as a liberal paymaster.

27. CYRUS MUSTERS TROOPS.—His war with Tissaphernes made it easy for Cyrus to muster a considerable body of troops without arousing suspicion as to his ulterior purpose. He laid siege to Milētus and strengthened the garrisons in the various Ionian cities; and the king was pleased, rather than otherwise, at the thought that his rival was thus wasting his resources, the more so as Cyrus took pains to remit to him the proper tribute not from his own province alone, but also from the cities which he had taken from Tissaphernes (I, 1, § 8).

In this way the nucleus of a strong Greek force was mustered, but Cyrus was not blind to the magnitude of the task before him, and did not stop here. He furnished funds to Clearchus (§ 38), who collected and maintained a strong army in the Chersonēsus; to Aristippus, who was struggling to hold his ground against rivals in Thessaly; and sent word to other Greek officers to come and take service under him, alleging as his reason his war against Tissaphernes and fur-

ther, a desire to punish the Pisidians, a hardy tribe of mountaineers living to the south of his province, for their depredations committed on his territory. Furthermore, he entered into negotiations with Sparta, to which state he had rendered such signal service in the latter years of the Peloponnesian war; and although loath to enter openly upon war with the Great King the government acceded to his request, at least to the extent of sending a fleet with seven hundred hoplites under Chirisophus to the coast of Cilicia, where they joined the army of Cyrus on its upward march. Cyrus himself had, of course, in his official capacity control of the imperial troops in western Asia; but on these, as the sequel proved, little reliance could be placed.

28. THE ARMY OF CYRUS.—In the above-mentioned ways Cyrus gathered together a body of approximately thirteen thousand well-trained troops by the time he was ready to set out. These were drawn from all parts of the Greek world, but especially from central and northern Peloponnēsus (more than half of the whole army, Xenophon tells us, was made up of Arcadians or Achaeans, VI, 2, § 10). The Arcadians in particular were famous as fighting men, and are often singled out for special mention in Xenophon's narrative. The separate contingents with their commanders are given as follows:

Xenias, an Arcadian (I, 2, § 3), with 4000 hoplites.

Proxenus, a Boeotian (*ibid.*), with 1500 hoplites and 500 light-armed.

Sophaenetus, an Arcadian (*ibid.*), with 1000 hoplites.

Socrates, an Achaean (*ibid.*), with 500 hoplites.

Pasion, a Megarian (*ibid.*), with 300 hoplites and 300 peltasts.

Menon, a Thessalian (I, 2, § 6), with 1000 hoplites and 500 peltasts.

Clearchus, a Lacedaemonian (I, 2, § 9), with 1000 hoplites. 800 peltasts, 200 bowmen, and 40 horse.

Sosis, a Syracusan (*ibid.*), with 300 hoplites.

Agias (?), an Arcadian (*ibid.*), with 1000 hoplites.\*

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\* See the note on I, 2, 56.

Chrisophus, a Lacedaemonian (I, 4, § 3), with 700 hoplites.

There is also mention of the troops which had been besieging Milētus (I, 2, § 2); these may, or may not, have been included in those brought by Pasion and Socrates, or by Xenias, since he was in general command of Cyrus' garrison troops; and lastly we are told of 400 deserters from the king's army (I, 4, § 3).

The number of troops is given in I, 2, § 9, after the review at Celaenae, as 11,000 hoplites and "about 2000" peltasts. Subsequent to this the 700 hoplites under Chrisophus joined the army; yet in I, 7, § 10, the number is given as 10,400 hoplites and 2500 peltasts. We have no means of explaining the discrepancy.

The heavy-armed soldier (ὀπλίτης; see the frontispiece) was equipped with helmet (κράνος), cuirass (θώραξ, or σπολάς), shield (ἀσπίς), and greaves (κνημίδες), and carried a spear (δόρυ) and a short, straight, double-edged sword (ξίφος). The light-armed troops embraced (1) peltasts (πελτασταί), who carried a target (πέλτη) and spears; (2) javelin-throwers (ἀκοντισταί), who carried javelins alone;\* (3) bowmen (τοξόται), whose equipment consisted of the bow (τόξον), quiver (φαρέτρα), and arrows (τοξείματα, or οἶστοί); and slingers (σφενδονῆται), who carried merely their slings (σφενδόναι) and stones or slugs for hurling. No force of slingers was, however, organized until during the retreat (III, 3, §§ 16ff.).

The army was virtually without cavalry. Clearchus brought with him forty Thracian horsemen, but these deserted (II, 2, § 7) after the battle. During the retreat a small body of horse was organized (III, 3, §§ 19f.), which rendered good service.

Naturally, being composed of contingents under separate commands, the army was not strictly unified. Indeed on one occasion (I, 5, §§ 13ff.) the divisions of Clearchus and of Menon almost came to out-and-out fighting, and in general

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\* For information as to the ancient javelin and the method of hurling it with a thong (ἀγκύλη), see Gardiner, *Greek Athletic Sports and Festivals*, pp. 338ff., with the cuts on pp. 341 and 344.

each commander regarded himself as in large measure independent. All the more striking, however, is the unity and good discipline which were manifested during the retreat, at least up to the time when safety seemed assured. Then bickerings and mutual distrust showed themselves, and make the story told in the last two books of the *Anabasis*, in particular, one of petty jealousies, of strife, and disunion.

The men, with the exception of the Lacedaemonian contingent under Clearchus, were paid by Cyrus. The rate was at first a daric per month per man, but after the mutiny at Tarsus this was increased to a daric and a half (I, 3, § 21). This was liberal treatment, especially as he promised them pay in full until he should bring them back to Ionia. Ordinarily mercenaries were discharged whenever their employer had no further need of their services, and were left to find their way home as best they could. Moreover, Cyrus promised liberal bounties to the men in the event of his success (I, 4, § 13; I, 7, § 7). A captain received twice as much, a general four times as much, as a private.

There was no regular commissariat. The soldiers procured supplies from a market (*ἀγορά*) set up in the army. This was in the barbarian contingent (I, 3, § 14), and was maintained by orientals, chiefly by Lydians. These sutlers accompanied the army with wagons and pack-animals bearing supplies of flour and wine, and when we add to these the wagons laden with the camp equipment and the soldiers' baggage, and the hordes of hangers-on and camp-followers, both men and women, it will be seen that the train was of considerable size and a great hindrance to rapid progress. On the retreat, after the Persians had treacherously broken the truce, the Greeks burned their tents and superfluous baggage, and got supplies as best they could by pillage.

The army marched as a rule in column, and owing to the baggage train the line must have been of great length. During the retreat the hollow square was at first adopted as the wisest formation, but it was found to be impracticable. The battle line was ordinarily drawn up eight deep, but for a charge on



rough or irregular ground the companies might be arranged in column, with open spaces between the columns (IV, 8, §§ 10ff.). The unit of organization was the enomoty (*ἐνωμοτία*), or company of twenty-four men with their commander (*ἐνωμόταρχος*); four of these made up the *λόχος*, under command of a captain (*λοχαγός*). Each unit was drilled so that the shift from column to line of battle and vice versa was attended with no confusion, and the rear men in each file were trained to act as leaders, when the order, "About face," was given (IV, 3, §§ 26 and 29).

Of the organization of the barbarian army of Cyrus little can be said, and it plays no part of importance in Xenophon's narrative. It numbered, according to Xenophon, 100,000 men (I, 7, § 10). The Greek and barbarian armies encamped separately (I, 3, § 14, and II, 4, § 10).

As to the size of the king's army, accurate information is lacking. Xenophon's estimate is based upon the reports of deserters (I, 7, §§ 12ff.) and is doubtless greatly exaggerated. Plutarch *Artox.* 13 (quoting Ctesias, see § 30) sets the number at 400,000.

29. THE ANABASIS, OR UPWARD MARCH.—At the head of the forces enumerated above, Cyrus set out from Sardis in March, 401 B. C. His course led him through Lydia and Phrygia, the general direction being somewhat south of east (as though he were indeed moving against the Pisidians), until he reached the city of Celaenae. Here he made a halt of thirty days, as some of his troops had not yet joined him. From this point he turned back and proceeded in a north-westerly direction to Ceramon Agora, whence the eastern march was again resumed. By this otherwise surprising detour, Cyrus avoided passing through a rugged country, in which it might have been difficult to obtain supplies and where he might have been delayed by opposition on the part of the very mountaineers against whom his expedition was ostensibly directed. At the same time the change in direction would not of necessity tend to arouse suspicion as to his ultimate goal.



It is impossible to determine accurately the distances covered in each day's march, although Xenophon gives them in "parasangs." The parasang was a Persian measure of length, but seems not to have been of uniform value. Following Herodotus, editors generally assume the parasang to have been equal to thirty stadia, or about three and a half English miles; but on this basis some of the day's marches recorded by Xenophon—marches made in the heat of a Babylonian summer or through deep snow—are of incredible length.

From Ceramon Agora the army proceeded by stages of unequal length, due doubtless to differences in the character of the country traversed, to the famous pass over the Taurus range in southeastern Asia Minor, called the Cilician gates. Here his course might easily have been checked by the Cilician king, Syennesis, who must have been forewarned by Tissaphernes (I, 2, § 4) of Cyrus' treasonable preparations. Syennesis was however not disposed to make an enemy of so formidable a prince as Cyrus, and seems to have acted in collusion with him. He had already sent his queen, Epyaxa, with a supply of money to visit Cyrus, and appears to have resolved to do no more than make a show of resistance. Moreover Cyrus had despatched Menon with a considerable force to escort the queen back to Cilicia, and these troops had availed themselves of a more direct route, and were in a position to attack Syennesis in the rear, had he really sought to defend the pass. He deserted his position, however, at the approach of Cyrus, and the latter passed through without encountering any opposition. The pass itself is a narrow defile 3600 feet in elevation and flanked on either side by high mountains. So strong is the position that it would have been impossible to force it, had any serious resistance been made.

Thus the army reached Tarsus. Here, as it was plain that Cyrus had some other design than an expedition against the Pisidians, whose territory they had long since left behind them, the soldiers mutinied and refused to go further. They

suspected by this time that they were being led against the king, and such an expedition seemed to them a far more serious and dangerous undertaking than that for which they had been hired. The story of the clever stratagem by which Clearchus, who was in the confidence of Cyrus, won them back to their allegiance forms one of Xenophon's most interesting chapters. Finally, having become convinced that they were virtually in the power of Cyrus, and allured by the promise of a fifty per cent increase in pay, they were induced to accompany him at least as far as the Euphrates, where, he said, he wished to attack his foe Abrocomas. At that point he knew that they would find it impossible to desert.

Thus the march was resumed. Passing Issus they reached the so-called Gates of Syria and Cilicia, a narrow road between the cliffs and the coast, fortified by a wall at either end, where again opposition was to have been expected. To meet this contingency, Cyrus had ordered his fleet to meet him at this place in order that he might disembark troops within and without the walls and thus force a passage. Abrocomas, however, the commander of the king's forces, doubtless alarmed at the ease with which Cyrus had passed the Cilician Gates, made no resistance, but fled with the whole of his vast army (I, 4, § 5).

From this point on no real opposition was met until the battle. At Thapsacus, where he purposed crossing the Euphrates, Cyrus was forced to reveal his purpose to the Greeks. They must have realized it before, but here, too, they made a show of indignation at the deceit practiced upon them. They were, however, helpless. Long marches through a desert country lay behind them, and they had no supplies. When Menon, therefore, urged his men to win the favor of Cyrus by prompt obedience they readily complied, and the whole army followed, crossing on foot, as Abrocomas had burned all the available boats.

From Thapsacus they proceeded along the left bank of the river until they reached the neighborhood of Babylonia (about September 1). The only events of importance, apart from the

hardships attending a march through the desert, were the clash between Clearchus and Menon, which might so easily have led to disaster (I, 5, §§ 11ff.), and the attempted treason of the Persian noble, Orontas, whose trial and condemnation are vividly described (I, 6). Finally when they reached a huge trench that had been dug from the river to the ruins of the old Median wall (see the note on I, 7, 71), leaving but a narrow passage along the river some twenty feet wide, and found this, too, undefended, it seemed clear that the king had given up all intention of making any resistance. The battle array, which must have been maintained in daily expectation of a battle, was given up, and discipline was relaxed, as though their cause were already won.

30. THE BATTLE OF CUNAXA.—At length, on the third (?) of September, while the army was proceeding in this disorderly fashion, word was suddenly brought that the king was approaching with a large army. In the midst of great confusion the battle line was formed, the Greeks holding a position on the right wing next to the river. Of the battle itself Xenophon gives a graphic and picturesque account. After sacrifice and the singing of the paean, the Greeks charged the enemy who at once turned and fled, while the Greeks followed in pursuit. Tissaphernes alone with a body of horse rode through the Greek peltasts and advanced against the camp of Cyrus. On the other hand the barbarian troops of Cyrus, under Ariaeus, seem to have offered no real resistance to the king's army, but fled at the first attack, or at least when the fall of Cyrus became known. Cyrus himself, with a body-guard of six hundred picked men, charged the king's center, where he knew his brother would be stationed. He had previously bidden Clearchus to lead the Greek hoplites against the Persian center, but the cautious Spartan had refused to expose his right flank to the enemy, and had advanced straight on with his flank guarded by the river. Cyrus and his men routed the body-guard of the king, six thousand strong, and their cause seemed to be won; but, carried away by passion as he caught sight of his brother, Cyrus rushed upon him to slay

him, and was himself struck down by a blow from a javelin. His faithful followers were slain one after another, fighting desperately over his dead body. After this the king marched upon Cyrus' camp, where he joined Tissaphernes and his detachment, and then turned back in order to attack the Greeks. These were still advancing in pursuit of the Persians who had given way at their first attack; but when they learned that their camp was being pillaged and presently saw the king's army approaching, they wheeled about to offer battle. The barbarians, however, did not venture to engage the Greeks, but fled; and the Greeks marched back to their devastated camp.

Such, in brief, is Xenophon's story of the battle. Another account, varying in important particulars, may be read in Plutarch's life of Artaxerxes. This is based in part upon the narrative of Ctesias, a Greek, who was for years court physician to Artaxerxes, and who is known to have written a history of Persia in twenty-three books. This work is known to us from abridgements preserved by the Byzantine scholar Photius, and from the fact that it was used by Plutarch and by the historian Diodōrus Siculus. Xenophon alludes to Ctesias (*Anabasis* I, 8, § 26) in a way which suggests that he was himself familiar with his narrative, and it may be that Xenophon's own story may be corrected here and there by information drawn from Ctesias. The latter's credibility as an historian is, however, far from being above question.

31. THE RETURN MARCH.—The victory of the Greeks demonstrated the superiority of Greek over Oriental troops, but all advantages which might have accrued to them from their triumph were nullified by the fact of Cyrus' death. They were now in the heart of the Persian empire, over a thousand miles from their starting point, and fully five hundred miles from the nearest Greek city. Moreover, their journey had brought them through a desert country, over which it was impossible for them to retrace their steps, without supplies, as they were. They had no resources and no guides; and all their hopes based upon Cyrus' promises had come to nothing.

Moreover, as they were soon to learn, they had to cope with the blackest treachery on the part of those claiming to be their friends.

All the greater must our admiration be for the courage and skill with which they met the difficulties surrounding them, and succeeded in fighting their way back to Greece. Whatever be our view as to the credibility of Xenophon's narrative, particularly as regards his own prominence (§ 13), we should not be blind to the really stupendous character of the achievement of this body of men, or withhold from Xenophon his due meed of praise. This little army proved conclusively that the Greek conquest of Persia was a possibility and only waited for an Alexander to become a fact. The reader of the *Anabasis* even feels ready to echo the words of a Greek writer of the fourth century of our era: ὁ γοῦν μέγας Ἀλέξανδρος οὐκ ἂν ἐγένετο μέγας, εἰ μὴ Ξενοφῶν.

32. NEGOTIATIONS.—On the day after the battle, when the news of Cyrus' death was brought to the Greeks by emissaries from Ariaeus, their reply was that they were victors, and that if Ariaeus would join them they would set him on the throne of Persia. Before his answer was received, however, heralds from the king came with the peremptory command that they should lay down their arms and throw themselves on the mercy of the king. In the face of this demand, and despite their really desperate situation, Clearchus put on a bold front, and the firm refusal to surrender led the envoys (one of whom was an expatriated Greek, and another, if we may trust his own statement, the court physician, Ctesias) to add the further message that the king promised a truce if they remained where they were, but that any change of position, whether in advance or retreat, would be construed as an act of war. To this Clearchus assented, though without stating what he would do.

The king's envoys then departed, and those sent to Ariaeus returned, bringing his answer declining their offer to set him on the throne, and declaring his intention to set out next morning for Ionia. At this the Greeks determined to throw



in their lot with his. Reaching his camp about midnight they entered into a solemn compact and alliance with him, while he swore that he would guide them in all good faith.

At daybreak they set out, and their advance made such an impression on the king that next day envoys came from him to propose a truce. Emboldened by this change of attitude on the part of their foes, Clearchus demanded first of all to be led to supplies. This demand was granted, a truce was made, and the Greeks were led to villages where provisions were abundant. There Tissaphernes entered into negotiations with them, laying stress upon his influence with the king, and declaring that it was due to this influence that the king was willing to allow them to depart in safety. The Greek generals, apparently placing entire confidence in the treacherous Persian, made a compact with him and with the king's brother-in-law. Tissaphernes then left them, stating that he had business at court, and did not return for some weeks, during which time Ariaeus and his officers, having received assurances of immunity for themselves, showed less friendliness toward the Greeks. This gave rise to suspicions in the minds of the Greek officers, but Clearchus would listen to no arguments, declaring that their only hope was to remain loyal to the compact they had made.

32. TREACHERY.—At length Tissaphernes returned, after having received high honors at court, and the march began, during which Ariaeus and his men marched and encamped with the troops of Tissaphernes, and held aloof from the Greeks. Their course led them eastward to the Tigris, across which the Persians had resolved to lead them, presumably in the fear that the Greeks might conceivably seize a district in the fertile area between the rivers and establish themselves there. The Greeks, however, had no thought of violating their oaths, and no wish save to return to their own land with what speed they could. They crossed the river, therefore, trusting in the good faith of the Persians, and proceeded with Tissaphernes and his army to the point where the Greater Zab (Zapatas) joins the Tigris.



Here they halted for three days, and Clearchus, hoping that the feelings of mutual distrust which had become more and more apparent, might be dispelled by a frank discussion, sought an interview with Tissaphernes. The latter met his overtures with a great show of friendliness, and promised that, if Clearchus would bring his generals and captains to a conference, he would disclose the names of those who were acting treasonably toward the Greeks, and seeking to promote ill-feeling.

To this Clearchus assented, feeling certain in his own mind that Menon was the slanderer, and eager that the strife for supremacy between Menon and himself should be brought to an end by the death of his rival. He seems to have entertained no thought of treachery, and on returning to the camp, after having spent the night as the guest of Tissaphernes, urged that all the generals and captains should go to the proposed conference. Many protested against this, and pointed out the imprudence of putting all the commanding officers in the power of Tissaphernes, but Clearchus was insistent, and at last won his point, at least to the extent that four generals besides himself—Proxenus, Menon, Agias, and Socrates—with twenty captains should accept the invitation of Tissaphernes.

They went, therefore, and about two hundred of the men followed out of curiosity and to visit the Persian market. The generals were at once invited within, where at a given signal they were seized, while those without were cut down. The prisoners were taken in chains to Babylon, and after a short imprisonment were beheaded,—all, that is, save Menon, who is believed to have sought to win favor for himself by claiming that it was due to him that the plan of entrapping the Greek generals had succeeded. Xenophon is silent as to this, though he tells us that Menon was not beheaded as the others were, but was kept alive for a miserable year and then died in disgrace and torture. Apparently his attempt to win favor succeeded only in winning for him the fierce hatred of Parysatis.

34. REORGANIZATION.—The plight of the Greeks after the seizure of their generals was desperate indeed. All the difficulties that had menaced them after the death of Cyrus menaced them now, magnified and intensified a thousand fold. It was plain by this time that no further dependence could be placed either on Ariaeus or on Tissaphernes, who had broken their most solemn oaths; and left to themselves, as they were, the Greeks had now not even leaders to whom they could look for direction and guidance.

Of the utter despair that possessed the army during the night that followed the seizure of the generals, Xenophon gives a vivid picture in the opening chapter of the third book of the *Anabasis*; and even if we feel forced to assume that he has laid undue stress on the part played by him in the events of that night, it remains clear that through energetic action on the part of the few who had not lost heart the whole army was roused to action. Of these few, Xenophon was certainly one; and we must remember that the situation called not for energy alone and a clear vision of what was needed, but also for the ability to rouse the men from their despair by presenting a line of action to them in convincing and persuasive words. Hence it is in itself entirely credible that it was Xenophon rather than, for instance, Chirisophus, who came forward at this crisis; and we may follow Grote in his verdict that it was well for the army that the inspiration “fell upon one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher.”

In any case the army was roused to action; the stragglers were recalled; new generals were chosen to take the places of those who had been seized; and the men were led to realize that their only hope of safety lay in good discipline and in devotion to the common weal. It was voted to burn all the superfluous baggage, that their march might not be impeded by the size of the baggage-train, and to adopt the hollow square as their formation, the train and the light-armed being in the center and the hoplites on all sides of them. Chiriso-

phus, as a Lacedaemonian, was to have the honor of leading the van, while Xenophon and Timasion, the two youngest of the generals, were to guard the rear.

35. FROM THE ZAB TO THE LAND OF THE CARDŪCHI.—Thus reorganized and inspired with fresh hope and courage, the army crossed the Zab, which was, according to Xenophon, four hundred feet wide, but at which Tissaphernes seems to have made no effort to check their progress. As they proceeded, however, a few hundred of the enemy's horse and light-armed assailed the Greeks in the rear and inflicted some damage. The Greek bowmen and javelin-throwers were unable to reach the foe, being a match for their adversaries neither in skill nor equipment, and being further compelled to shoot at longer range, since they were inside the hollow square. Xenophon attempted to charge the enemy with some of the hoplites who formed the rear of the square, but could accomplish nothing. He did no damage to the enemy and was himself compelled to bring his men back to the main body under fire. The first day was therefore a discouraging one; but that night a small body of fifty horse was equipped, and also a troop of slingers two hundred in number. Thereafter they met with better success in repelling the enemy, who continually hovered about their flanks, but even so they suffered considerably.

In particular the Greeks found that their formation (the hollow square) could not be maintained in passing over rough country or when rivers were to be crossed. Hence separate companies were formed, which were to fall behind when the way was narrow, and, on the other hand, were to fill up any gap that might be made in their line, adapting their formation to the space to be filled.

After fourteen days of marching, in the course of which they at times suffered severely and were compelled to halt frequently in order to procure supplies and to care for the wounded, the Greeks reached a point where farther progress seemed to be completely blocked. On the left was the Tigris, so deep that the soldiers could find no bottom with their

spears, while high mountains shut them in on the right, and in front lay the rugged and mountainous country of the Cardūchi, a race of bold mountaineers who defied the Great King. Nevertheless the Greeks resolved to fight their way through this inhospitable region, knowing that thus they would reach Armenia, whence, they were told, it would be easy for them to make their way whithersoever they wished.

36. THROUGH THE LAND OF THE CARDŪCHI AND ARMENIA TO TRAPEZUS.—Making their start, therefore, under cover of the darkness the Greeks reached the first of the passes through the Cardūchian mountains before any resistance was undertaken, but as the rear-guard was descending from the pass into the villages beyond, the mountaineers assailed them with vigor. Xenophon even declares that had their foes had time to collect in larger numbers the whole Greek army might well have been destroyed. This was, however, but a foretaste of what was to follow; and the seven days which the Greeks spent in passing through this rugged region, beset by their fierce and determined foes and forced by lack of supplies to march even through heavy snow, were fraught with hardships and dangers beyond all that they had suffered at the hands of Tissaphernes and the Persians. Finally they reached a plain where they found comfortable quarters in villages along the Centrītes river, but here again their further progress seemed completely blocked. The river was two hundred feet in width and above their breasts in depth; and, as a new danger not heretofore experienced, Armenian cavalry were seen on the opposite bank ready to thwart any attempt on their part to cross. The Cardūchi, moreover, were seen to be gathering in their rear; so that their situation was critical.

Here again, however, Greek readiness in device, aided, as Xenophon devoutly believed, by the favor of heaven, found a means of coping with their difficulties, and the river was crossed by a clever stratagem. Thus they reached the high and undulating table-land of Armenia, a region of bitter cold—for it was now December. Over this they marched without any serious fighting, although the satrap Tiribazus, despite the

fact that he had made an agreement with them that they would be allowed to pass through the country unmolested, if they did not burn the villages, followed closely after them, waiting for an opportunity for a treacherous attack. If, however, they had little fighting to do, they had to endure and many suffered from frozen extremities and from snow and the severity of the weather. Not only slaves and beasts of burden, but some also of the soldiers perished from cold, and many suffered from frozen extremities and from snow blindness; while at times the scarcity of provisions led to terrible sufferings and exhaustion. After all these hardships Xenophon records a week of feasting amid abundant supplies in Armenian villages, built half underground as at the present day.

Thence through various tribes, Taochi, Chalybes, Phasiāni, Scythēni, sometimes having to fight against stubborn opposition, they made their way by a route that can no longer be determined with certainty, until at length they reached a mountain which offered a view of the sea. In a striking word-picture, Xenophon brings vividly before us the scene as the soldiers pressed forward crying out *θάλαττα θάλαττα*, and embraced one another with tears. For they thought that the sight of the sea meant that their hardships and troubles were over and their safety assured. After six days more of marching through the land of the Macrōnes and Colchi, the latter of whom sought to oppose their progress, they reached the Greek city of Trapezus (Trebizond) on the shores of the Black Sea. Here with thanksgiving they offered to the gods the sacrifices they had vowed, and instituted games in truly Greek fashion.

37. FROM THE TRAPEZUS TO THE BOSPORUS.—At Trapezus the army remained thirty days for much-needed rest and in the hope that sufficient vessels might be collected to make it possible for them to proceed for the rest of the way by sea. Chirisophus was at his own suggestion despatched to Byzantium to seek to obtain transports from the Lacedaemonian admiral Anaxibius. Meanwhile passing merchantmen were



seized, and supplies were procured by pillaging expeditions into the territory of the Colchi and other neighboring tribes.

At length, in despair of obtaining more ships, they determined to set out, putting on board of the vessels they had the sick and wounded with the women and all the baggage, while the able-bodied proceeded by land. Thus a three-days' march brought them to Cerasus, where a halt of ten days was made, and after another journey of ten days they reached Cotyōra. Both of these were Greek cities, like Trapezus colonies of Sinōpe, a powerful city lying farther to the westward. At Cotyōra the governor would not admit them within the walls, and they had to resort to force to find shelter for their sick, although they abstained from further acts of violence. Their stay in this place was a long one (forty-five days), yet still Chirisophus did not appear. Envoys, however, came from Sinōpe, at which city they were promised a friendly welcome.

It was during their stay at Cotyōra that Xenophon seems to have conceived the idea of seizing some non-Greek city with the force now at his command, and of establishing a colony, which would have been certain to become rich and powerful. This plan was unfortunately divulged to the army by the soothsayer Silānus, and led to much bitterness against Xenophon, although he publicly renounced the project and successfully combatted the charges brought against him. It became more and more plain, however, that dissension was rife in the army and it required all of Xenophon's eloquence to restore good discipline. At this time the generals were individually brought to trial for their acts during their term of office.

Shortly after this, sufficient transports having been assembled from Sinōpe and from Heraclēa, a Greek city lying further to the west, the army set sail, and after a voyage of a day and a night reached Sinōpe. Here Chirisophus joined them, having failed utterly in his quest for ships; and here the army resolved to choose a single general in the place of those now in command. The supreme command was offered to Xenophon, but he declined out of deference to Chirisophus



as a Lacedaemonian, and because the omens were unfavorable. Chirisophus was then chosen leader and the army sailed under his command to Heraclēa.

At this point it became clear that the good discipline which had done so much to save them in their day of peril was breaking down, and that many were now actuated by motives of greed and self-interest rather than by loyalty to the common weal. Dissensions broke out in the army which led to a revolt on the part of the Arcadians and Achaeans (who formed more than half of the whole army). These chose commanders of their own, while of the rest about half remained loyal to Chirisophus, while the other half attached themselves to Xenophon. The Arcadian division set out alone, but in attempting to pillage the country of Bithynia, it was surrounded, and would probably have been entirely destroyed had it not been rescued by Xenophon and his men. After this the whole army came together again at Calpē,—a point midway between Heraclēa and Byzantium—and chose Neon as its commander, Chirisophus' command having lasted only a week.

The location of Calpē was so favorable for the foundation of a colony that the soldiers hesitated to take even the ordinary measures for making it defensible, lest Xenophon should seek to make their stay permanent. Finally, however, Cleander, the Lacedaemonian harmost (governor) of Byzantium, came to them, and although through the machinations of the renegade Dexippus serious trouble arose, and it looked for a time as though the Cyrēan troops would find themselves in open war with Sparta, the trouble was adjusted and Cleander was asked to assume the command of the army. Unfavorable omens, however, deterred him from acting as their leader, and he departed alone, promising that he would assist them when they reached Byzantium. The army then set out under its own commanders, and marched through Bithynia until it reached Chrysopolis, directly across the Bosphorus from Byzantium.

37. CONCLUSION.—Here, when they seemed to have passed through all the dangers and hardships that were to befall

them, they were destined to meet again with treachery, this time at the hands of an unworthy Greek.

The Lacedaemonian admiral Anaxibius had been bribed by the satrap Pharnabazus to persuade the Greeks to cross over to the European side of the strait, and brought this about by a false promise that he would provide pay for them. When they had crossed, however, and were within the walls of Byzantium, Anaxibius, instead of providing them with pay, beguiled them outside the walls and bade them get supplies from Thracian villages in the neighborhood. At this the army attempted to re-enter the city but found the gates shut and barred. Incensed at this the soldiers burst down the gates, rushed once more within, and were about to sack the city, when Xenophon in earnest and persuasive words showed them the odium they would bring upon themselves by such a deed, and the inevitable retribution that would be exacted by the all-powerful Spartans. Brought to their senses by this plea, the soldiers withdrew again without the walls, and accepted the offer of an adventurer, Coeratadas, to take them under his command. But the proposal came to nothing, as the resources of Coeratadas proved wholly inadequate.

Meanwhile Anaxibius, having in his turn been deceived by Pharnabazus in the matter of the reward promised him for leading the Greeks from Asia to Europe, sought to avenge himself on the Persian satrap by leading the Greeks back into Asia to make war upon him. But he was thwarted in this plan by the newly-appointed harmost, Aristarchus, who having no thought of allowing Anaxibius to make a private war on Persia, threatened to sink them if they tried to cross.

Thwarted thus again, the army took service under the Thracian prince Seuthes, who promised them liberal pay and in addition special grants to the generals. For two months the army served under him, only to be defrauded of the promised pay, and left once more destitute. At this crisis, however, fortunately for them, Sparta determined upon war with Persia, and had need of troops. The army was led across into Asia and handed over to the Spartan general Thibron,

and Xenophon's story ends with the account of a successful raid upon the estates of a wealthy Persian, whereby much booty was obtained.

## IV

### MISCELLANEOUS

38. **PROMINENT PERSONAGES.**—Space may be taken here for a few brief paragraphs regarding individuals prominent in the first four books of Xenophon's story, who, if mentioned, have received but a passing notice in the preceding sections.

(a) **CLEARCHUS:** Of Clearchus, the most prominent and the ablest (II, 2, § 5) of the Greek generals under Cyrus, Xenophon has himself given a sketch in II, 6, §§ 1-15, telling of his warlike character, his defiance of the Spartan ephors, and his banishment from Sparta. He was an experienced campaigner before he took service with Cyrus, and in Xenophon's story exhibits the traits of a typical Spartan. He was a severe disciplinarian (I, 5, § 11, n; II, 3, § 11; II, 6, §§ 9-10), and was feared rather than loved by his men.

During the battle of Cunaxa his undue caution led him to disregard Cyrus' command to charge the Persian center (I, 8, § 13, n.), and may be said to have been the indirect cause of Cyrus' death; while his credulity in trusting the promises of Tissaphernes led directly to the seizure of the Greek generals, himself included. At the same time he seems to have been an able commander, and his loss was a severe blow to the Greeks.

Of the strife between Clearchus and Menon, Xenophon says little (I, 5, §§ 11ff.; II, 5, § 28), and is apparently careful to be just, although his own sympathies are plainly on the side of Clearchus.

(b) **MENON:** Of Menon, too, Xenophon gives a sketch (II, 6, §§ 21-29), and one that is by no means flattering. He seems to have been an unprincipled adventurer, and we may well believe that after Cyrus' death he was ready to secure

advantage for himself by betraying his comrades, although Xenophon is careful not to make direct charges. After the generals were seized there is ground for thinking that he sought to win favor for himself by claiming to have been instrumental in bringing about the success of Tissaphernes' plan, but the result was merely that he was kept alive for a year, and died under torture instead of being beheaded at once as the other generals were (II, 6, § 29). In this scholars generally see the work of Parysatis, whose wrath Menon incurred as being a traitor to Cyrus' cause.

(c) PROXENUS: To Proxenus Xenophon devotes what is not merely a biographical sketch, but a tribute of personal affection (II, 6, §§ 16-20). He is in every way an attractive figure—generous, high-minded, and cultivated; he had even studied under the famous Gorgias (II, 6, § 16). It was at his invitation that Xenophon joined the expedition of Cyrus, and allusions to their friendship abound (II, 4, § 15; II, 5, § 37; III, 1, §§ 4, 8, 9; V, 3, § 5).

(d) CHRISOPHUS: Chrisophus, too, is an attractive figure. Sent by the Spartan ephors at the head of a body of seven hundred Lacedaemonian hoplites, he joined Cyrus at Issus (I, 4, § 3). After the seizure of the generals he becomes a central figure (he was himself absent at that time procuring supplies). As a Spartan he was a man of few words, and could not have played the part which Xenophon attributes to himself, and for which persuasive eloquence was indispensable, but he was given the post of honor, commanding the van, and conducted himself in a soldierly manner.

Between Chrisophus and Xenophon a cordial friendship grew up, and the latter defers to him, as to a more experienced commander, on more than one occasion.

From Trapezus, Chrisophus was at his own suggestion sent to Byzantium to endeavor to obtain ships from the Spartan admiral Anaxibius, but was unsuccessful.

When, at Sinôpe, the army determined to choose a single commander, and Xenophon positively declined the appointment, Chrisophus was chosen (VI, 1, § 32). His command

lasted only a week and, worn and disgusted with the dissensions rife in the army, he fell sick and died at Calpē (VI, 4, § 11).

(e) **XENIAS**: Xenias seems to have been a military adventurer. He was, as so many of the Cyrean Greeks, an Arcadian, and having taken service with Cyrus was made commander of the mercenary troops doing garrison duty in the Ionian cities (I, 2, § 1).

At Cyrus' summons he joined him at Sardis with a strong force of four thousand hoplites (I, 2, § 3)—the largest single contingent. At the same time Xenias is an insignificant figure. When the army mutinied at Tarsus and Clearchus declared his resolution to abide by the Greeks, rather than avail himself of the friendship of Cyrus, more than half of Xenias' troops went over to him, and Cyrus allowed Clearchus to retain them. This gave Clearchus a force larger than that of any other general, and when opportunity offered Xenias and another general, Pasion, deserted (I, 4, § 7).

(f) **SOPHAENETUS**: Sophaenetus, of Stymphālus in Arcadia, one of the Greek generals under Cyrus, plays a somewhat prominent part in Xenophon's narrative. He joined Cyrus at Sardis (or at Celaenae; see the note on I, 2, 56), and as a veteran commander (he is twice called *πρεσβύτατος*, V, 3, § 1, and VI, 5, § 13) is often mentioned. It was he, with Cleānor, who went to meet Ariaeus and those with him when they came to the Greek camp after the seizure of the generals (II, 5, § 37), and he was left in command of the camp when the army set out for a night attack upon Tiribazus (IV, 4, § 19). As one of the older men he was among those who sailed from Trapezus, while the main body marched by land (V, 3, § 1). He was fined for neglect of duty (V, 8, § 1).

A history of Cyrus' expedition is attributed to Sophaenetus (see § 13).

(g) **CLEĀNOR**: Cleānor of Orchomenus in Arcadia was chosen general in the place of Agias after the latter had been seized. He is mentioned as the "eldest" in II, 1, § 10 (see the note), and the speeches put into his mouth are marked by



a distinct character. It is he who expostulates with Ariaeus and the other Persians after the seizure of the generals, and expresses the utmost moral indignation (II, 5, § 39), and he enlarges similarly upon the enormity of the Persian treachery in III, 2, §§ 4ff.

(h) AGASIAS: Agasias, also of Stymphālus in Arcadia, was one of the Greek captains and was a close friend of Xenophon's (VI, 6, § 11). He is often singled out for special mention as a brave soldier (IV, 1, § 27; IV, 7, § 11; V, 2, § 15; VII, 8, § 19). It was he who urged the choice of Xenophon as commander in chief, declaring that it was absurd always to defer to Lacedaemonians (VI, 1, § 30).

For protecting a soldier of his company who had been unjustly seized by Dexippus, he was involved in serious trouble with the Spartan harmost Cleander, but was set free on the representations of Xenophon (VI, 6, §§ 7ff.).

(i) CALLIMACHUS, ARISTONYMUS, AND ARISTEAS: These may be mentioned as like Agasias representative of a group of brave soldiers, each seeking to outdo the others in valor (see IV, 1, §§ 27f.; and IV, 7, §§ 8ff.).

39. STYLE OF THE ANABASIS.—“The Anabasis,” says Dionysius of Halicarnassus, “what is it but a splendid hymn of praise in honor of the Hellenes who shared in the campaign.”\*

In this judgment sympathetic readers of the *Anabasis* will concur, and that the work deserves this enthusiastic praise is due not only to the character of the events narrated but also in no small measure to the art of the narrator. Many, to be sure, think only of the barren records of the early chapters of the first book—records which make upon one the impression that Xenophon was merely transcribing entries made in his diary,—as though the recurring *ἐντεῦθεν ἐξελαίνει* were a fair sample of the writer's literary ability,—forgetting that nowhere else in the whole work does this annalistic style reappear. It has indeed become fashionable of recent years not

\* Quoted in Dakyns' *Xenophon*, p. xxvi.



only to decry Xenophon as a falsifier in his narrative and as one whose sins against the laws of pure "Attic," both as regards vocabulary and syntax, are manifold, but also as one who can lay claim to no merit as a stylist. Very different was the judgment of the Greeks who came after him—they are never weary of sounding his praises—and very different is the judgment of the Greeks of today. He was called, says Diogenes Laertius, "the Attic Muse"; Plutarch praises the vividness of his description of the battle of Cunaxa as making us almost see the scene with our own eyes; and a similar tribute is paid to Xenophon by Lucian with reference to the Panthea episode in the *Cyropoedïa*.

This vividness is perhaps the most noteworthy trait in Xenophon's style. Worthy to be put side by side with the description of the battle in I, 8, are such passages as III, 4, §§ 38ff.; IV, 7, §§ 22ff.; V, 2, §§ 13ff.; and many others.

To produce this effect of vividness, besides the writer's own power of realizing vividly the scenes which he describes, many elements contribute—the frequent use of the historical present, the further treatment of the past as present in the use of the subjunctive instead of the optative in dependent clauses after secondary tenses, the frequent use of deictic pronouns and of graphic phrases such as *ἐνθα δῆ*, the use of dialogue, the insertion of speeches (see the next section), and very strikingly the preference, common to most Greek writers, for direct rather than indirect discourse. This last often leads to sudden shifts from the third person to the second or third, and is very frequent. See *c. g.* I, 3, §§ 14 and 16; IV, 1, § 19; IV, 8, § 4; V, 5, § 24; V, 6, § 19.

Again, while the style of the *Anabasis* is in the main flowing and easy, and while Xenophon is sparing in his use of rhetorical devices and in the employment of metaphors and similes, it would be a mistake to regard him as a careless writer. His style abounds in evidences of conscious art, a few of which may be noticed here.

Very striking is his fondness for what is called *ποικιλία*, or variation of phrase. This is scarcely to be noticed in early

Greek, but in Xenophon it is common. We have *e. g.* βούλει, ἐθέλω, and χρῆζεις in immediate succession in III, 4, § 41 (*cf.* II, 3, § 23, and V, 7, § 27); in II, 3, §§ 2-9, we have ἄχρι, μέχρι, and ἔστε; in I, 9, § 19, ἐκτῶντο is immediately followed by ἐπέπατο, and in II, 6, § 21, λαμβάνοι by κερδαίνοι. Sometimes the variation is simply one of form, as when ξζει is immediately followed by σχήσει in III, 5, § 11, in II, 6, § 9, ἐνίοτε by ἔσθ' ὅτε, and in III, 1, § 20, ἦδεν by ἦδη; or of syntax, as when ἀγάλλομαι is used first with ἐπί and the dat., and then with the simple dat. (II, 6, § 26).

This desire to vary a phrase already used may perhaps be the reason for the choice of an occasional poetic word (as in οὐ τελέθει τὰ ἱερά, VI, 6, § 36).

Again, Xenophon is very fond of the figure, anaphora, and frequently begins successive clauses with an identical phrase. Instances abound; *e. g.* ἐπιδεικνὺς μὲν . . . ἐπιδεικνὺς δέ (I, 3, § 16); ὁρῶσι μὲν . . . ὁρῶσι δέ, . . . ὁρῶσι δέ (IV, 3, § 7). Sometimes we have a combination of anaphora and varied phrase, as in ὁκνοίην μὲν . . . φοβοίμην δέ (I, 3, § 17), or in ἐπειδὴν δέ . . . ἐπειδὴν δέ . . . ἐπὶ δὲ τῷ τρίτῳ (II, 2, § 4).

Further, the chiasmic arrangement of words is often sought. Sometimes this is a natural arrangement, when regard is had to emphatic expression, as in II, 4, § 16, πιστοὶ ὄντες Κύρῳ καὶ ἱμῖν εἶναι, but even so it is a conscious, rather than an unconscious, device, and instances occur in rhetorical passages—in the speeches and in the biographical chapter II, 6, oftener than in the narrative itself. Sometimes, too, the chiasmic arrangement is more elaborate; see the notes on II, 6, 5, and III, 1, 93. One especially effective form is called palindromic; see I, 7, § 13 (with the note); I, 10, § 3; II, 4, § 20; II, 5, § 3; IV, 7, § 3.

Other instances of conscious art in the matter of word arrangement, in cases where emphasis is sought, or where reference is had to euphony, alliteration, or to assonance, might easily be cited. Occasionally, too, it is plain that cacophony has been purposely avoided. In III, 1, § 23, *e. g.* μὲν is omitted after ἔχομεν, because its use would have given

an ill-sounding phrase; and the same grounds may have led to the omission of *ἀν* before *ἀναστρέφοιο* in II, 5, § 14; similarly we have the infrequent *τὸ ποιούμενον* in I, 10, § 12, because the normal *τὸ γιγνόμενον* would have given an unpleasant assonance with the following *γινώσκειν*. Possibly the choice of the infrequent infinitive construction after *λέγει* in III, 1, § 26, is similarly to be accounted for.

The un-Attic features and the frequent poeticisms in Xenophon's style have often been commented on. They are of interest, when considered in connection with the facts of his life, as showing that he was as pan-Hellenic in his style as in his politics. It should not be forgotten that he lived for years among Asiatic and Peloponnesian Greeks, and that during the formative years of his early life there was no Attic prose literature upon which his style could have been modeled, while there is abundant evidence that he was strongly influenced by the poets, not one of whom wrote pure "Attic."

40. THE SPEECHES IN THE ANABASIS.—The incorporation of speeches in historical narrative was to the Greek not only an effective and dramatic method of vivifying the narrative itself, but was so entirely in accord with the actual political life with which he was acquainted that a history without speeches would have seemed to him at once a tame and lifeless thing and an unnatural thing. It has been left for our modern age to question the right of the historian to avail himself of this device, and to find something of dishonesty in the incorporation of speeches unless he is in possession of an authentic record of the words actually used by the speaker on the particular occasion in question.

The ancients felt far otherwise; and it is impossible rightly to appreciate the art of historical composition in antiquity, or even rightly to weigh the content of the historical narrative, unless we can in a measure approach the problem from the antique point of view.

The first and most essential thing is to realize the value that to the Greeks of old the spoken word possessed, as con-

trusted with the written word. We must allow its due weight to the constant use of oratory in ancient political life, and must remember that there were no journals, no daily papers, indeed scarcely any prose literature, and no reading public until toward the end of the fifth century B. C. It was customary not for poets and orators alone, but for literary artists generally, to publish their works by public readings or recitations, rather than in written form.

Remembering these facts we shall realize that the historian's gift of historic imagination found in the dramatic scenes which form the background of the speeches, and in the speeches themselves, a splendid field for its exercise; and we who read the narrative after the lapse of centuries find our ability to comprehend events and their causes greatly helped by such a method of vivifying the past. Nor must we forget that history-writing is an art; and it may be questioned whether the modern theory of the science of history has not entailed losses which in part offset its gains in scientific accuracy.

Xenophon makes free use of speeches in the *Anabasis*. Some are represented as having been delivered on occasions when he was presumably present, others when he certainly was not present, and under such circumstances that it must have been impossible for him to learn precisely what was said. All must be regarded as free compositions by Xenophon himself rather than as authentic records of what was actually said by the various speakers. At the same time it would be going too far to deny them all historic value. There is also an artistic fitness in the way in which some of the speeches are made to accord with the character of the speaker. Those of Chirisophus, for example, and of Cleānor have a distinct character of their own.

In point of style, the speeches are quite different from the narrative portions of the work, and are at times highly rhetorical (see, *e. g.*, II, 5, §§ 3ff., especially § 9; and IV, 6, §§ 10ff.).

Of especial interest are the speeches put in the mouth of Xenophon himself, as they so admirably illustrate the influ-

ence of his Athenian training and his masterly power in dealing with men. We may refer not only to the speeches in III, 1 and 2, but in particular to that by which Xenophon restrained the angry soldiers in Byzantium (VII, 1, §§ 25-31), and to his striking address to Seuthes (VII, 7, §§ 21-47).

# ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ

### BOOK I

- 1 I. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος· ἐπεὶ δὲ ἡσθένει Δαρείος καὶ ὑπώπτει τελευτήν τοῦ βίου, ἐβούλετο τῷ παίδε 2 ἀμφοτέρῳ παρῆναι. ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε·

#### CHAPTER I

1 Δαρείου καὶ Παρυσάτιδος: gen. of source (G. 1130, 2; H. 750; B. 365). This was Darius Nothus (*i. e.* the illegitimate), who came to the throne in 425 B. C. See the *Introd.*, § 22.

γίγνονται: *histor. pres.* (G. 1252; H. 828; B. 525). This is particularly common with vbs. of relationship (*genealogical present*).

παῖδες δύο: *δύο* more commonly takes the plural than the dual (below τῷ παίδε, with stress on the idea of *both*, ἀμφοτέρῳ). There were thirteen children in all, but only two appear in Xenophon's narrative. The following proper names are in apposition with παῖδες (G. 911; H. 623; B. 317). The clauses are, as often, balanced by μὲν and δέ. The former may rarely be translated; the latter means *and* or *but*, as the context determines. Avoid cumbersome phrases such as *on the one hand—on the other*. Greek has a natural love

of balance; English has not. For a sketch of the characters of the two brothers, see the *Introd.*, §§ 24 and 25. Remember this was not Cyrus the Great.

2 ἡσθένει: *lay sick*. The tense is durative (G. 1250, 2; H. 829; B. 526).

3 ὑπώπτει: G. 543; H. 362a; *cf.* B. 175. For the meaning, *cf.* Lat. *suspicor*

τελευτήν τοῦ βίου: the word θάνατος is ordinarily avoided; so, too, τελευτάω is the common vb. *to die* (ἀποθνήσκω denotes a violent death). In compound phrases like this the art. is regularly expressed only with the noun in the gen. Note the possessive force of the art., common in many languages.

4 ἀμφοτέρῳ: the predicate position is regular with pronouns. Here the postponement adds emphasis.

μὲν οὖν, *now*. μὲν simply paves the way for the following δέ.

παρὼν ἐτύγχανε, *happened to be*



- 5 Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδὶον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρην ὡς φίλον καὶ τῶν Ἑλλήνων ἔχων ὀπλίτας ἀνέβη

there. The supplementary partic. contains the main idea (G. 1586; H. 984; B. 660 n.).

- 5 Κῦρον: the obj. may be emphasized by being brought to the head of the sentence, the subj. by being postponed.

μεταπέμπεται: another histor. pres. For the voice, see G. 1242, 2; H. 813; B. 504.

ἀρχῆς, province; see the *Introd.*, §§ 17 and 24.

σατράπην, *satrap*, a Persian word, familiar to the Greeks of Xenophon's day. Herodotus (about half a century earlier) uses ὑπαρχος as a Greek equivalent. In general, Greek was slow to borrow foreign words, and, as a rule, made borrowed words look like Greek formations. (Cf. παράδεισος and παρασάγγης, also Persian words.) For the pred. acc., see G. 1077; H. 726; B. 341.

- 6 ἐποίησε . . . ἀπέδειξε: translate as if plpfs. (H. 837; B. 519, note 1; 528, 1; G. M. T. 58). Greek is less exact than Eng. in the use of past tenses; in expressing future relations far more exact.

καὶ . . . δέ, and . . . also. δέ is connective, καὶ intensive. Cyrus was not only satrap, but a military officer as well, commanding one of the four divisions of the imperial army; see the *Introd.*, § 24. This fact calls for emphatic expression, and is brought into stronger promi-

nence by the abandonment of the relative construction.

πάντων ὅσοι: ὅσος is the normal form of the relative when the antecedent is πᾶς.

- 7 ἀθροίζονται: habit. pres.; the review occurred each year. The plain of Castolus was the mustering place for the troops of lower Asia.

ἀναβαίνει . . . ἀνέβη: histor. pres. and aor. side by side, as not infrequently. For the form ἀνέβη, see G. 798; 799; H. 489; B. 209; 211. Note the force of ἀνα-

- ὁ Κῦρος: the art. with proper names may serve (a) to mark the individual as famous; (b) to contrast him with someone else; or (c) it refers back to someone already mentioned.

λαβὼν . . . ἔχων: circumstantial parties. (G. 1563; H. 968b; B. 652). It is a mistake to assume that *with* suffices as a translation. Cyrus *took with him* (λαβὼν) Tissaphernes, and went up *at the head of* (ἔχων) his troops. Note the chiasmic order (ἀναβαίνει . . . λαβὼν . . . ἔχων . . . ἀνέβη), often a mere rhetorical device, although at times the most natural arrangement. See the *Introd.*, § 39.

Τισσαφέρην: see the *Introd.*, § 23. Proper names in -ης, of the third decl., often form the acc. in -ην, as if of the first decl.

- 8 ὡς φίλον: Cyrus' rapid advance-

- 3 τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον. ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, 10 Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται καὶ λαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαίτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν.
- 4 Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται

ment had aroused the jealousy of Tissaphernes. Perhaps Cyrus saw this, and took him with him, because he dared not leave him behind—or was he himself deceived?

τῶν Ἑλλήνων: emphatic by position; three hundred Greek hoplites afforded greater protection than many times that number of Orientals. For the equipment of the hoplite, see the *Introd.*, § 28. The gen. τῶν Ἑλλήνων is partitive (G. 1088; H. 729e; B. 355).

9 Ξενίαν: see the *Introd.*, § 38. Of the Greeks deemed worthy of special mention in the *Anabasis* many are Arcadians (*cf.* VI, 2, § 10). Find Parrhasia on the map.

ἐπεὶ δὲ ἐτελεύτησε: *ἐπεὶ*, with the aor. may generally be rendered by the Eng. plpf.; in temporal clauses the Greek plpf. is exceptional.

10 κατέστη: with *εἰς*, because motion is implied.

11 διαβάλλει: *maligned, falsely accused*; yet it is possible that the charge was true; see the *Introd.*, § 25.

ὡς ἐπιβουλεύει, (*saying*) *that he was plotting against him*. The opt. is due to the indirect quotation; see G. 1487; H. 932, 2; B. 673. The histor. pres. is a secondary tense.

12 ὁ δέ: in this phrase, regularly referring to a new subj., the older use of the art. as a demonstrative survives (G. 981; 983; H. 654e; B. 443, 1). In such cases it is best written with the accent.

ὡς ἀποκτενῶν: G. 1563, 4; 1574; H. 969c; 978; B. 653, 5; 656, 3; ὡς shows that this was the avowed or assumed purpose of Artaxerxes; *ἄτε*, with the partic., on the other hand, makes a statement for which the writer is responsible (*e. g.* IV, 2, § 13).

13 ἐξαίτησαμένη . . . ἀποπέμπει, *begged him off (as a favor to herself, mid.) and sent him back*. Greek often uses a partic. and vb., instead of two vbs. coupled by *καὶ*. It is rich in particips., while Eng. is not. The use of the aor. indicates that the action of the partic. is prior to that of the vb. For the character of Parysatis, see the *Introd.*, § 26.

14 ὁ δέ, *i. e.*, Cyrus, another shift of subject.

ὡς: temporal; *cf.* Lat. *ut*.

βουλεύεται . . . ἂντ' ἐκείνου, *planned that he might never again be in the power of his brother, but, if possible, might be king in his place*. For the use of the fut. indic. in an obj. clause, see G. 1372; H. 885; B. 593. Such a clause must, of course, take as

- 15 ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά, ἣν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πάντας οὕτω 5 διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ.
- 20 καὶ τῶν παρ' αὐτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε

its negative μή, not οὐ; see G. 1610; H. 1021; B. 431, 1 and 4.

- 15 ἣν δύνηται, strictly, *if he should be able*, a fut. condition (G. 1403; H. 898; B. 604). The subjv. is retained, although following a secondary tense (histor. pres.) in virtual indir. disc. (G. 1502; H. 937; B. 677).

- 16 μὲν: balanced by δέ, l. 18, serves to contrast the activity of Parysatis with that of Cyrus himself. Especially when coupled with δή, as here, μὲν often marks the dismissal of one topic and the passing on to another.

ὑπῆρχε, *avored, supported*. Observe the force of the prep., *he had her to count upon*.

- 17 βασιλεύοντα: the partic. is a virtual adj.

- 18 ὅστις ἀφικνεῖτο: when a rel. has a general or an indefinite antecedent, it regularly takes the constructions of the general conditional sentence (G. 1429; 1431, 1 and 2; H. 913; 914b; B. 620; 625). The opt. would, therefore, be normal here, but the past indic. (as in the Eng. idiom) is also found; see G. 1432; H. 918; 894c; G. M. T. 535. This is especially common with ὅστις, which is itself indefinite.

τῶν παρὰ βασιλέως: the prepositional phrase, with the art.,

serves as a substantive (G. 952, 1 and 2; H. 666a, 621; B. 451, 1). The phrase is a condensed one; the full form would be, ὅστις δὲ τῶν παρὰ βασιλεῖ ἀφικνεῖτο παρὰ βασιλέως; cf. I, 2, § 18, οἱ ἐκ τῆς ἀγορᾶς. This condensation is regular in Greek. βασιλεὺς normally omits the art., G. 957; H. 660c; B. 446, note.

πάντας: legitimately follows ὅστις, which implies a plural. The relative, after πᾶς, is usually ὅσος. Observe the emphasis falling on the antecedent, when the relative precedes. These men were probably inspectors, sent out from Babylon.

- 19 ὥστε . . . εἶναι: G. 1449, 1450; H. 953; B. 595. With the infin. (tendency) contrast the indic., ἡσθάνετο, below, l. 39 (actual result). οὕτω often leads up to ὥστε.

αὐτῷ: for the case, see G. 1174; H. 765; B. 376.

μᾶλλον φίλους: commoner than the comp. form of this adj., although we have φιλαίτερον, I, 9, § 29; cf. μάλιστα φίλος, VII, 6, § 15.

- 20 καὶ . . . δέ: see above, l. 6. δέ is not usually so far postponed; most frequently it is the second word in its clause. Here the postponement emphasizes the preceding words, and so marks

6 ἱκανοὶ εἶσαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα.

\*Ὡδε οὖν ἐποιεῖτο τὴν συλλογὴν. ὅσας εἶχε φυλακὰς ἐν

the contrast, τῶν παρὰ βασιλέως . . . τῶν παρ' αὐτῷ.

τῶν βαρβάρων: for the case, see G. 1102; H. 742; B. 356. The subj. of a depend. clause is often brought forward and made the obj. of the main vb. (prolepsis; see H. 878; B. 717, 18). This arrangement, very common in Greek, is infrequent in English, although it occurs in poetry, and in the authorized translation of the New Testament the Greek idiom is sometimes kept (*I knew thee that thou art an hard man*, Matt. XXV: 24).

ὥς . . . εἶσαν . . . ἔχοιεν: for the ordinary syntax of such an obj. clause, cf. *ὅπως* . . . *ἔσται*, I. 15, and the note. The subjv. (after secondary tenses the opt.) is also permitted, as in pure final clauses (G. 1374, 1; H. 885b; B. 593, 1). Xenophon allows the use of *ὥς*, instead of *ὅπως* (G. M. T. 351, 1 and App. IV); for this there are but few parallels in other Attic authors. He stands alone also (among prose writers) in making free use of *ὥς*, instead of *ἵνα* or *ὅπως*, in final clauses.

πολεμεῖν: dependent on *ἱκανοί* (G. 1526; H. 952; B. 641).

21 εὐνοϊκῶς ἔχοιεν: *ἔχω*, with advs., expresses a state or condition, and is best rendered by our vb. *to be*, with an adj.

τὴν δὲ Ἑλληνικὴν δύναμιν: note again the emphatic position.

22 ἡθροίζεν: *he set about collecting*. Note the tense.

ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, *with all possible secrecy*. How lit.?

ὅπως λάβοι: G. 1365; H. 881; B. 590. *ὅπως* is Xenophon's favorite final particle, although *ἵνα* is freely used, and also *ὥς* (c. 3. 69). See G. M. T. 312, 3 and App. III.

ὅτι ἀπαρασκευότατον: *ὅτι* and *ὥς* are frequently used to intensify the meaning of a superlative (cf., below, *ὅτι πλείστους*). With *ὥς*, not *ὅτι*, the vb. of ability is often expressed (above, I. 22).

24 ὥδε: as a rule, *ὥδε* looks forward, *οὕτως* back (G. 1005; H. 696; B. 482). The remainder of the chapter is taken up with the narrative of the various ways in which Cyrus sought to raise troops.

ἐποιεῖτο τὴν συλλογὴν: a frequent periphrasis. *ποιῶ* (in the passive, *γίγνομαι*), with the verbal noun, may take the place of almost any vb. Here the use of the mid. emphasizes the activity of the subj.

ὅσας εἶχε . . . λαμβάνειν, *to the commanders of all the garrisons which he had in the cities he gave orders that they should severally enlist*. More regularly the Greek would be, *φυλακῶν ὁπόσων εἶχε* (by attraction for *ὁπόσας εἶχε*, G. 1031; H. 994; B.

- 25 ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ἑκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον ἐκ βασιλέως δεδομέναι, τότε δὲ ἀφειστήκεσαν πρὸς Κύρον πᾶσαι πλὴν Μιλήτου· ἐν Μι- 7
- 30 λήτῳ δὲ Τισσαφέρνῃς προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστήναι πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δ'

484). As it is, the antecedent is incorporated in the rel. clause (G. 1037; H. 995; B. 485). *ὅπως* implies the antecedent *all*; see the note on πάντας, l. 18. Distinguish between φυλακάς (from φυλακή) and φύλακας (from φύλαξ).

25 ἑκάστοις: pred. posit.; see on ἀμφοτέρω, l. 4. When it designates individuals, not groups, ἕκαστος is regularly in the sing. Here its close association with φρουράρχοις justifies the pl.

26 Πελοποννησίους: confessedly the best soldiers among the Greeks; cf. the note on Ξενίαν, l. 9.

ὡς ἐπιβουλεύοντος T., alleging that T. was plotting against their cities. See the note on ὡς ἀποκτενῶν, l. 12. For the gen. abs. see G. 1568; H. 970; B. 657.

27 καὶ γάρ, and (with the more plausibility) for; but the ellipsis is often hardly felt.

ἦσαν . . . Τισσαφέρνους, had belonged to T. The impf. stands where English requires the plpf.; see the note on ἐποίησε, l. 6. When the impf. is thus used, the idea of duration is often prominent. For the pred. gen., see G. 1094, 1; H. 732a; B. 348, 1.

αἱ Ἰωνικαὶ πόλεις: see the Intro., § 26.

28 τὸ ἀρχαῖον: G. 1060; H. 719; B. 336.

ἐκ βασιλέως, by the king. ἐκ, common in Ionic Greek, may be used even in Attic of the agent, considered as the source; cf. ἀπό, l. 47.

29 ἀφειστήκεσαν: for the form, see G. 528; H. 359a; B. 172, 2.

πλὴν Μιλήτου: Tissaphernes kept the Milesians in check by a strong fortress which he had built.

30 προαισθόμενος . . . βουλευομένους, perceiving that some were forming this same plan (προ-, before their plan was ripe for execution). Observe that the aor. partic. denotes an action prior to that of the principal vb.

τὰ αὐτά (often written ταῦτά): to be distinguished from ταῦτα (G. 399; H. 679; B. 475, 1). The case is acc. of the inner obj. (G. 1054; H. 716b; B. 334). In such phrases the pl. is normal in Greek, although Eng. often requires the sing.

βουλευομένους: partic. in indir. disc. (G. 1588; H. 982; B. 661). The indef. subj. of the partic. is omitted.

31 ἀποστήναι: in appos. with τὰ αὐτὰ ταῦτα.

τοὺς μὲν . . . τοὺς δέ, some . . .



ἐξέβαλεν. ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας  
στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν  
καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη  
πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. πρὸς δὲ βασιλέα 35  
8 πέμπων ἡξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις  
μᾶλλον ἢ Τισσαφέρην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν  
αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ  
ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ

others For the art. as a demonstr. see on δ δέ, l. 12.

ἀπέκτεινε : aor. indic. (G. 672; H. 431; B. 204). This form might be impf., but ἐξέβαλεν shows that it is aor. For the latter form, see G. 675; H. 435; B. 207; 208.

32 ὑπολαβὼν . . . συλλέξας . . . ἐπολιόρκει, *having taken the exiles under his protection (ὑπο-), collected an army and laid siege to.* Observe that φεύγω supplies a passive to ἐκβάλλω; cf. ἐκπεπτωκότας, below.

34 κατάγειν, *restore.* Observe the force of the prep.; cf. κατέρχομαι, *come back from banishment.*

ἐκπεπτωκότας : ἐκπίπτω is the normal passive of ἐκβάλλω.

αὕτη : attracted to the gender of the pred. noun, a common construction (cf. Lat.). On the other hand the neut. is often kept. Since demonstr. pronouns regularly take the art., the absence of the art. shows that the noun is a part of the pred. and does not go directly with the pronoun.

35 αὐτῷ : dat. of possess. (G. 1173; H. 768; B. 379).

τοῦ ἀθροίζειν, *for collecting.* The infin. stands as a noun in the gen. (G. 1547; H. 959; B. 639).

Xen. is fond of the articular infin.

36 ἡξίου, *urged, asked as his right,* a durative tense.

ὢν, *inasmuch as he was.*

δοθῆναι οἱ : the infin. is the obj. of ἡξίου (G. 1518; H. 948; B. 638). οἱ is the indir. refl. (G. 987; H. 685; B. 471; 472); i. e., while occurring in a subord. clause, it refers back to the main subj. Though enclitic, it is accented when emphatic (G. 144, 1; H. 263; B. 71, 2).

37 ἄρχειν, *continue to rule.*

αὐτῶν : for the case, see G. 1109; H. 741; B. 356.

συνέπραττεν αὐτῷ : the dat. is due to the comp. vb. (G. 1179; H. 775; B. 394).

38 ὥστε : see the note on ὥστε εἶναι, l. 19.

τὴν πρὸς ἑαυτὸν ἐπιβουλὴν : the pr. p. with its case has the value of an attrib. adj.; see the reference cited in the note on τῶν παρὰ βασιλέως, l. 18. πρὸς is the most personal of the preps. governing the acc.; it may or may not denote hostility; ἐπὶ generally does.

39 Τισσαφέρνει : *emphatic, thought it was against T. that he was warring, etc.* For the dat., see

40 στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων.  
καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ  
ἐκ τῶν πόλεων, ὧν Τισσαφέρνους ἐτύχχανεν ἔχων.

Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ 9  
κατ' ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαι-

G. 1177; H. 772; B. 392, 1, with the note. The partic. *πολεμούντα* is, of course, not due to indir. disc., but the emphasis is best brought out by some such rendering as that given above.

ἀμφί: more commonly *εἰς* is used in this phrase; *e. g.* c. 3. 15.

40 δαπανᾶν: infin. in indir. disc. (G. 1522, 1; H. 946; B. 646).

ὥστε . . . πολεμούντων, *so that he did not at all (οὐδὲν) object to their being at war.* οὐδὲν is the acc. of the inner obj., here, as often, scarcely differing in force from an adv. See the references cited in the note on τὰ αὐτὰ ταῦτα, l. 30.

αὐτῶν πολεμούντων: causal gen. abs.; see on ὡς ἐπιβουλεύοντος, ll. 26 f.

41 καὶ γάρ, *and (with more reason) for.* See l. 27 and the note.

ἀπέπεμπε, *continued to remit;* observe the tense. ἀπο- does not merely indicate separation; the revenues belonged to the king; so ἀποδίδωμι, *give back what is due*, ἀπαιτῶ, *ask what is due*, etc. Cf. Lat. *re-*.

δασμοὺς: the tribute was paid not in money only, but in the products of the different provinces, cattle, horses, etc.

42 ἐκ τῶν πόλεων . . . ἔχων, *from the cities belonging to T., which he (Cyrus) happened to hold.* The

possess. gen. Τισσαφέρνους is incorporated in the rel. clause; see the notes on Τισσαφέρνους ἦσαν, ll. 27 f., and on ὅπως εἶχε φυλακάς, l. 24. ὧν is attracted to the case of its antecedent (see the references cited in the note just referred to). For the partic. with ἐτύχχανεν, see l. 4 and the note.

43 αὐτῷ: for such dat. consult G. 1157; H. 766; B. 377, note 2.

Χερρονήσῳ: since Χερρόνησος strictly means *peninsula*, a further designation may be added, although the presumption always is that the Thracian Chersonesus is meant; see the map.

τῇ κατ' ἀντιπέρας Ἀβύδου: it was at Abydos that Xerxes crossed the Hellespont. For the gen., see G. 1148; H. 757; B. 360. Note the third attrib. posit.; the epithet comes in as an afterthought. The student should observe that in all three positions the attrib. is immediately preceded by the art.; see G. 959, 1 and 2; H. 666; 667; 668; B. 452.

44 τόνδε τὸν τρόπον, *in the following manner.* See the note on ὧδε, l. 24. For the acc. as an adv., cf. τὸ ἀρχαῖον, l. 28, and the note. In the case of this word the dat. of manner and the adv. acc. are indistinguishable in meaning.

μόνιος φυγάς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν 45  
καὶ δίδωσιν αὐτῷ μυρίους δαρεικοὺς. ὃ δὲ λαβὼν τὸ χρυσίον  
στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ  
Χερρονήσου ὀρμώμενος τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰ-  
κούσι καὶ ὠφέλει τοὺς Ἕλληνας. ὥστε καὶ χρήματα συνεβάλ-  
λονται αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ 50  
πόλεις ἐκούσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ  
τὸ στράτευμα.

10 Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύχανεν αὐτῷ, καὶ  
πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον

**Κλέαρχος:** see the Introd., § 38, and II, 6, §§ 1-16. Asyndeton (omission of the connective) is not felt when the sentence but explains a preceding phrase, as here, or when the clause begins with a rel. pron. Often, too, although not always, a demonstr. serves as a connective (*cf.* the next clause in the text). Elsewhere asyndeton is rare in Greek, which abounds in connecting particles, and is generally a mark of haste or passion; see H. 1039; B. 717, 3.

45 **τούτῳ:** the pron. regularly refers back (see on ὦδε, l. 24).

**ἡγάσθη,** took a liking to him, ingressive aor. (G. 1260; H. 841; B. 529).

46 **μυρίους δαρεικοὺς:** a large sum, about £54,000.00; but Cyrus needed men and was willing to pay for them. The word *δαιρείκος* suggests the French *Napoléon* and *Louis d'or* as names of coins; *cf.*, also, Eng. *sovereign*, so used.

47 **συνέλεξεν . . . ἐπολέμει:** note the change of tense.

**ἀπὸ:** of the means; *cf.* ἐκ of the agent, l. 28.

ἐκ Χερρονήσου: the natural base for operations against Thrace.

48 **τοῖς Θραξὶ τοῖς ὑπὲρ:** the formal attrib. posit.; see on τῇ κατ' ἀντιπέραι, II. 43 f.

**ὑπὲρ Ἑλλήσποντον:** the acc. is freely used in phrases where motion is implied, not expressed.

49 **ὥστε καὶ:** καὶ is intensive, not connective.

50 **εἰς:** when not of motion, commonly, as here, of direction or purpose.

51 **ἐκούσαι,** willingly (G. 926; H. 619a; B. 425).

**τοῦτο:** with τὸ στράτευμα, despite the separation.

**τρεφόμενον ἐλάνθανεν,** was secretly maintained (*cf.* παρὼν ἐτύχανε, l. 4, and the note).

53 **Ἀρίστιππος:** an aristocratic name.

**Θετταλός:** consult the map, whenever geographical names occur. **ξένος,** guest-friend; but below, l. 55, *ξένους,* mercenaries; see the vocab.

54 **οἴκοι:** an attrib.; see on τὴν . . . ἐπιβουλήν, l. 38.

**ἀντιστασιωτῶν:** Thessaly was con-

55 καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὥς οὕτως περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. οὕτω δὲ αὐτὸ ἐν Θερταλίᾳ ἐλάνθανεν  
60 αὐτῷ τρεφόμενον στράτευμα.

Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα ἐκέλευσε λαβόντα ἄν- 11  
δρας ὅτι πλείστους παραγενέσθαι, ὥς ἐς Πισίδας βουλόμενος

stantly disturbed by strife among the nobles.

55 αἰτεῖ αὐτὸν . . . μισθόν, *asked him for pay* (G. 1069; H. 724; B. 340).

εἰς δισχιλίους . . . μισθόν, *pay for two thousand mercenaries and for three months*. Both phrases qualify μισθόν. For the gen. μηνῶν, see G. 1085; 5; H. 729d; B. 352.

ὥς οὕτως περιγενόμενος ἂν, *stating that (ὥς) he should thus get the better of*. See G. 1308, 1; H. 987a; B. 662 (direct, οὕτως περιγενομένην ἂν).

56 ἀντιστασιωτῶν: for the case, see G. 1120; H. 749; B. 364.

57 δεῖται αὐτοῦ μὴ, *begged him not to*. δέομαι, taking the gen. (as a vb. expressing want, G. 1112; H. 743; B. 356), may take also an acc. of the inner obj. (here the infin. καταλῦσαι, G. 1114; H. 743a). Observe that the infin., unless in indir. disc., if negatived, takes μή, not οὐ (G. 1611; H. 1023; B. 633).

58 πρόσθεν: merely leads up to πρὶν; it should not be translated. Cf. οὔτω . . . ὥστε, ll. 18 f.

καταλῦσαι πρὸς, *come to terms with*. The vb. means *bring to an end*, and may be used e. g.

both with πόλεμον and εἰρήνην; here the context makes clear which is to be supplied.

πρὶν ἂν . . . συμβουλευσῇται, *until he should have consulted with him (Cyrus)*. πρὶν (until) normally takes a finite mood; πρὶν (before) the infin. (G. 1470). For the subjv. with ἂν, see G. 1471, 2; H. 924, 921; B. 627, 623. Cf. ἦν δύνηται, l. 15, and the note.

61 Πρόξενον: see the Intro., § 38, and II, 6, §§ 16-21. It was Proxenos who induced Xenophon to join the expedition (III, 1, § 4).

λαβόντα . . . παραγενέσθαι, *to enlist and come*; see on ἐξαίτησαμένη ἀποπέμπει, l. 13.

62 ὅτι πλείστους: see on ὅτι ἀπαρασκευότατον, ll. 22 f.

παραγενέσθαι: vbs. compounded with παρά very often imply motion; so even παρήσαν, c. 2. 14.

ὥς . . . βουλόμενος . . . ὥς . . . παρεχόντων: in both cases ὥς gives the reason alleged by Cyrus; see on ὥς ἀποκτενῶν, l. 12.

ἐς Πισίδας, *into the country of the Pisidians*, a common use; the name of the people is more often expressed than the name of the country. Because of its

στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἐαυτοῦ χώρᾳ.

Σοφαίνεται δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοῦν, 65 ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τοῖς Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

1 II. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι

meaning, *eis*, expressing the limit of motion, is not used with the sing. of persons. The Pisidians were a hardy tribe, inhabiting the mountainous district south of Cyrus' satrapy (see the map), and enjoyed virtual independence.

65 Στυμφάλιον . . . Ἀχαιοῦν: find Stymphalus and Achaëa on the map, and consult the note on *Ξενίαν*, l. 9.

66 ξένους ὄντας καὶ τούτους, *who were also guest-friends of his*.

## CHAPTER II

1 ἐπεὶ δ' . . . ἄνω, *but when at length it seemed good to him to proceed inland*. Note the force of ἄνω, and cf. ἀναβαίνω, ἀνάβασις (the opposite is κατα-; see the vocab.). This was in the early part of 401 B.C.

τὴν μὲν πρόφασιν . . . ὡς . . . βουλόμενος, *he gave out that he wished*. Consult the notes on ὡς βουλόμενος, c. l. 62, and on ἐποιεῖτο τὴν συλλογὴν, c. l. 24. Observe that the use of μέν, in this clause, leads one to expect a following clause with δέ, giving the real

ground. This was, however, unnecessary. Well knowing that the Greeks would shrink from the undertaking, if they knew he intended to lead them on so long and so dangerous a journey, Cyrus hides his purpose; but even so starts inland. To the Greeks long journeys by land were always distasteful; they ordinarily traveled by water. Cyrus did not disclose his real purpose until they reached the Euphrates (I, 4, §11), when to turn back was a virtual impossibility. Even as it was they suspected that Cyrus was deceiving them, and mutinied (I, 3, §1), but were induced to proceed by promises of higher pay. The course of the march should be carefully followed on the map.

3 τὸ βαρβαρικόν . . . τὸ Ἑλληνικόν: in such military phrases the neut. sing. is constantly used in a collective sense; no noun need be supplied.

4 ἐνταῦθα: *i. e.* to Sardis. καί, *also*; not *and*.

παραγγέλλει: common in military writers; cf. *pass the word*.



- 5 ἦκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλα-  
γέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα·  
καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι  
ξενικοῦ, ἦκειν παραγγέλλει λαβόντα πλὴν ὅπόσοι ἱκανοὶ ἦσαν  
τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολι- 2  
10 ορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι,  
ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο,

λαβόντι ἦκειν, *to come bringing*.

The partic. is in agreement with Κλεάρχῳ (cf. συναλλαγέντι) below. In such cases it should be noted that, while the vb. calls for a dat., the following infin. implies a subj. acc. The partic. varies in agreement. If it stands near the dat., as here, it may itself be dat.; but it is oftener acc., especially when it stands at a distance from the noun and in close proximity to the infin. See G. 928, 1; H. 941; B. 631, 1, and cf. λαβόντα, below, l. 8, after Ξενία.

5 ὅσον . . . στράτευμα: the noun is incorporated in the rel. clause; see on ὅποσας εἶχε, c. 1. 24.

Ἀριστίππῳ: Aristippus appears to have sent Menon in his place; see l. 34.

συναλλαγέντι: for the formation of the pres., see G. 580; H. 397; B. 195, 1.

6 τοὺς οἴκοι: no noun expressed; see on τῶν παρὰ βασιλέως, c. 1. 18.

7 Ξενία: he afterward proved a deserter (I, 4, § 7).

αὐτῷ, *under him (Cyrus)*. This dat. is often best rendered by the Eng. possess., *was in command of his mercenaries*.

τοῦ ξενικοῦ: see on τὸ βαρβαρικόν, l. 3.

8 πλὴν ὅπόσοι . . . φυλάττειν, *save as many as would suffice to defend the citadels*. The antecedent of the rel. is unexpressed, as often; if expressed, it would be τοσούτων. The ancient city regularly consisted of a fortified citadel and the lower town at its base; Mycenae, Corinth, and Athens are examples. Names of cities are often pl., e. g. Ἀθῆναι.

9 φυλάττειν: cf. πολεμεῖν, c. 1. 20, and the note.

δὲ καί, see on καὶ δέ, c. 1. 6.

ἐκάλεσε . . . ἐκέλευσε: note the chiasmic order; see on λαβὼν . . . ἔχων, c. 1. 7.

τοὺς Μίλητον πολιορκούντας: the partic. with the art. is often best rendered by a rel. clause.

11 ὑποσχόμενος . . . οἴκαδε: direct, ἐὰν καλῶς καταπράξω ἐφ' ᾧ ἐστρατεύομαι, οὐ πρόσθεν παύσομαι πρὶν ἂν ὑμᾶς καταγάγω. For ἐὰν καταπράξω, see on ἦν δύνηται, c. 1. 15; for πρὶν ἂν καταγάγω, on πρὶν ἂν συμβουλευέσθαι, c. 1. 58 f. The change to the opt. is due to the quotation after a secondary tense (G. 1487; H. 932, 2; B. 673). Similarly, στρατεύομαι might have been changed to στρατεύοιτο; but, in historical writers, a shift to the point of view of the narrator leads, not infrequently, to the

μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ  
 3 ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα  
 παρήσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λα-  
 βὼν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρό- 15  
 ξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους,  
 γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλί-  
 τας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς  
 πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας,  
 τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ 20  
 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. οὗτοι μὲν εἰς  
 Σάρδεις αὐτῷ ἀφίκοντο.

substitution of the past indic.  
 (G. 1501, 1489; H. 936; B. 676).  
 This corresponds to the Eng.  
 idiom. *παύσασθαι* is governed by  
 the vb. of promising, regarded  
 as a vb. of will; hence the infin.  
 is timeless and the neg. is *μὴ*,  
 not *οὐ* (see G. 1496; H. 1024, end;  
 B. 549, note). With vbs. of this  
 class the fut. infin. is commoner;  
 see G. 1286; H. 948a; B. 549, 2,  
 with the note.

ἐφ' α: the antecedent is omitted,  
 as commonly when it is indef.  
 (G. 1026; 1027; H. 996; B. 486);  
*cf.* *πλὴν ὅποσοι*, c. 1. 8. Trans.,  
*the objects of his expedition.*

12 πρόσθεν . . . πρὶν: see c. 1. 58,  
 and the note.

καταγάγοι: *cf.* *κατάγειν*, c. 1. 34, and  
 the note.

14 παρήσαν εἰς: see on *παραγενέσθαι*,  
 c. 1. 62. Sardis was the capital  
 of Lydia; see the map.

τοὺς ἐκ τῶν πόλεων: see on *τῶν παρὰ*  
*βασιλέως*, c. 1. 18.

15 ὀπλίτας: see the Introd., § 28.

εἰς, about, to the number of. It  
 is still a prep., however, and  
 governs the acc.; so does *ἀμφὶ*

(l. 59); *ὡς* (below, l. 18), and *ὅσον*  
 (I, 8, § 6), on the other hand,  
 are advs., and do not govern a  
 case.

17 γυμνήτας: see the Introd., § 28.

19 Μεγαρεὺς: find Megara on the  
 map.

20 πελταστὰς: see the Introd.,  
 § 28.

ἦν: the vb. agrees with the nearer  
 of two subjs.; see G. 901; H.  
 607; B. 496, 1.

21 τῶν . . . στρατευομένων: the par-  
 tic. is impf., not pres.; see G. 1289;  
 H. 856a; B. 542, 1. Render by  
 the Eng. plpf. For the pred.  
 gen., *cf.* *Τισσαφέρνους*, c. 1. 28  
 (there possess., here partit.).

οὗτοι μὲν: no connective is needed;  
 see on *τούτῳ*, c. 1. 45. *μὲν* indi-  
 cates that others came later  
 (consult the note on *μὲν δὲ*,  
 c. 1. 16). The total number of  
 the troops thus far mentioned  
 is 8,100, 7,300 of them hoplites.

22 αὐτῷ, at his summons. The  
 translation of such dat. must  
 vary in different connections;  
 see the references given in the  
 note on *αὐτῷ*, c. 1. 43.

Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος 4  
εἶναι ἢ ὥς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα  
25 ἢ ἐδύνατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους. καὶ βασιλεὺς 5  
μὲν δὴ ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσ-  
κευάζετο.

Κῦρος δὲ ἔχων οὓς εἴρηκα ὥρμᾶτο ἀπὸ Σάρδεων· καὶ  
ἐξελαύνει διὰ τῆς Λυδίας σταθμούς τρεῖς παρασάγγας εἴκοσι  
30 καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο  
πλήθρα· γέφυρα δὲ ἐπὶν ἑπτὰ ἐξευγμένη πλοίοις. τούτον 6

23 μείζονα: brought to the head of the clause for emphasis, although belonging to the pred.

24 εἶναι: see the note on *δαπανᾶν*, c. 1. 40.

ἢ ὥς ἐπὶ, freely, *than would be needed against*.

ὡς βασιλέα: *ὡς*, as a prep., denoting the limit, is used only with the acc. of words denoting persons; *eis* may not be used in such cases; see on *ἐς Πισίδας*, c. 1. 62.

25 ἢ ἐδύνατο τάχιστα, *with all possible speed*; cf. *ὡς μάλιστα ἐδύνατο*, c. 1. 22, and Tissaphernes' own statement, II, 3, § 19.

26 μὲν δὴ: see on c. 1. 16.

ἤκουσεν: with gen., of the person (source), and acc., of the thing, as often; G. 1103; H. 742c; B. 365.

28 οὓς εἴρηκα, *the forces I have mentioned*.

ὥρμᾶτο: the date, according to accepted chronology, was Mar. 6th, 401 B.C.

29 σταθμούς: acc. of extent (G. 1062; H. 720; B. 338, with the note); so *παρασάγγας*, also.

παρασάγγας: a Persian word, made to look like Greek; see on *σατράπην*, c. 1. 5. For the length

of the parasang, see the *Intro.*, § 29.

εἴκοσι καὶ δύο: the *καὶ* might have been omitted; see G. 382, 1; H. 291b; B. 153.

30 Μαίανδρον: names of rivers stand regularly in the attrib. posit. The tortuous course of this stream has given us our word *meander*.

δύο πλήθρα: in expressions of measure we have either the pred. nom., as here; the gen. of measure (*e. g.* l. 47); or, less frequently, the adj. (*e. g.* *πλεθριαῖον* I, 5, § 4); again *εὖρος* may stand in the nom., as here, or in the acc. (acc. of specification, G. 1058; H. 718; B. 337). *ἐστι*, when a mere copula, is often omitted.

31 ἑπτὰ ἐξευγμένη πλοίοις, *made of* (lit. *joined by*) *seven boats*. For the dat., see G. 1181; H. 776; B. 387. *ζευγνύναι γέφυραν* and *ζευγνύναι ποταμόν* are both legitimate phrases. Pontoon bridges were very common in antiquity, and are still much used in many countries. Note the force of the perf., expressing a state. For the form, see G. 523; H. 365; B. 178, 1.

διαβάς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην καὶ εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ ἦκε Μένων Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνι- 35  
 7 ἄνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρα-  
 σάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην,  
 μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παρά-  
 δεisos μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκείνος ἐθήρευεν ἀπὸ

32 διαβάς: for the tense, see on ἐξαιτησαμένη, c. 1. 13; for the form, G. 798; 799; H. 489; B. 209; 211.

33 Κολοσσάς: see the map; in Xenophon's time a place of some importance, and even in Christian times the seat of one of the churches of Asia (cf. Paul's epistle). In common with almost all the ancient cities of Asia Minor and Mesopotamia it is now desolate; Smyrna, still an important commercial center, is an isolated exception.

πόλιν οἰκουμένην: the addition of this phrase shows that even in Xenophon's time many of these cities were deserted; he himself mentions instances (e. g. I, 5, § 4).

εὐδαίμονα καὶ μεγάλην: a favorite phrase of Xenophon's.

34 ἡμέρας: acc. of duration; cf. the note on σταθμούς, l. 29.

Μένων: apparently sent by Aristippus; see on l. 5. For a sketch of his character, see II, 6, §§ 21-30, and the Intro., § 38.

35 ἔχων: see on c. 1. 7. Cyrus' stay here was probably due to the fact that he was waiting for these troops.

36 ἐντεῦθεν: note the constant omission of the connective with

these demonstr. advs., and consult the note on τούτῳ, c. 1. 45. Regarding the style of this passage, see the Intro., § 39.

38 Κύρῳ: see on αὐτῷ, c. 1. 35.

βασιλεία: distinct from βασιλεία (c. 1. 10). For the use of the pl., cf. Lat. *aedes*.

ἦν: sing. vb., with neut. pl. subj.; see G. 899, 2; H. 604; B. 498. To this rule Xenophon offers many exceptions, although most of them are easily explainable. For the agreement with the nearer of two subs., see on ἦν, l. 20.

παράδεισος: another Persian word; see on σατράπην, c. 1. 5. Hunting has always been a favorite pastime with royalty (cf. I, 9, § 6, of Cyrus himself), and the Persian nobles often had game preserves, or parks; cf. I, 4, § 10.

39 ἀγρίων θηρίων: gen. with an adj. expressing fulness (G. 1139; 1140; cf. 1112; H. 753c; 743; B. 357).

ἀπὸ ἵππου, on horseback. The prep. is justified, because, in hunting, the action is exerted from the horse. ἐφ' ἵππου, also a common phrase, merely denotes the position of the rider on his horse.

- 40 ἵππου, ὁπότε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους.  
διὰ μέσον δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ  
πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαι-  
νῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν 8  
Κελαιναῖς ἔρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ  
45 τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει  
εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρος ἐστὶν εἴκοσι καὶ  
πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν

40 ὁπότε . . . βούλοιτο, *whenever he wished*; a general temporal sentence. See the note on ἀφικνεῖτο, c. 1. 18. Observe that here and in the indir. disc. use, the Greek opt. is regularly to be translated by the Eng. past indic., not by a form with *could* or *would*.

γυμνάσαι . . . ἑαυτὸν: the addition of the reflexive makes the act. vb. a virtual mid., and usually implies that the action in question is regarded as an unusual one; here, however, it is simply a means of including the two ideas, γυμνάσασθαι and γυμνάσαι τοὺς ἵππους, in one phrase.

41 διὰ μέσον . . . τοῦ παραδείσου, *through the middle of the park*. For the position of μέσον, see G. 978; H. 671; B. 454.

42 αὐτοῦ: for the position, see G. 977, 1; H. 673b; B. 457.

εἰσιν ἐκ, *are (in and flow) out from*. With this condensed phrase cf. ὅθεν (= ἐξ οὗ) αἱ πηγαί, below, l. 49. See also the note on τῶν παρὰ βασιλέως, c. 1. 18.

43 ἔστι: for the accent, see G. 144, 5; H. 480, 2; B. 262, 1.

μεγάλου βασιλέως: no art.; see on c. 1. 18.

45 καὶ οὗτος, *this too* (as well as the Meander).

ἐμβάλλει, *empties into*. The vb. is properly trans., but, in this sense, is regularly used without an obj.

47 ποδῶν: pred. gen. of measure; see the note on δύο πλέθρα, ll. 30 f.

λέγεται: the pers. construction in indir. disc. is decidedly preferred in Greek; see G. 1522, 1; H. 944; B. 634. In the pass. λέγω regularly takes the infin.; in the act. almost always ὡς or ὅτι, with a finite vb. (The infin. occurs, however, with the act., III, 1, § 26; V, 4, § 34; and VII, 5, § 13; and is regular when λέγω means *bid*, *move*, etc. The partic. also occurs, I, 3, § 15.)

Μαρσύαν: the story is as follows: Athene once, while playing the flute, chanced to catch sight of the reflection of her face in a pool of water, and, in disgust at her inflated cheeks and consequent disfigurement, flung the reed from her. The satyr Marsyas found it, and, puffed up with pride at the divine music he was able to produce upon it, dared to challenge Apollo to a contest. It was agreed by both that the victor might do what he would with the vanquished. Marsyas was defeated, the Muses



νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ  
 ἄντρῳ ὅθεν αἱ πηγαί. διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας.  
 9 ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπ- 50  
 εχῶρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν  
 Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα·  
 καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χιλίους  
 καὶ πελταστὰς Θρᾶκας ὀκτακοσίους καὶ τοξότας Κρήτας διακο-  
 σίους. ἅμα δὲ καὶ Σῶσις παρὴν ὁ Συρακόσιος ἔχων ὀπλίτας 55  
 τριακοσίους, καὶ Σοφαίνετος Ἀρκάδας ἔχων ὀπλίτας χιλίους.

being judges, and, in punish-  
 ment for his presumption, Apollo  
 tied him to a tree and flayed  
 him alive. Ovid, *Metamorpho-*  
*ses*, VI, 382-97, gives the story in  
 brief. In Eng., see Matthew  
 Arnold's *Empedocles on Etna*  
 (the song of Charicles) and L.  
 Morris's *Epic of Hades*. The  
 legend furnished a favorite  
 theme to ancient artists; the  
 cut reproduces a statue in the  
 Uffizi at Florence.

48 νικήσας ἐρίζοντά οἱ, *having con-*  
*quered him in a contest; lit.*  
*contending with him (Apollo).*  
 For the indir. reflexive, see on  
 αἱ, c. 1. 36. The clause well illus-  
 trates the advantage Greek has  
 over Eng. in the matter of  
 pronouns.

σοφίας, *skill*, especially, as here,  
*musical skill*.

δέρμα for the suffix, see G. 837;  
 H. 553, 1; B. 280.

49 ὅθεν: the use of an adv., instead  
 of a prep., with the rel. is common  
 also in Eng. For the omission  
 of εἰσι, see 1. 101. Cf., also, the  
 note on εἰσιν ἐκ τῶν βασιλείων,  
 above, 1. 42.

50 Ξέρξης: see the *Introd.*, § 20.

τῆς Ἑλλάδος: Ἑλλάς, properly an  
 adj., regularly has the art.

τῇ μάχῃ: *i. e.* the naval fight at  
 Salamis. The use of the art.  
 marks the battle as famous.

51 λέγεται οἰκοδομῆσαι: the pers.  
 construction again; see on λέγεται  
 ἐκδεῖραι, above, 1. 47.

52 ἡμέρας τριάκοντα: this was the  
 longest halt made on the up-  
 ward march: Cyrus is waiting  
 for reinforcements.

53 Κλέαρχος: re-read § 9 of the  
 preceding chapter.

54 Θρᾶκας . . . Κρήτας: both  
 words are nouns, not adjs.; they  
 are in appos. with πελταστὰς and  
 τοξότας respectively. The Cre-  
 tans were famous bowmen.

55 Σῶσις: utterly unknown, and  
 not again mentioned.

56 Σοφαίνετος: doubtless an error.  
 A Sophænetus had joined the  
 army at Sardis with a thousand  
 hoplites (above, 1. 17). It has  
 been suggested that we should  
 read Ἀγίας, who is mentioned  
 among the generals treacher-  
 ously seized (II, 5, § 31), and who  
 was also an Arcadian. Others  
 would read Κλεάνωρ, who is prom-  
 inent in Book II, and who



καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι 10 χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

60 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κερά-

took the place of Agias, after the latter was murdered (III, 1, § 47). A third suggestion is that the name *Σοφάλευτος* is in its proper place here, and should be omitted from the text in the previous passage, where it might easily have been interpolated.

57 ἐξέτασιν: other reviews are mentioned in § 14 of this chapter, in I, 7, § 1, and in V, 2, § 3. For the use of *ποιῶ* with a verbal noun, cf. *ἐποιεῖτο τὴν συλλογὴν*, c. 1. 24.

58 ἐγένοντο οἱ σύμπαντες, *the whole number amounted to*.

μύριοι χίλιοι: note the Greek method of counting, not *ἐνδεκα χίλιοι*.

59 πελτασταί: the word here includes all light-armed troops.

ἀμφί, *about*; cf. *els*, l. 15. Round numbers frequently have the art. (G. 948b; H. 664c), generally with a prep., as here. The actual totals, from the numbers given, are hoplites 10,600, light-armed 2,300.

60 ἐντεῦθεν: *i. e.* from Celaenae.

εἰς Πέλτας: Peltae was northwest of Celaenae; see the map. For a possible reason for this change in the direction of the march, see the *Introd.*, § 29.

62 τὰ Λύκαια ἔθυσσε, *celebrated (with sacrifice) the Lycaea, i. e. the festival of Ζεὺς Λύκαιος*; see the vocab. Find Mt. Lycaeus on the map. Xenias, though absent, remembers the annual rite. Primitive worship often centers about mountain-tops; cf. the "high places" of the Bible. τὰ Λύκαια is the inner obj. of the vb. (cognate acc.); see on τὰ αὐτὰ ταῦτα, c. 1. 30.

ἀγῶνα: athletic contests formed an important part of Greek festivals.

ἔθηκε: for the form, see G. 670; H. 432; B. 205.

63 ἦσαν: the vb. is attracted to the number of the pred.; see G. 904; H. 610; B. 501; the neut. pl. subj. normally takes a sing. vb.; see on ἦν, l. 38.

στλεγγίδες, *strigils*; see the vocab. After exercising, naked, or nearly so, in the dust of the palaestra, the Greek athlete must have needed something of this sort, especially as the body was rubbed with oil before the contest.

64 Κεράμων ἀγοράν: cf. *New-market*, as the name of a town.

μων ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσία χώρα. 65  
 11 ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς  
 Καύστρου πεδίου, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας  
 πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν  
 μηνῶν, καὶ πολλὰς ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ  
 ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς 70  
 τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται  
 Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικῶν βασιλέως παρὰ Κύρον·

65 ἐσχάτην πρὸς, the last in the direction of.

67 Καύστρου πεδίον: practically one word; cf. Eng. names of towns ending in -field.

68 πλέον: here indeclinable, as often.

τριῶν μηνῶν: for the case, see c. 1. 55 and the note. Three months' pay for 12,000 men (they were receiving a daric a month, I, 3, §21) would amount to nearly \$200,000, without allowing for the higher pay of the officers; see the Introd., §28.

69 ἐπὶ τὰς θύρας: more than to the door of his tent. In oriental countries the gate of the palace is often the place where the king dispenses justice and where suppliants throng; the phrase, αὐτοῦ βασιλέως θύραι, therefore, often denotes the king's court (I, 9, §3; II, I, §8); cf. II Sam. XV:2-6; Esther II:19; and our modern phrase, *The Sublime Porte*, referring to the Turkish government.

ἀπήτουν, they kept demanding it. For the force of the prep., see on ἀπέπεμπε, c. 1. 41.

70 λέγων διῆγε, kept talking of. For the suppl. partic., see on παρὼν ἐτύγχανε, c. 1. 4.

δῆλος ἦν ἀνιώμενος, was evidently distressed; a form of indir. disc., with the personal construction; see G. 1589; H. 981; B. 661. Cf. the personal construction with ἐλέγετο, below, l. 73.

πρὸς . . . τρόπου, in keeping with Cyrus' character. τοῦ belongs to τρόπον, not to Κύρον.

71 ἔχοντα, if able; the acc., despite the preceding gen., Κύρου; see on λαβόντι, l. 4, adding to the references there given G. 928, 2; B. 631, 1.

μὴ: for the neg., see c. 1. 57, and the note.

72 Συεννέσιος: Ionic forms occur even in Attic in the case of proper names; see G. 255; H. 201d; B. 110, 2. The name, Syennesis, is Semitic, and was doubtless a title (cf. Pharaoh), but Xenophon uses it as an individual name. Cilicia was a dependency of Persia, but maintained its own court. Syennesis desired, apparently, to win favor both with Cyrus and with the king; he gives effectual aid to Cyrus, yet makes at least a show of obstructing his advance (cf. below, §21).

τοῦ . . . βασιλέως: in appos. with

καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ 12  
 τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα  
 75 φυλακὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ  
 συγγενέσθαι Κύρον τῇ Κιλίσση.

Ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς 13  
 Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη  
 ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας  
 80 τὸν Σάτυρον θηρεῦσαι οἶνῳ κεράσας αὐτήν. ἐντεῦθεν ἐξελαύνει 14  
 σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριάειον, πόλιν οἰκουμένην.  
 ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα  
 Κύρου ἐπιδίδειν τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδίδει

Συεννέσιος. It is only when designating the king of Persia that βασιλεύς omits the art.

73 ἐλέγετο . . . δοῦναι, *it was rumored that she gave*; but in the Greek the construction is personal; see on λέγεται, l. 47. Below, l. 75, we have ἐλέγετο, with the acc. and infin., a much rarer use.

8' οὖν, *be that as it may*, a regular formula in passing from rumor to fact; cf. below, § 22.

75 Ἀσπενδίους: consult the map.

78 Θύμβριον: Cyrus has resumed his eastern march; see the map.

ἦν . . . κρήνη . . . καλουμένη: retain the Greek order, and note the effect of the third attrib. position; see on τῇ κατ' ἀντιπέρas, c. l. 43 f. When a form of εἶμι precedes its subj., it is often best rendered by our English phrase, *there is, there was, etc.*

παρὰ τὴν ὁδόν: motion is implied; hence the acc.; see the note on ὑπὲρ Ἑλλησποντον, c. l. 48, and cf. εἰσιν ἐκ, l. 42.

80 τὸν Σάτυρον: *i. e. Silenus.*

οἶνῳ κεράσας αὐτήν: οἶνῳ is dat. of association, rather than dat. of means; see G. 1175; H. 772; B. 392. For the formation of the present, κεράννμι, see G. 608; 797, 1; H. 402e; B. 196, 5. Having thus caught Silenus, Midas did him no harm, but restored him to Dionysus, who, in return, allowed him to choose his own reward. Midas foolishly chose that whatever he touched might become gold. Of this plague he was finally healed by bathing in the river Pactolus, the sands of which were thereafter rich in gold. See Ovid, *Met.* XI, 90-145, and Saxo's poetical travesty, *The Choice of King Midas*.

81 Τυριάειον: of uncertain situation.

82 δεηθῆναι: with gen. and infin.; see on δέεται, c. l. 57 f.

83 ἐπιδίδειν: Cyrus' object was not only to please the queen, but also to impress her with the splendor and strength of his Greek troops.

ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.  
 15 ἐκέλευσε δὲ τοὺς Ἑλληνας ὥς νόμος αὐτοῖς εἰς μάχην οὕτω 85  
 ταχθῆναι καὶ στῆναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχ-  
 θησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ  
 16 οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ  
 μέσον οἱ ἄλλοι στρατηγοί· ἐθεώρει οὖν ὁ Κῦρος πρῶτον  
 μὲν τοὺς βαρβάρους· οἱ δὲ παρήλυνον τεταγμένοι κατὰ 90  
 ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ'

84 τῶν Ἑλλήνων . . . τῶν βαρβάρων :  
 the repeated art. marks the  
 two divisions as separate. How  
 many barbarians Cyrus had at  
 this time is not stated; in I, 7,  
 § 10 they are said to number 100,-  
 000. Xenophon's interest, and  
 ours, centers in the Greek troops.

85 οὕτω : resuming the ὥς-clause,  
 may be omitted in translating; a  
 demonstr. word is frequently so  
 used after a rel.

86 στῆναι : the ingressive force,  
 common in the first aor. (G. 1260;  
 H. 841; B. 529), is marked also in  
 the second aors., ἔστην and ἔσχον.

ἕκαστον : *sc.* στρατηγόν.

τοὺς ἑαυτοῦ, *his own men*. For  
 the omitted noun, *cf.* τῶν παρὰ  
 βασιλέως, c. 1. 18.

87 ἐπὶ τεττάρων, *four deep*. Cyrus  
 wishes the army to present as  
 impressively an appearance as  
 possible. Arranged in line of  
 battle, four deep, 12,000 men  
 (including the light-armed)  
 would present a front nearly  
 two miles long. Observe, also,  
 that the barbarians march by  
 Cyrus and the queen, but that  
 the Greeks remain in battle  
 array, while Cyrus and the  
 queen drive past their front.  
 On another occasion, when it

was desirable that the Greeks  
 should make an impression by  
 their numbers, Clearchus has  
 them march by, two abreast and  
 with frequent halts, ὥστε τὸ στρά-  
 τευμα καὶ (*even*) αὐτοῖς τοῖς Ἑλλησι  
 δόξει πάμπολυ εἶναι (*seemed to be*  
*of vast extent*), καὶ τὸν Πέρσην  
 ἐκπεπλήχθαι (*was filled with*  
*amazement*) θεωροῦντα.

εἶχε : for the agreement of the vb.  
 with the nearer subj., see on ἦν,  
 l. 20.

τὸ . . . δεξιόν : no noun need be  
 supplied; see the note on τό . . .  
 βαρβαρικόν, l. 3.

88 οἱ σὺν αὐτῷ, *his men*; scarcely  
 different from οἱ ἐκείνου, below.  
 Xen. makes wider use of the  
 prep. σὺν than is permitted in  
 normal Attic prose.

τὸ . . . εὐώνυμον, *the left*; see the  
 vocab. Antique superstition  
 avoided mentioning what was  
 ill-omened, and often substi-  
 tuted a euphemistic term. In  
 soothsaying the left was the  
 side of ill omen; hence the  
 word ἀριστερός was ordinarily  
 avoided. Xen. has it, however,  
*e.g.* II, 3, § 11; II, 4, § 28.

89 πρῶτον μὲν : balanced by εἶτα  
 δέ, below, l. 91.

91 τοὺς Ἑλληνας : *sc.* ἐθεώρει.

ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ πάντες  
 κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς  
 ἀσπίδας ἐκκεκαλυμμένας. ἐπειδὴ δὲ πάντας παρήλασε, στήσας 17  
 95 τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἔρ-  
 μινέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προ-  
 βαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ  
 ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προ-  
 βαλόμενοι τὰ ὄπλα ἐπῆσαν. ἐκ δὲ τούτου θάττον προϊόντων  
 100 σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις  
 ἐπὶ τὰς σκηνάς, τῶν δὲ βαρβάρων φόβος πολὺς, καὶ ἥ τε 18

93 χαλκᾶ: for the form see G. 310; H. 223; B. 118. Bronze was far more widely used in antiquity than it is now; steel and iron far less widely.

φοινικοῦς: the color of the Spartan uniform, according to Xen., *Rep. Lac.*, 11, 3.

94 ἐκκεκαλυμμένας: note the pred. posit. The shields were ordinarily kept in leathern cases; now they are uncovered and, doubtless, burnished—another touch of the λαμπρότης that impressed Epyaxa.

παρήλασε: for the aor., where the English requires the plpf., see on ἐτελεύτησε, c. 1. 10.

στήσας: first aor., and so trans.; see the vocab.

95 μέσης: for the position, see on μέσον, l. 41.

96 προβαλέσθαι τὰ ὄπλα, to advance arms (in readiness for a charge).

97 ὅλην; for the posit., see G. 979; H. 672c; B. 455.

οἱ δέ, and they. See the note on δ δέ, c. 1. 12.

98 ἐσάλπιγξε: so-called impers. vbs. really contain their own sub-

jects, here ὁ σαλπικτής, which is expressed with the vb. σημαίνω, IV, 3, §§ 29 and 32. See G. 897, 4; H. 602c; B. 305.

99 ἐκ . . . τούτου, upon this. ἐκ often denotes immediate sequence.

θάττον, faster and faster. For the form see G. 357, 1; H. 253 with 74b; B. 134.

προϊόντων: sc. αὐτῶν, gen. abs., despite the following dat. For the omitted subj., see G. 1568, fine print; H. 972a; B. 657, 1, note 1.

100 ἀπὸ τοῦ αὐτομάτου, of their own accord. A prep. with the neut. of an adj. often stands for an adv.; cf. ἐκ τοῦ αὐτομάτου, c. 3. 62.

δρόμος ἐγένετο: see on ἐποιεῖτο τὴν συλλογὴν, c. 1. 24.

101 τὰς σκηνάς, the camp, where were not only the quarters of the Greeks and the barbarians, (these were, however, separate), but the market, ἀγορά, of the sutlers as well. For the last, see the *Intro.*, § 28.

τῶν δὲ βαρβάρων: subject. gen., G. 1094, 2; H. 729b; B. 349.

φόβος: forms of εἰμί, when it is a mere copula, may at any time be



Κίλισσα ἔφυγεν ἐπὶ τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὦνια ἔφυγον. οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἦσθη τὸν ἐκ 105 τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

19 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπά- 110 σαι τοῖς Ἕλλησιν ὥς πολεμίαν οὔσαν. ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτ-

omitted, but such omissions are common only in the third person and are rare in other moods than the indic.

102 οἱ ἐκ τῆς ἀγορᾶς: see on τῶν παρὰ βασιλέως, c. 1. 18.

καταλιπόντες, *abandoning*, not simply *leaving*; the prep. is intensive.

103 ἔφυγον: the repetition of the vb. adds to the effect.

ἐπὶ τὰς σκηνάς, *to their tents*; not, as above, *to the camp*.

105 τάξιν: even in their charge the Greeks had not broken ranks.

ἐθαύμασε, *was seized with wonder*. Observe the tense, and see the note on ἡγάσθη, c. 1. 45. So, too, ἦσθη, below.

τὸν . . . φόβον: all that intervenes between the art. and the noun serves as an attrib. of the noun: the terror literally proceeds *from* the Greeks *into* the hearts of the barbarians.

108 Ἰκόνιον: familiar from the Book of Acts, e. g. XIII:51.

ἐσχάτην: cf. l. 65, and see the map.

110 διαρπάσαι: infin. of purpose, G. 1532; H. 951; B. 592. Cyrus has now left his own province, and, furthermore, the Lycanians were rebellious (III, 2, § 23).

111 ὥς: with οὔσαν; see on ὥς ἀποκτενῶν, c. 1. 12.

112 τὴν . . . ὁδόν, *by the shortest road*; a so-called adv. acc., here plainly a development from the inner obj. (cognate acc.).

113 καὶ αὐτόν, *and (Menon) himself*. This manoeuvre, by which a considerable force (Menon had 1,500 men, ll. 34 f.) was unexpectedly sent into Cilicia, made Syennesis' preparations for defense futile (assuming that they were seriously meant); see, below, § 21, end. Cyrus himself, with the main army, made a wide detour; see the map. This short road was, presumably, impassable for the baggage train.



- 115 ταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκουμένην μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.
- 120 Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυνεν. ἐλέγετο δὲ καὶ Σύννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δὲ ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς

115 Δάνα: see the map.

117 ἐν ᾧ: we should have expected ἐν αἰς; cf. 61 f. In this phrase and in the similar ἀφ' οὗ, since (III, 2, § 14), the proper form of χρόνος is ordinarily supplied (ἐν τούτῳ τῷ χρόνῳ is a common phrase); but the rel. is certainly neut. in εἰς ὃ, until.

φοινικιστὴν βασιλείον, either, *wearer of the royal purple*, or, as a title, *dyer of the purple*, indicating one set in charge of the fisheries (the purple dye was obtained from a shell-fish) or the dye-houses of the king.

118 ἕτερον . . . δυνάστην, *another man of rank among his subordinates*.

119 ἐπιβουλεύειν, *of plotting*; infin. in indir. disc., as αἰτιασάμενος implies saying. αὐτοὺς readily supplies itself; and, in general, what supplies itself may be omitted.

120 ἐπειρῶντο: durative tense of effort.

εἰσβάλλειν: intrans., as ἐμβάλλει, above, l. 45.

ἡ δὲ εἰσβολή: a narrow pass between lofty mountains (7,000 to 8,000 feet in elevation) of the

Taurus range, so completely commanding the approach to Asia Minor (Cilicia) from the S. E. that it was called Κιλικίας πύλαι.

121 ἀμαξιτός: the army was, of course, accompanied by an extensive baggage train; see the *Intro.*, § 28.

ἰσχυρῶς: often used to intensify the meaning of an adj. Note that here its postponement gives an added force.

ἀμήχανος εἰσελθεῖν στρατεύματι, *difficult for an army to enter*. The adj. governs the dat. and the infin. as well, G. 1165; 1526; H. 767; 952; B. 378, 641.

122 εἴ τις ἐκώλυνεν, *if anyone tried to prevent it*. For the tense, see G. 1255; H. 832; B. 527.

ἐλέγετο: again the personal construction; see on λέγεται . . . ἐκδεῖραι, l. 47.

εἶναι . . . φυλάττων: not a mere equivalent of φυλάττειν; εἶναι is a full vb.; progressive vb. forms are relatively rare in Greek. Syennesis makes at least a show of resistance.

124 τῇ δ' ὑστεραίᾳ: ἡμέρα is regular-

εἷη Συνέννεσις τὰ ἄκρα, ἐπεὶ ἦσθετο ὅτι τὸ Μένωνος στρατεύμα 125  
 ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὁρέων, καὶ ὅτι τριήρεις ἤκουε  
 περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λα-  
 22 κεδαιμονίων καὶ αὐτοῦ Κύρου. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη  
 οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὐ οἱ Κίλικες ἐφύλαττον.  
 ἐντεῦθεν δὲ κατέβαινε εἰς πεδίου μέγα καὶ καλόν, ἐπίρρυτον, 130  
 καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ

ly omitted in this phrase. For the case, see G. 1192; H. 782; B. 385.

ἦκεν . . . λέγων: the remainder of the section is in indir. disc. after this secondary tense.

Ληλοιπῶς εἷη: direct ληλοιπε. For the opt., see on ἐπιβουλεύει, c. 1. 11; for the form, see G. 733; H. 457; B. 221, 1.

125 ἦσθετο: past indicatives, in subordinate clauses, remain, as a rule, unchanged; so, below, ἤκουε; see G. 1499; 1482; H. 925bc; B. 675, 1 and 3. Observe that the clause, ὅτι . . . τῶν ὁρέων, is quoted after ἦσθετο, which is itself in indir. disc. This entails no difficulty.

126 καὶ ὅτι . . . ἤκουε: this clause is parallel with ἐπεὶ ἦσθετο, and gives another reason for the action of Syennesis in abandoning the pass. What follows is quoted after ἤκουε, the principal vb. being ἔχοντα, despite the involved order (direct, Ταμῶς ἔχει). Trans.: *because he heard that Tamos was in charge of triremes belonging to the Lacedaemonians and to Cyrus himself which were sailing around from Ionia to Cilicia.* For the partic. in indir. disc., after ἤκουε, see G. 1588; H. 982; B. 661.

τριήρεις is brought to the head of the clause for emphasis: the possession of ships enabled Cyrus to disembark troops and attack the opposing force both in front and in the rear.

127 τὰς Λακ. . . καὶ αὐτοῦ Κύρου: for the order, see on τῇ κατ' ἀντιπέραι, c. 1. 44. For Cyrus' relations with the Lacedaemonians, see the *Introd.*, § 26.

128 δ' οὖν: cf. 1. 73, and the note.

129 οὐδενὸς κωλύοντος, *without opposition.* See the note on ἐπιβουλεύοντος Τισσαφέρνους, c. 1. 26 f.

τὰς σκηνάς: cf. 1. 101, and the note.

οὐ, *where.*

ἐφύλαττον, *had been keeping guard.*

In Greek the plpf. has no very wide range; here a durative tense was wanted; cf. ἦσαν, c. 1. 27.

130 κατέβαινε: how different in force from the aor. ἀνέβη, above?

131 δένδρων . . . ἀμπέλων: gens. with an adj. of fulness; see on θηρίων, 1. 39. σύμπλεων itself is not gen., but acc. sing., G. 305; 306; H. 227; B. 119; cf. 92.

πολύ: agreeing only with the nearest noun, but to be taken, also, with the others, G. 923; H. 620a; B. 421.

- σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς φέρει.  
 ὄρος δ' αὐτὸ περιεῖχεν ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης  
 εἰς θάλατταν. καταβάς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθ- 23  
 135 μούς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοῦς, τῆς  
 Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα, οὗ ἦν τὰ Συεννέσιος  
 βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσου δὲ τῆς πόλεως ῥεῖ  
 ποταμὸς Κύδιος ὄνομα, εὖρος δύο πλέθρων. ταύτην τὴν πόλιν 24  
 ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὄχυρόν ἐπὶ  
 140 τὰ ὄρη πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ  
 τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἴσσοις.  
 Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέ- 25  
 ραις εἰς Ταρσοῦς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῇ εἰς τὸ

132 φέρει: pres. of lasting truth;  
 cf. ἀθροίζονται, of habitual action,  
 c. 1. 7.

πυρούς καὶ κριθάς: both words are  
 regularly used in the pl.

133 αὐτό: i. e. τὸ πεδίον.

ἐκ θαλάττης εἰς θάλατταν: see the  
 map.

134 ἤλασε: Xen. prefers the com-  
 pound, ἐξελαύνω, as a rule.

135 Ταρσοῦς: familiar as the birth-  
 place of St. Paul. Ancient  
 cities often had plural names  
 ('Αθήναι, Σάρδεις, and, below, Σόλοι  
 and Ἴσσοι), but, in this case,  
 the sing., Ταρσός, is also found.  
 Plural names may be due to the  
 upper and lower city; cf. the  
 note on ἀκροπόλεις, 1. 9.

137 μέσου: used as a noun (G. 932, 1;  
 H. 621b; B. 424) with τῆς πόλεως  
 depending on it, as a partit. gen.  
 (gen. of the whole) (G. 1088; H.  
 729e; B. 354, 355, last example).

138 ὄνομα . . . εὖρος: accs. of speci-  
 fication (G. 1058; H. 718; B. 337).

εὖρος δύο πλέθρων: see the note on  
 δύο πλέθρα, 11. 30 f. δύο is fre-  
 quently treated as indeclinable.

139 ἐξέλιπον εἰς, *had abandoned*  
 (and fled) to, a condensed phrase;  
 cf. εἰσιν ἐκ, 1. 42.

οἱ ἐνοικοῦντες, *the inhabitants*. A  
 partic. with the art. is often  
 equivalent to a noun, G. 1560;  
 H. 966; B. 650, 1.

140 πλὴν: here a conjunc. οὐκ  
 ἐξέλιπον is, therefore, to be under-  
 stood. As a prep. πλὴν governs  
 the gen. (see c. 1. 29) although  
 there the gen. (antecedent to a  
 rel.) is omitted.

οἱ τὰ καπηλεία ἔχοντες: these men  
 were willing to take chances,  
 hoping for business.

παρὰ τὴν θάλατταν: for the acc. cf.  
 ὑπὲρ Ἑλλάσποντον, c. 1. 48. Find  
 Soli and Issi on the map.

142 προτέρα . . . ἡμέραις, *five days*  
*before Cyrus*. For the adj.,  
 where Eng. uses the adv., see  
 G. 926; H. 619; B. 425; for the  
 gen. Κύρου G. 1153; H. 755; B.  
 363; and for the dat., ἡμέραις, G.  
 1184; H. 781; B. 388.

143 τῇ ὑπερβολῇ . . . τῇ εἰς τὸ πεδίον:  
 the formal attrib. position; see  
 on τῇ κατ' ἀντιπέρασ, c. 1. 43 f. For

πέδιον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν  
 ἔφασαν ἀρπάζοντάς τι κατακοπήναι ὑπὸ τῶν Κιλικίων, οἱ δὲ 145  
 ὑπολειφθέντας καὶ οὐ δυναμένους εὔρεῖν τὸ ἄλλο στράτευμα  
 οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν  
 26 οὗτοι ἑκατὸν ὀπλίται. οἱ δ' ἄλλοι ἐπεὶ ἤκον, τήν τε πόλιν  
 τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν  
 ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κῦρος δ' ἐπεὶ 150  
 εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Σύννεσιν πρὸς  
 ἑαυτόν· ὃ δ' οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς

the use of a prep. with its case as an attrib., see on πρὸς ἑαυτόν, c. 1. 38.

144 οἱ μὲν . . . οἱ δέ: see on τοὺς μὲν . . . τοὺς δέ, c. 1. 31. No connective is needed, as the clause explains the preceding one; see on Κλέαρχος, c. 1. 44.

145 ἀρπάζοντάς τι κατακοπήναι, *that, while engaged in some act of plunder, they had been cut to pieces*. τι is the inner obj. of ἀρπάζοντας; see on τὰ αὐτὰ ταῦτα, c. 1. 30. αὐτούς, subj. of κατακοπήναι, supplies itself; see on l. 119.

οἱ δέ: *sc.* ἔφασαν αὐτούς.

146 καὶ οὐ, *and not*, following a positive clause, but, below, οὐδέ, continuing the neg. οὐδέ, when there is no preceding neg., means *not even*.

τὸ ἄλλο στράτευμα, *the rest of the army*: see the vocab. So, below, οἱ ἄλλοι, *the rest, i. e. of Menon's force*.

147 εἶτα, *then*, resuming the particles.; *cf.* οὕτω, resuming ὥς, l. 85.

δ' οὖν: *cf.* l. 73, and the note.

148 ἑκατόν: ordinarily a single λόχος numbered 100 men (IV, 8, § 15).

οἱ δ' ἄλλοι: emphasized by being placed before ἐπεὶ; so Κῦρος, l. 150.

πόλιν . . . Ταρσοῦς: apposition.

151 μετεπέμπετο: note the durative tense. For the voice, see on c. 1. 5. Here the force of the vb. is strengthened by the addition of πρὸς ἑαυτόν.

152 ὃ δ' . . . ἤθελε, *but he declared that he had never before come into the power of anyone mightier than himself, and now he refused to come into Cyrus' power*. Syennesis said οὐκ ἦλθον, which is thrown into the infin. after ἔφη (*cf.* ἐπιβουλεύειν, l. 119, and the note). In such cases the neg., which belongs properly with the principal vb., is expressed with the vb. of saying (οὐκ ἔφη ἐλθεῖν, instead of ἔφη οὐκ ἐλθεῖν: *cf.* Lat. *nego*). The neg. here is οὔτε, not οὐκ, because ἔφη is made parallel with ἤθελε, although the parallelism (*neither . . . nor*) should not be kept in translating. οὐδενὶ is used, not τινί, because it follows a neg.; see G. 1619; H. 1030; B. 433. For the dat., see G. 1175; 1177; H. 772a; B. 392; and *cf.* εἰς λόγους σοι ἐλθεῖν, II, 5, § 4. ἐθέλω with the neg., often means *refuse*. For the case of ἑαυτοῦ, see Κῦρος, l. 142, and the note. With Κῦρῳ, εἰς χεῖρας is to be supplied.

- χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστευς ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνε- 27  
 155 γέγοντο ἀλλήλοις, Σύννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι διαρπάζεσθαι· τὰ δὲ ἥρπασμένα ἀνδράποδα, 160 ἣν ποὺ ἐντυγχάνωσιν ἀπολαμβάνειν.

III. Ἐνταῦθα ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· 1 οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτευον γὰρ

153 πρὶν: see c. 1. 58, and the note.

All temporal parties, when referring to definite past time, take, of course, the indic. For the subjv., with πρὶν, see συμβουλευσθαι, c. 1. 59, and the note; for the opt., καταγάγοι, l. 12. Observe that πρὶν, until, regularly follows a neg.

154 ἔπεισε . . . ἔλαβε: a rapid shift of subj., common in Greek.

155 χρήματα πολλὰ: cf. l. 73.

156 εἰς: cf. c. 1. 50.

Κῦρος δέ: sc. ἔδωκε.

παρὰ βασιλεῖ, at court. παρά, with the dat. of persons, regularly denotes, not nearness only, but characteristic locality—the place where the person in question properly is. Cyrus here usurps royal prerogatives; his gifts are such as the king alone could rightly bestow (Xen. *Cyropaedia*, VIII, 2, 8).

157 χρυσοῦν: for the decl., see on χαλκᾶ, l. 93.

158 στολὴν: "raiment" formed no small item in the wealth of the Oriental; cf. III, 1, § 19 and Joshua, VII: 21.

159 τὴν χώραν . . . διαρπάζεσθαι, that his country should no longer be

pillaged (διήρπασαν, above, l. 149).

The clause supplies another obj. to ἔδωκε, as does also the following infin. clause, τὰ δὲ . . . ἀπολαμβάνειν. For the neg. μηκέτι, see on μὴ . . . καταλύσαι, c. 1. 58.

160 ἣν ποὺ ἐντυγχάνωσιν, wherever they should find them. For the subjv., cf. ἦν δύνηται, c. 1. 15, and the note. The conditional with an indef. adv. is often tantamount to a rel.

ἀπολαμβάνειν: force of the prep.? See on ἀπέπεμπε, c. 1. 41.

### CHAPTER III

1 εἴκοσιν: a long stay, due to the mutiny.

2 οὐκ ἔφασαν ἰέναι, declared they would not go. They said, οὐκ ἔμην (εἶμι is a fut., G. 1257; H. 477a; B. 524 note), but, in the infin. phrase, the neg. is expressed with the vb. of saying, see on οὔτε ἔφη, c. 2. 152. The pron. subj. of the infin., is regularly omitted when it is the same as the subj. of the vb. upon which the infin. depends (G. 895, 2; H. 940; B. 630); cf. μισθωθῆναι, below. τοῦ πρόσω, forward, a local gen. (partit.); see G. 1138· H. 760a; B. 358.



ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν.  
 πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ  
 δ' αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαιν- 5  
 2 το προΐέναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπε-  
 τρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι,  
 συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν  
 ἐδάκρυε πολὺν χρόνον ἐστῶς· οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσι-  
 ῶπων. εἶτα δὲ ἔλεξε τοιάδε.

10

ὕπώπτευν : see on ὑπώπτενε, c. 1. 3.  
 ἰέναι is here a pres.

3 ἤδη, *by this time*. They were  
 far past Pisidia (see the map),  
 and had been three months on  
 the march.

μισθωθῆναι : direct, οὐκ ἐμισθώθημεν.  
 Note the order of the words.

ἐπὶ τούτῳ : *for this, on this basis*.  
 ἐπὶ with the dat. is regular in  
 contracts.

4 πρῶτος : adj., not adv.; *Clear-  
 chus was the first to*. πρῶτον, the  
 adv., would merely contrast  
 ἐβιάζετο with some subsequent  
 act on his part; see G. 926; H.  
 619b; B. 425.

ἐβιάζετο : for the force of the tense,  
*cf. ἐκώλυεν*, c. 2. 122, and the note.  
 This act was characteristic of  
 Clearchus; see the *Introd.*, § 38.

5 ἔβαλλον : βάλλω means *pelt*,  
 rather than *throw*; the missile is  
 oftener in the dat. (means) than  
 in the acc. (direct obj.).

ἐπεὶ ἄρξαιντο : *cf. ὁπότε βούλοιτο*,  
 c. 2. 40, and the note.

3 μικρὸν, *barely*, an adv. acc.; see  
 on τὸ ἀρχαῖον, c. 1. 28.

μὴ : to be omitted in translating.  
 For its use with an infin., de-  
 pending on a vb. which itself  
 contains a neg. idea, see G. 1615;  
 H. 1029; B. 434.

καταπετρωθῆναι : for the force of  
 the prep., *cf. κατακοπῆναι*, c. 2. 145.

7 ἔγνω, *saw, came to know*. For  
 the form, see G. 799; H. 489, 15;  
 B. 209; *cf.* 256.

ὅτι οὐ δυνήσεται, *that he would not  
 be able*. Eng. requires *would*, al-  
 though in the Greek the direct  
 form is retained (save for the ne-  
 cessary change of person; direct,  
 οὐ δυνήσομαι). The change to the  
 opt., after a secondary tense (see  
 on ἐπιβουλεύει, c. 1. 11), is never  
 obligatory and is less common  
 in the fut. than in other tenses.

8 συνήγαγεν : for the form, see G.  
 536; H. 436; B. 208, 1.

πρῶτον μὲν . . . εἶτα δέ : *cf.* c. 2. 89–91.

9 ἐδάκρυε : the Greeks, like most  
 southern peoples, were much  
 more frank than we in emotional  
 expression. These were, how-  
 ever, “crocodile tears.”

πολὺν χρόνον : see the note on  
 ἡμέρας, c. 2. 34.

ἐστῶς : a perfect (G. 508; H. 336;  
 B. 258). For its force, see on  
 ἐξευγμένη, c. 2. 31. For the accent,  
 see G. 117; H. 105; B. 65, 2.

Trans., *stood and wept*. [tense.  
 ὁρῶντες, *as they looked*; note the

10 ἔλεξε : somewhat more formal  
 than the commoner ἔλεγε.

τοιιάδε, *about as follows*; *cf.* the



"Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς 3  
 παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κύρος ἐγένετο καὶ με φεύ-  
 γοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε  
 δαρεικούς· οὐς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ  
 15 καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. καὶ πρῶτον μὲν πρὸς 4  
 τοὺς Θρᾷκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην  
 μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους  
 ἀφαιρεῖσθαι τοὺς ἐνοικούντας Ἑλληνας τὴν γῆν. ἐπειδὴ δὲ Κύ-  
 ρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοῖν

note on ὦδε, c. 1. 24. Xen. may not have heard the speech himself, but he could hardly have failed to learn what was said. This is not, then, one of the cases in which, for the sake of dramatic effect, the antique historian has permitted the insertion of an imaginary speech. See the *Introd.*, § 40.

11 ἄνδρες στρατιῶται, *Fellow soldiers.* ἄνδρες is regularly added to such vocatives. In comedy we have even ἄνδρες ἴχθνες, and in Lucian, ἄνδρες θεοί. The familiar phrase in the Book of Acts, *Men and brethren*, is a mistranslation of ἄνδρες ἀδελφοί.

μὴ θαυμάζετε: for prohibitions, see G. 1346; H. 874; B. 584.

12 πράγμασιν: dat. of cause; see G. 1181; H. 776; 778; B. 391.

ξένος: cf. c. 1. 53, and the note.

ἐγένετο, *became*, not *was*.

φεύγοντα: see the *Introd.*, § 38, and c. 1. 45. Note the emphasis given to this word by its position.

13 τά τε ἄλλα . . . καὶ, *honored me in other things and (in particular).* Very commonly, after a form of ἄλλος with τε, καὶ introduces some fact singled out for

special mention. τά . . . ἄλλα is, of course, the inner obj.

ἔδωκε: cf. c. 1. 46.

14 οὐκ εἰς τὸ ἴδιον . . . ἐμοί, *did not store up for my own personal use.*

οὐδέ, *nor*, when a neg. precedes; elsewhere *not even*.

15 καθηδυνάθησα: the prep. implies waste.

ἔδαπάνων: note the change to the durative tense in passing from the neg. to the positive statement. The neg. has a strong preference for the aor.

16 ἐτιμωρούμην: sc. αὐτούς.

17 ἐξελαύνων, here lit., *driving out*.

βουλομένους (with αὐτούς), *because they wished*.

18 ἀφαιρεῖσθαι . . . γῆν, *to rob the Greeks dwelling there of their land.* For the two accs., see G. 1069; H. 724; B. 340. This vb. may also take an acc. and a gen. (separation), as in IV, 4, 12; see G. 1118; H. 748a; B. 362 note.

19 ἵνα . . . ὑπ' ἐκείνου, *in order that, should he have any need of me, I might help him, in return for the good I had received at*

5 αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδάμενον μεθ' ὑμῶν εἶναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ,τι ἂν δέῃ πείσομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἑλ-  
 ληνas ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλλήνας 25  
 6 τὴν τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέ-  
 λετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι καὶ ὅ,τι ἂν δέῃ πείσομαι.  
 νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμά-  
 χους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾧ, ὑμῶν δὲ

*his hands.* For the final clause, see on *ὅπως λάβοι*, c. 1. 22 f.; for *εἰ τι δέοιτο*, representing *ἐάν τι δέχεται*, after the opt. final clause, as though quoted after a secondary tense, see G. 1503; H. 937; B. 677; and, for the form *ὠφελόην*, G. 737; H. 374a, end; B. 199, 1. *ἀνθ' ὧν* stands for *ἀντὶ τούτων ᾧ*, the antecedent being omitted and the rel. attracted to the case it would have had, if expressed; see the notes on *ἐφ' ᾧ*, c. 2. 11, and on *ὁπόσας εἶχε φυλάκας*, c. 1. 24. *ὑπ' ἐκείνου* is used because *εὖ ἔπαθον* is a virtual passive; see G. 1241; H. 820; B. 513. *ἐκείνου* is more emphatic than *αὐτοῦ*.

20 ὑμεῖς: emphatic, as personal pronouns always are when expressed in the nom.; see G. 985; H. 677; B. 467. Observe this in what follows.

21 ἀνάγκη . . . μοι, *I must*. *ἐστὶ* is usually omitted in this phrase. For *μοι*, with the following acc., *προδόντα*, see the note on *λαβόντι ἡκειν*, c. 2. 4 f.

τῇ . . . χρῆσθαι, *to enjoy the friendship of Cyrus*. The dat., with *χρῶμαι*, is dat. of means; see G. 1183; H. 777; B. 387 note.

22 εἰ, *whether*, introducing an indir. ques.; see G. 1605; H. 1016; B. 578.

23 δ' οὖν: cf. c. 2. 73.

σύν: cf. c. 2. 88, and the note.

24 ὅ,τι ἂν δέῃ, *whatever may be necessary*. The rel. is conditional; hence the subj. with *ἂν*; see G. 1434; H. 916; B. 620; 623; cf. the note on *ὅστις ἀφικνέιτο*, c. 1. 18.

οὐποτε . . . οὐδεὶς, *never shall any one say*. For the repeated neg., see on *οὐδενί*, c. 2. 152. In a neg. sentence indef. words regularly become neg.

ὡς . . . εἰλόμην: quoted, but, after the primary tense, there is no change of mood.

25 εἰς, *into the country of*; see the note on c. 1. 62.

26 ἐμοί: indir. obj. (G. 1159; 1160; H. 764, 2; B. 376).

27 σὺν ὑμῖν ἔψομαι: *ἔψομαι* usually takes the simple dat.

ὅ,τι ἂν δέῃ: see above, l. 24.

28 νομίζω: with acc. and infin., in indir. disc.

29 σὺν ὑμῖν . . . τίμιος, *with you, I think I should be held in honor*. *οἶμαι* resumes *νομίζω*, and is expressed again in the next

- 30 ἔρημος ὣν οὐκ ἂν ἱκανὸς οἶμαι εἶναι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὥς ἐμοῦ οὖν ἰόντος ὅπη ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε.

line. The direct form was *σὺν ὑμῖν τίμιος ἂν εἴην* (potential opt., for which see G. 1327 ff.; H. 872; B. 563). Here *σὺν ὑμῖν* supplies a virtual protasis; see G. 1413; H. 902; B. 614. For the change to the infin. with *ἂν*, see G. 1494; H. 964; B. 671. Observe that *ἂν*, like *οὐ* (see the note on οὔτε ἔφη, c. 2. 152), although belonging with the infin., is regularly expressed with the vb. of saying. This often causes *ἂν* to stand at the head of the sentence or clause, and so prepares the hearer or reader for the potential idea which is to follow. *ἂν* may then be repeated later on in the sentence (see below). By remembering that *ἂν* may not be used with the pres. indic. the student will be prevented from construing it with the vb. of saying.

ὅπου ἂν ᾧ, *wherever I may be*, another condit. rel. clause; see on ὅ, τι ἂν δέη, l. 24. The subjv. is retained, although the opt. (by assimilation to *ἂν . . . εἴην*, implied in *ἂν εἶναι*) would be more regular. See the note on ἀ δοίη, below, § 17, and compare the retention of the subjv. after a secondary tense (see on ἦν δύνηται, c. 1. 15).

ὑμῶν δὲ ἔρημος, *but bereft of you* (G. 1140; H. 753c; B. 362, 2). This like *σὺν ὑμῖν*, above, supplies a protasis for the following potential clause.

30 οὐκ ἂν . . . εἶναι: direct, οὐκ ἂν . . . εἴην, as above.

οὔτ' ἂν . . . ἀλέξασθαι, *either to . . . or to*. We have οὔτε . . . οὔτε, because a neg. precedes (see the note on οὐδενί, c. 2. 152). *ἂν*, repeated with both infins., belongs only with εἶναι. These infins. are governed by ἱκανός (see the note on c. 1. 20). ἀλέξασθαι is a poetic vb.; see the *Introd.*, § 39.

31 ἐχθρόν, *a personal foe*, not merely a man with whom one happens to be at war (πολέμος).

ὥς ἐμοῦ . . . ὑμεῖς, *that, therefore, I shall go wherever you go* (ἔητε is to be supplied with ὑμεῖς, another condit. rel. clause). καὶ marks the parallelism between ἐμοῦ and ὑμεῖς. It should not be translated, but the pronouns should be strongly emphasized. The gen. abs., with ὥς (see the note on ὥς ἐπιβουλεύοντος, c. 1. 26 f.), is here a virtual form of indir. disc. See G. 1593, 2; B. 661, note 4; G. M. T. 918.

32 οὔτω . . . ἔχετε, *be of this opinion*. οὔτω merely resumes the preceding ὥς-clause; see the note on οὔτω ταχῆναι, c. 2. 85. In Eng. it is more natural to reverse the order of the clauses, and to translate, simply, *be of this opinion, then, that I, etc.* τὴν γνώμην ἔχετε is tantamount to γιγνώσκετε; see the note on ἐποιεῖτο τὴν συλλογὴν, c. 1. 24.

- 7 Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι ἐπήνεσαν· παρὰ δε Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι 35
- 8 λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλεάρχον· ὃ δὲ ἰέναι μὲν οὐκ ᾔθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὥς καταστη-  
σομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· 40  
αὐτὸς δ' οὐκ ἔφη ἰέναι.

33 ταῦτα εἶπεν: normal asyn.; see on Κλεάρχος, c. 1. 44.

οἳ τε: the accent of οἳ is due to the following enclitic; see G. 143, 4; H. 115c; B. 70, 3.

οἳ . . . ἐκείνου, *his own*. How lit.?

34 ταῦτα: despite the principle stated in the note on ὦδε, c. 1. 24, τοῦτο and ταῦτα often look forward to an explanatory clause. The words ὅτι . . . πορεύεσθαι are omitted by some editors, as a needless gloss.

οὐ φαίη: for the position of the neg., see on οὔτε ἔφη, c. 2. 152.

πορεύεσθαι: direct; οὐ πορεύομαι, *I am not going*. The pres. is freely used for the fut., when the action depends solely on the will of the subj.; this is common also in Eng.

35 πλείους: not acc.; see G. 358; H. 236; B. 121. This episode gives a good idea of the lack of organization among Cyrus' troops, regarded as an army. Discipline, in a sense, there was, but it was coupled with a strong sense of democracy.

36 παρὰ Κλεάρχῳ: for the force of παρά, see c. 2. 156, and the note.

37 τούτοις ἀπορῶν: see l. 12, and the note.

μετεπέμπετο: force of the tense? Cf. c. 1. 2, and the note.

38 οὐκ ᾔθελε: cf. c. 2. 152, and the note.

λάθρᾳ: with the gen.; see G. 1150; H. 757a end; B. 418.

39 ἔλεγε, *bade*; so generally, when (in the act.) it takes the infin. When used as a simple vb. of saying, λέγω (in the act.) almost invariably takes ὅτι or ὥς; see the note on λέγεται, c. 2. 47.

ὥς . . . τὸ δέον, *assuring him that (ὥς) this would turn out all right*. See the note on ὥς ἐπιβουλεύοντος, c. 1. 26 f. τὸ δέον (partic. of δέω) is used as a noun; G. 932, 1; H. 621b; B. 650, 1.

40 μεταπέμπεσθαι: note the durative tense.

41 αὐτός: when the subj. of an infin. is the same as the subj. of the vb. governing it, modifiers of the subj. must be nom., not acc. Here the intensive pron. contrasts the activity of Clearchus with that of Cyrus; direct, αὐτὸς δ' οὐκ εἶμι, *for my part I will not come* (cf. οὔτε ἔφη, c. 2. 152, and the note).

Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ 9  
 τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλούμενον ἔλεξε  
 τοιάδε. "Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως  
 45 ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς  
 ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος  
 ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν  
 οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ 10  
 μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψυσμέ-  
 50 νος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβὼν με δίκην ἐπιθῇ ὧν νομί-

42 θ': *i. e.* τε.

43 τοὺς προσελθόντας: *i. e.* the men of Xenias and Pasion; see l. 35.

τῶν ἄλλων: for the gen., see τῶν Ἑλλήνων, c. 1. 8, and the note.

τὸν βουλούμενον, *whoever wished (to come)*.

44 ἄνδρες στρατιῶται: *cf.* l. 11, and the note.

τὰ μὲν . . . πρὸς ἐκείνον, *Cyrus' affairs, you see (δῆ) evidently stand in the same relation to us, as ours to him. τὰ Κύρου needs no noun; πράγματα comes easily to the mind.*

δῆλον ὅτι: *ἐστίν* is regularly omitted, and the phrase (often written as one word, *δηλονότι*) becomes a virtual adv. For ἔχω with an adv., see on *εὐνοικῶς ἔχοιεν*, c. 1. 21; for ἐκείνον, instead of αὐτόν, *cf.* c. 2. 88, and the note.

45 οὔτε . . . ἔτι: equivalent to οὐκέτι, but serving to mark the parallelism of the two neg. clauses. Note the omission of *ἐσμέν* and *ἐστίν*.

46 στρατιῶται: no art., *soldiers of his*.

ἐπεὶ γε: γε regularly emphasizes the preceding word.

47 ἡμῖν, *our*; see G. 1174; H. 765a;

B. 376; and *cf.* the note on αὐτῷ, c. 2. 7.

ὅτι . . . νομίζει . . . οἶδα: retain the Greek order in translating. μέντοι is strongly adversative.

48 καὶ μεταπεμπομένου αὐτοῦ, *even though he keeps sending*. See G. 1573; H. 979; B. 656, 2.

τὸ μὲν μέγιστον, *chiefly* (continued by ἔπειτα καί, l. 50), an adv. acc.; see on τὸ ἀρχαῖον, c. 1. 28.

49 αἰσχυνόμενος, *from shame*. As Greek is far richer in participles than Eng. (see the note on *ἐξαιτησαμένη*, c. 1. 13), the translation should vary with the context.

ἑμαυτῷ: with *σύνοιδα* (*cf. conscius*, with a dat., in Lat.). It may be omitted in translating, or rendered, *e. g., in my heart*.

πάντα, *utterly*, inner obj. of ἐψυσμένος.

ἐψυσμένος: for the form, see G. 523; H. 365; B. 178, 1. The partic. is quoted after *σύνοιδα* (see the note on *ἔχοντα*, c. 2. 127). For the case, see on αὐτός, l. 41; although here we might have had the dat., in agreement with ἑμαυτῷ (G. 1590; H. 982a; B. 661 note 2).

50 δεδιὼς, *from fear*, parallel with αἰσχυνόμενος, above.



- 11 ζει ὑπ' ἐμοῦ ἡδικῆσθαι. ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ,τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἕως γε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως ὡς ἀσφαλέςτατα μενούμεν, εἴ τε ἡδὴ δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέςτατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν. 55 ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ιδιώτου ὄφελος οὐδέν. ὁ
- 12 δ' ἀνὴρ πολλοῦ μὲν ἄξιος ᾧ ἂν φίλος ᾗ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾗ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ

μη . . . ἐπιθῆ : see G. 1378; H. 887; B. 594.

ὦν . . . ἡδικῆσθαι, lit., *for the things in which he thinks he has been wronged by me*. ὦν stands for τούτων & (cf. l. 20, and the note), & representing the inner obj. of ἡδικῆσθαι, retained in the pass. (G. 1239; H. 725c; B. 512).

51 ἐμοί : emphatic by position; retain the Greek order.

δοκεῖ, *it seems*, with depend. infin.; but in the Greek the construction is personal, with ὥρα as subj. This is regular in Greek (see the note on λέγεται, c. 2. 47), but is often unnatural in Eng. This infin. is the indir. disc. infin., and has its proper tense value. For the other use of δοκεῖ, see c. 2. 1.

καθεύδειν : with ὥρα ; see G. 1521; H. 952; B. 641.

52 ἡμῶν αὐτῶν, *ourselves* (G. 401; H. 266; B. 141). For the case, see G. 1102; H. 742; B. 356.

ὅ,τι χρὴ ποιεῖν, sc. ἡμᾶς, *what we are to do*. ὅ,τι is the indir. interrog. (G. 1600; H. 1011; B. 580).

53 ἐκ τούτων, *in view of this*, not mere sequence.

ἕως, *while*. For γε, cf. ἐπεὶ γε, above, l. 46, and the note.

αὐτοῦ, *here*, the adv. of the intensive. Cf. the note on τοῦ πρόσω, l. 2.

σκεπτέον . . . εἶναι : direct, σκεπτέον ἐστὶ. For the use of the verbal adj., see G. 1597; H. 990; B. 665.

54 ὅπως μενούμεν : for the obj. clause, after a vb. of striving, see the note on ὅπως ἔσται, c. 1. 15.

ὡς ἀσφαλέςτατα : see c. 1. 22 f., and the note.

δοκεῖ, *seems best*, not *seems*.

55 ἄπιμεν : a fut.; see l. 2, and the note.

56 ἄνευ . . . οὐδέν, *for without these neither general nor private is of any use whatever*. οὐδέν, for τι, in a neg. clause; see c. 2. 152, and the note. Neg. words, at the end of a clause, are regularly emphatic.

ὁ δ' ἀνὴρ : i. e. *Cyrus*.

57 πολλοῦ ἄξιος, *valuable*. For the gen., see G. 1135; H. 753f; B. 353, 1.

ᾧ ἂν φίλος ᾗ : see the note on ὅ,τι ἂν δέη, l. 24.

ἐχθρὸς . . . πολέμιος : cf. l. 31, and the note.

58 καὶ . . . καὶ . . . καὶ : the poly-



ναυτικὴν ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ  
 60 οὐδὲ πόρρῳ δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὥρα λέγειν  
 ὅ,τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο.

Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξον- 13  
 τες ἂ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδει-  
 κνύντες οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ  
 65 ἀπιέναι. εἰς δὲ δὴ εἶπε προσποιούμενος σπεύδειν ὡς τάχιστα 14  
 πορεύεσθαι εἰς τὴν Ἑλλάδα στρατηγούς μὲν ἐλέσθαι ἄλλους ὡς  
 τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδει  
 ἀγοράζεσθαι.—ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι—

syndeton marks the gravity of the situation.

59 ὁμοίως: intensifies πάντες.

60 δοκοῦμέν: the construction with δοκῶ is nearly always personal. αὐτοῦ: with πόρρῳ, far from him.

See G. 1149; H. 757; B. 362, 3.

ὥρα: see above, l. 51. Note how cleverly Clearchus, who, at the outset, had won the good will of his listeners by his promise to stand by them, now leads them to realize the dangers that threaten them if they break with Cyrus.

62 ἐκ τοῦ αὐτομάτου: cf. c. 2. 100.

λέγοντες: fut. partic. of purpose; see on ὡς ἀποκτενῶν, c. 1. 12. With ἐπιδεικνύντες, below, l. 63, the idea of purpose is less apparent, and the partic. is rather circumstantial.

63 οἱ δὲ καί, and others too.

ἐγκέλευστοι: the verbal adj. in -τος is often equivalent to a perf. pass. partic. (cf. the Lat. partic. in -tus); see G. 776, 2; H. 475, 1; B. 667; hence we have ὑπό, with the gen.

64 οἷα, how utter. οἷος is qualitative, ὅσος quantitative.

ἔη, the opt. is due to the indir. ques.; direct, ποῖα ἐστί.

καὶ . . . καί, either . . . or.

μένειν . . . ἀπιέναι: with ἀπορία; cf. ὥρα καθεύδειν, l. 51, and the note.

65 εἰς δὲ δὴ εἶπε, and one man, in particular (δὴ), moved.

προσποιούμενος: we are to think of him as really a tool of Clearchus'.

66 ἐλέσθαι: this, with all the following infins. as far as the end of the section (save ἀπάγειν, l. 67), is governed by εἶπε, moved. In this sense εἶπον always takes the infin.

67 εἰ μὴ βούλεται: the direct form is retained. The opt. would have been ambiguous, since it would suggest ἐὰν μὴ βούληται, as the direct form. The speaker means, if he doesn't want to, not, if he shall prove unwilling. Cf. the retention of past indic. in subordinate clauses (see the note on ἦσθετο, c. 2. 125), and consult G. 1499; H. 933a; B. 673.

68 ἡ δ' ἀγορὰ . . . στρατεύματι: a parenthetical statement by the narrator (Xen.) to show how

καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀπο-  
πλείειν· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ 70  
φιλίας τῆς χώρας ἀπάξει. ἐὰν δὲ μὴδὲ ἡγεμόνα διδῶ, συντάτ-  
τεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενους τὰ  
ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλα-  
βόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες.  
οὗτος μὲν τοιαῦτα εἶπε.

75

15 Μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· Ὡς μὲν στρατη-

absurd the man's proposal was. The Greeks and the barbarians had separate camps. For the ἀγορά, cf. I, 5, § 6, and the Introd., § 28.

69 ἐλθόντας: in agreement with the unexpressed subj. of αἰτεῖν. One readily supplies τινάς.

αἰτεῖν: with two accs.; see c. 1. 55, and the note.

ὡς ἀποπλείειν: purpose; see c. 1. 22, and the note.

70 ἐὰν δὲ μὴ διδῶ: this offers a good illustration of the Greek love of directness. The direct form is retained in all of the conditional clauses, and, at the last, we have even a vb. in the first person (ἔχομεν). In all there is but a single opt. How many of the vbs. might have been in that mood?

ὅστις . . . ἀπάξει: a rel. clause of purpose; see G. 1442; H. 911; B. 591. ὅστις is often used where Eng. more easily expresses the indef. idea with the antecedent, *some guide who*.

71 φιλίας: note the pred. posit., *through the country as friendly*.

72 τὴν ταχίστην, with all speed, an adv. acc.; see the note on τὸ ἀρχαῖον, c. 1. 28. Cf. τὴν ταχίστην ὁδόν, c. 2. 112.

προκαταληφόμενους: cf. λέγοντες, above, l. 62, and the note, and, for the omission of the subj. of the partic., ἐλθόντας, above, l. 69.

τὰ ἄκρα: i. e. the pass through which they had come, or the heights commanding it.

73 ὅπως μὴ . . . καταλαβόντες, *that neither Cyrus nor the Cilicians should seize them first*. For the partic. with φθάνω, see the note on παρὼν ἐτύγχανεν, c. 1. 4. Note the various ways in which purpose has been expressed in this section.

74 ὧν: the antecedent is οἱ Κίλικες. The gen. goes both with πολλοὺς and with πολλὰ χρήματα (*many men and much property*); with the former it is partitive, with the latter it is a gen. of possession.

ἔχομεν ἀνηρπακότες, *have seized and hold*; not a mere periphrastic vb. form; see G. 1262; H. 981a; B. 536, 2. With the use of the first person, the speaker falls into dir. disc.; cf. the note on ἐὰν δὲ μὴ διδῶ, above, l. 70.

75 τοιαῦτα, *to this effect*.

76 εἶπε τοσοῦτον, *said merely this (thus much and no more)*.

ὡς μὲν . . . λεγέτω, *let no one speak of me as intending to assume*

γήσουτα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολ-  
 λὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ ὃν  
 80 ἂν ἔλθοι πείσομαι ἢ δυνατόν μάλιστα, ἵνα εἰδῇτε ὅτι καὶ ἄρ-  
 χεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ 16  
 τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα  
 αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου,  
 ἐπιδεικνὺς δὲ ὡς εὐήθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου φ' λυ-

*this command.* This, like ὡς ἐμοῦ . . . ἰόντος, l. 31 (where see the note), amounts to indir. disc., although λέγω does not take the partic. construction; see G. 1593; B. 661, note 4; and G. M. T. 919. On the analogy of the preceding passage, this may be construed as acc. abs. (G. 1569; 1570; H. 973; 974; B. 658, with the note).

77 *στρατηγίαν*: cogn. acc. (inner obj.); see the note on τὰ αὐτὰ ταῦτα, c. 1. 30.

πολλὰ . . . δι' ἃ, *many reasons why.*

78 *ποιητέον*: sc. ἐστί; cf. σκεπτέον l. 53, and the note. Here it may be taken either as personal or impersonal.

ὥς . . . πείσομαι: the vb. of saying must be supplied in positive form.

ὃν ἂν ἔλθοι: cf. ὅ,τι ἂν δέη, l. 24, and the note. Observe that here the rel. is not attracted to the case of the antecedent.

79 ἢ δυνατόν μάλιστα (sc. ἐστί), *to the full extent of my power.* Cf. ὅτι ἀπαρασκευάστον, c. 1. 22 f., and the note.

καὶ ἄρχεσθαι: i. e. *be ruled as well as rule.*

80 ὥς τις καὶ ἄλλος . . . ἀνθρώπων,

*as well as any other man in the world.* ἀνθρώπων is partitive gen., with the superlative adv. μάλιστα (*most of all men*). This addition intensifies the phrase. ὥς τις καὶ ἄλλος, which is itself inclusive; cf. εἰ τις καὶ ἄλλος, I, 4, § 15.

81 ἐπιδεικνὺς μὲν . . . ἐπιδεικνὺς δέ: a good example of the figure anaphora; see the *Introd.*, § 39. Similar is ὁκνοῖν μὲν ἂν . . . φοβομένην δ' ἂν, although there the vb. first used gives place to a stronger synonym.

82 ὥσπερ . . . ποιουμένου, (lit.) *as though it were backward that Cyrus was making his march.* The stress falls on πάλιν. The text is, however, uncertain. Some insert ἂν, and the corrector of the Paris MS. inserts μή. Note the shift of construction with αἰτεῖν; above we had two accs.

83 ὥς . . . εἴη, *how foolish it was.* ὥς is *how*, rather than *that*, and should generally be translated *how* in this use.

φ' . . . πράξιν, *whose undertaking we are ruining*—another shift to direct speech, always easy for the Greek. For the dat. φ', cf. αὐτῷ, c. 2. 7, and the note.

- μαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἂν  
 Κῦρος διδῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκα- 85  
 17 ταλαβεῖν; ἐγὼ γὰρ ὀκνοῖν μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ  
 ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν  
 τῷ ἡγεμόνι ὃν δοίη ἔπescθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται  
 ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν  
 αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. ἀλλ' ἐγὼ φημι ταῦτα 90  
 18 μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον

84 εἰ . . . πιστεύσομεν: for the tense, see G. 1391; H. 893c; B. 602 note 2. Note the difference between such a condition and the form with *ἐάν*.

85 τί κωλύει . . . προκαταλαβεῖν, *what hinders our bidding Cyrus to seize the heights for us as well?* For the constructions with vbs. of hindering, see G. 1549; H. 963; B. 643.

86 ἐγὼ γάρ, for *I, certainly*. The pron. is strongly emphasized.

ὀκνοῖν ἂν: potential opt., for which the following condit. rel. clause supplies the protasis. Cf. *σὺν ὑμῖν . . . ἂν εἶναι*, l. 29, and the note. The vb., in such a rel. clause, generally agrees in mood with the subjv. or opt. upon which it depends; see G. 1270, 2; 1436; H. 919a; 917; B. 624; G. M. T. 177, I, a.

87 μὴ . . . καταδύσῃ, *lest he may sink us with his triremes* (dat. of means). The contrast between *πλοῶν* (*merchantman, transport*) and *τριήρης* or *ναῦς* (*ship of war*) is constantly emphasized. Observe that in the clause with *μή* the vb. is not assimilated to the opt. (G. 1270, 2; G. M. T. 180b; and the note on *εἶη*, II, 4, §3).

88 ὃν δοίη: the mood exactly as in ἃ δοίη, above. Again the rel. is not attracted to the case of its antecedent.

ὅθεν, (to a place) whence.

οὐκ ἔσται, *it will be impossible*—stronger than *οὐκ ἂν εἴη*.

89 βουλοίμην . . . ἀπελθών, and *I should wish, were I to try to go away (ἀπιὼν) without Cyrus' consent, to get off without his knowledge*—another potent. opt., for which ἀπιὼν supplies a protasis. ἄκοντος Κύρου is gen. abs. In this construction the partic. *δντος* is almost never omitted, save with words which can, of themselves, be felt as participles. (*ἐκών, ἄκων, etc.*); see G. 1571; H. 972. For the phrase, *λαθεῖν . . . ἀπελθών*, cf. *τρεφόμενον ἐλάνθανεν*, c. 1. 51. Note the shift of tense, ἀπιὼν . . . ἀπελθών; and see G. 1586; 1290; H. 856b; B. 543.

90 ὃ: clauses beginning with a rel. are far commoner in Greek and Lat. than in Eng., and are often best rendered by a demonstr. with *and* or *but*.

ἐγώ: again strongly emphatic.

91 δοκεῖ δέ μοι, freely, *I recommend*. Five following infins. stand as subjs. to *δοκεῖ*.

ἄνδρας ἐλθόντας . . . ἐρωτᾶν, *that*

οἷτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνουν τί βούλεται  
 ἡμῖν χρῆσθαι· καὶ εἰ μὲν ἡ πρᾶξις ἢ παραπλησία οἷα περ  
 καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς καὶ μὴ  
 95 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· εἰ δὲ μέζων 19  
 ἡ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικιν-  
 δυνοτέρα, ἀξιούν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς  
 φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ  
 πρόθυμοι ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅτι  
 100 δ' ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας  
 πρὸς ταῦτα βουλευέσθαι.

"Ἐδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπου- 20

*suitable men go . . . and ask.*  
 The student should distinguish  
 between αἰτεῖν and ἐρωτᾶν.

92 οἷτινες ἐπιτήδειοι: *sc. εἰσι.* ὅστις  
 often serves to characterize.

τί . . . χρῆσθαι, *what use he wishes*  
*to make of us.* τί is the inner  
 obj., ἡμῖν, the dat. of means.

93 ἢ: subjv. of εἰμί.

οἷα περ: attracted from the acc.  
 (cf. τί, above) to the case of the  
 unexpressed antecedent. For  
 the dat., see G. 1175; H. 773; B.  
 392, 2.

94 πρόσθεν: the reference is to  
 the expedition mentioned in I,  
 1, § 2.

ἔπεσθαι καὶ ἡμᾶς, *that we too follow*  
*(as well as they).*

μή: not οὐ, for the infin. is not in  
 indir. disc.

95 κακίους: for the form, cf. πλείους,  
 l. 35; there nom., here acc.

τούτῳ: *i. e.* Κύρῳ. The dat. is due  
 to the compound vb.; cf. αὐτῷ,  
 c. 1. 37.

τῶν συναναβάντων: for the gen., see  
 the note on Κύρῳ, c. 2. 142.

μέζων: for the form, see G. 361, 4;  
 84, 3; H. 253a, 68; B. 134; 39, 2.

96 τῆς πρόσθεν: πράξεως supplies  
 itself. For the case, cf. τῶν συ-  
 ναναβάντων, above.

ἐπιπονωτέρα: for the form, see G.  
 350, end; H. 249; B. 132, 1.

97 ἀξιούν: another subj. of δοκεῖ.  
 Upon it, in turn, ἄγειν and ἀφιέναι  
 depend. As its subj. we may  
 supply ἄνδρας (*i. e. the envoys*;  
 cf. l. 91), or ἡμᾶς (*that we de-*  
*mand*, acting through the en-  
 voys).

πείσαντα: in agreement with αὐτόν,  
*i. e.* Κύρον, to be supplied as  
 subj. of ἄγειν. The "persuasion"  
 meant is, of course, increase of  
 pay.

πρὸς φιλίαν, *in friendship.* The  
 prep., with its case, takes the  
 place of an adv.; cf. ἀπὸ τοῦ  
 αὐτομάτου, c. 2. 100.

98 ἐπόμενοι . . . ἀπιόντες: equiva-  
 lent to εἰ ἐποίμεθα . . . εἰ ἀπίοιμεν.  
 φίλοι . . . πρόθυμοι: pred. adjs.

100 ἀπαγγεῖλαι: *sc. the envoys.* This  
 infin. and, finally, βουλευέσθαι, are  
 still subjs. of δοκεῖ.

101 πρὸς ταῦτα, *in view of this.*

102 ἔδοξε ταῦτα, *this was deter-*  
*mined on*, a stock legal phrase.



σιν οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' ἀπεκρίνατο  
 ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ  
 εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βού- 105  
 λεσθαι ἐλθεῖν· κὰν μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι  
 αὐτῷ, ἣν δε φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα· ἀκού-  
 21 σαντες δὲ ταῦτα οἱ αἵρετοὶ ἀγγέλλουσι τοῖς στρατιώταις· τοῖς  
 δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεισ-  
 θαι. προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον 110  
 πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρειακά

No connective is, of course, needed; cf. ταῦτα εἶπεν, l. 33, and the note.

103 οἱ ἡρώτων . . . τῇ στρατιᾷ, *who asked Cyrus the questions decided on by the army.* The vb. has both outer and inner obj.

104 ἀκούει: Greek, like Eng., often uses the pres. of vbs. of perception in cases where the perf. would be more logical. After the past tense we might, of course, have had ἀκούοι.

ἐχθρὸν ἄνδρα, *a foe of his.* For the difference between ἐχθρός and πολέμιος, see the note on l. 31.

105 εἶναι: indir. disc. after ἀκούει, which oftener takes the partic., as above, c. 2. 127, or ὅτι, as above, l. 34. With the infin. mere hearsay is indicated (G. 1592, 1. H. 986).

ἀπέχοντα: with Ἀβροκόμαν.

δώδεκα: an understatement, not unnatural under the circumstances. As a matter of fact it took them nineteen days to reach Thapsacus, where they crossed the Euphrates.

ἔφη: resuming ἀπεκρίνατο, but with a shift to the infin. construc-

tion. It is expressed again a line below.

106 κὰν (καὶ ἂν) . . . ἦ, *if he should (prove to) be.* The direct form is retained, as so often, and in the next line we have the vb. in the first person, as above, ll. 83 f.

χρήζειν: scarcely to be distinguished from the far commoner βούλεσθαι. Here its use avoids the repetition of the same word; see the Introd., § 39.

107 πρὸς ταῦτα: cf. above, l. 100.

108 αἵρετοί: for the force of the suffix -τος, see the note on ἐγκέλευστοι, l. 63.

τοῖς δέ: see the note on δ δέ, c. 1. 12.

109 ὅτι ἄγει: pres. indic., as well as opts., when quoted after a secondary tense, are necessarily rendered as past tenses in Eng. ἐδόκει (sc. αὐτοῖς), *they concluded.*

The tense implies deliberation.

110 προσαιτοῦσι: note the force of the prep.

111 δώσειν: indir. disc. after ὑπισχνεῖται; for the other construction, see c. 2. 11, and the note.

οὐ: attracted to the case of its omitted antecedent. The gen. is due to the fact that ἡμιόλιον



τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν τῷ γε φανερωῷ.

- IV. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα 1  
ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν  
ἐξελαύνει σταθμόν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον  
ποταμόν, οὗ ἦν τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμούς  
5 δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην  
πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα.  
ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελο-  
ποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος  
Πυθαγόρας Λακεδαιμόνιος. ἡγείτο δ' αὐταῖς Ταμὼς Αἰγύπτιος  
10 ἐξ Ἐφέσου, ἔχων ναὺς ἐτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς  
ἐπολιόρκει Μίλητον ὅτε Τισσαφέρνει φίλῃ ἦν, καὶ συνεπολέμει

is felt as a comparative; cf. Κύρου, c. 2. 142, and the note, and G. 1154.

ἔφερον: had been receiving. Cf. ἐφύλαττον, c. 2. 129, and the note. With this use of φέρω, cf. μισθοφόροι, I, 4, § 3.

δαιρείκοι: cf. c. 1. 46, and the note. 112 τοῦ μηνὸς τῷ στρατιώτῃ, *per month per man*. The art. is distributive, G. 951; H. 657c. For the gen. μηνός, see G. 1136; H. 759; B. 359.

οὐδέ: cf. c. 2. 146, and the note.

113 ἐν τῷ γε φανερωῷ: cf. ἀπὸ τοῦ αὐτομάτου, c. 2. 100, and the note. γε implies that there was a secret understanding between Cyrus and some of the Greek leaders. This charge is made in I, 4, § 12.

#### CHAPTER IV

2 εὖρος . . . πλέθρα: see the note on δύο πλέθρα, c. 2. 30 f.

4 στάδιον: the commonest Greek measure of length (the length of the standard course for the

foot race), roughly two hundred yards. The word makes its plural either regularly (στάδια, I, 8, § 17), or irregularly (στάδιοι, I, 4, § 4).

6 οἰκουμένην, *situated*.

7 Κύρῳ: cf. αὐτῷ, c. 2. 22, and the note. Many notions often blend in these dats. This is not mere advantage; Cyrus had summoned these ships (§ 5).

παρήσαν: cf. c. 2. 14, and the note. For the mention of the fleet, cf. c. 2. 127.

Πελοποννήσου: on the connection of Sparta with the expedition, see the Introd., § 27.

8 ἐπ' αὐταῖς, *in command of them*. Contrast ἐπὶ τῶν νεῶν (below, I. 12), *on board of*.

9 ἡγείτο δ' αὐταῖς, *they were conducted by*. The dat. (as contrasted with the gen.) shows that he was not their regular commander.

11 ἐπολιόρκει . . . συνεπολέμει: cf. ἔφερον, above, c. 3. 111, and the

3 Κύρω πρὸς αὐτὸν. παρὴν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθοφόροι Ἕλληνες 15 ἀποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλῖται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4 Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Συνέννεσις εἶχε καὶ Κιλί- 20 κων φυλακή, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ῥεῖ τούτων ποταμὸς Κάρσος

note. For the facts, see c. 32, and the Introd., § 26. The words *ὅτε . . . πρὸς αὐτὸν* are by many considered an interpolation.

12 Χειρίσοφος: see the Introd., §§ 27 and 38.

13 μετὰπεμπτος: see the note on ἐγκέλευστοι, above, c. 3. 63. Here too we have ὑπὸ with the gen., a construction proper only with passives.

14 ὧν: the gen. is normal with vbs. meaning *command, be at the head of, etc.* (cf. c. 1. 37, and the note), but here the denominative force is so strong that the phrase is practically the same as ὧν στρατηγὸς ἦν; see G. 1109; 1110.

παρὰ Κύρῳ, *under Cyrus*.  
ὥρμουν, *lay at anchor*.

15 σκηνήν: for the case, see Ἑλλήσποντον, c. 1. 48, and the note.

Ἀβροκόμα: a Doric form of the gen. (G. 188, 3; H. 146D). Cf. Συεννέσιος (Ionic), c. 2. 72, and the note.

19 πύλας: practically a proper name; hence no art. For a de-

scription of this pass, see the Introd., § 29.

ἦσαν: pl., although the subj. is neut. ταῦτα stands, however, for αὗται (attracted to the gender of the pred. noun; see on αἴτη, c. 1. 34), so this is hardly to be included among Xen.'s exceptions to the rule (see the note on ἦν, c. 2. 38).

20 τὸ μὲν ἔσωθεν: *sc. τεῖχος*. This is further explained by the addition of the phrase τὸ πρὸ τῆς Κιλικίας, as, below, τὸ δὲ ἔξω is explained by τὸ πρὸ τῆς Συρίας. The formal attrib. posit. lends itself to explicitness. With the use of the adv. in -θεν, cf. the use of ἐκ in, e. g., ἐκ δεξιᾶς, *on the right*, where the Greek point of view differs from ours.

εἶχε: for the agreement, cf. ἦν, c. 2. 20, and the note. Syennesis was of course not there in person.

21 βασιλέως: emphatic position.

22 μέσου: a noun, as above, c. 2. 137. Upon this word the gen. τούτων depends; cf. below, τὸ μέσον τῶν τευχῶν.

ὄνομα, εὖρος πλήθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν  
 στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος  
 25 στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν δ'  
 ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστή-  
 κεσαν πύλαι. ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς 5  
 μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν  
 πυλῶν βιασομένους τοὺς πολεμίους εἰ φυλάττοιεν ἐπὶ ταῖς  
 30 Συρίαις πύλαις, ὅπερ ᾤετο ποιήσκειν ὁ Κῦρος τὸν Ἀβροκόμαν,  
 ἔχοντα πολὺν στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν,  
 ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ  
 Φοινίκης παρὰ βασιλέα ἀπήλανεν, ἔχων, ὥς ἐλέγετο, τριά-  
 κοντα μυριάδας στρατιᾶς.

23 εὖρος πλήθρου: see the note on  
 ὄνομα, c. 2. 30.

ἅπαν τὸ μέσον, *the whole space*  
*between.*

ἦσαν: attracted to the number of  
 the pred. noun, although the  
 subj. is sing. Cf. ἦσαν, c. 2. 63,  
 and the note.

25 καθήκοντα: with ἦν, but not  
 quite equivalent to καθῆκε. The  
 partic. has the force of an adj.  
 (like στενή); cf. φυλάττων, c. 2. 123,  
 and the note.

26 ἡλίβατοι: a poetical word of  
 uncertain etymology; see the  
 Introd., § 39.

ἀμφοτέροις: for the posit., see c. 1.  
 4, and the note.

ἐφειστήκεσαν, *had been set* (and so  
*were) on.*

27 ταύτης: retain the Greek order,  
*it was because of this pass that.*  
 Cyrus' preparations had been  
 shrewdly planned.

28 εἴσω καὶ ἔξω: Cyrus himself is  
 on the Cilician side; he means to  
 land troops between the two  
 walls (εἴσω), and also on the Syr-  
 ian side (ἔξω), so as to be in a

position to attack Abrocomas  
 both in front and in the rear.  
 For the gen. πυλῶν, see G. 1148;  
 H. 757; B. 360.

29 βιασομένους: fut. partic. of  
 purpose.

εἰ φυλάττοιεν: cf. εἴ τι δέοιτο, c. 3. 19,  
 and the note.

30 ὅπερ: -περ makes the reference  
 of the rel. more explicit.

31 ἔχοντα, *since he had.*

32 ἤκουσε . . . ὄντα: cf. c. 2. 126,  
 and the note.

ἀναστρέψας, *turning back.*

33 ὥς ἐλέγετο: it was doubtless  
 impossible for Xen. to get at the  
 truth in matters like this, but it  
 was easy for the Greek to believe  
 in the vast size of the Persian  
 armies; cf. I, 7, §§ 11 and 12.  
 Probably Abrocomas, like Syen-  
 esis, was waiting to see which  
 side was to win before openly  
 antagonizing either Cyrus or  
 the king.

τριάκοντα . . . στρατιᾶς: cf. I, 10,  
 § 1, τέτταρες δ' ἐλέγοντο παρασάγγαι  
 εἶναι τῆς ὁδοῦ. With this inver-  
 sion of the usual case relation-

6 Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας 35  
 πέντε εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ  
 θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὀλκάδες  
 7 πολλαί. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς  
 καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου  
 ἄξια ἐνθέμενοι ἀπέπλευσαν, ὥς μὲν τοῖς πλείστοις ἐδόκουν φιλο- 40  
 τιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον  
 ἀπελθόντας ὥς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς  
 βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς,  
 διήλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν  
 ἡῤυχοντο ὥς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ὥκτιρον εἰ 45  
 ἀλώσονται.

8 Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπολελοί-  
 πασιν ἡμῶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθων  
 ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀποπε-

ship, contrast the normal gen.  
 of measure (*e. g.*, c. 2. 47).

36 οἰκουμένην: here the two mean-  
 ings *inhabited* and *situated* are  
 blended.

37 τὸ χωρίον: the subj., not the  
 pred. noun, has the art.; see G.  
 956; H. 669; B. 449.

αὐτόθι: an older form of αὐτοῦ,  
*there*.

ὀλκάδες: *cf.* πλοῖον, as contrasted  
 with ναὺς (c. 3. 87, and the note).

39 ἐμβάντες εἰς: note the preps.,  
 and *cf.* ἐμβάλλει εἰς, c. 2. 45.

τὰ πλείστου ἄξια, *their most valu-  
 able effects*. *Cf.* c. 3. 57, and the  
 note.

40 ὥς μὲν τοῖς πλείστοις: note *μὲν*;  
 others thought differently.

ἔδοκουν: personal, in a case where  
 Eng. requires the impersonal  
 use; *cf.* c. 2. 47, and the note.

φιλοτιμηθέντες ὅτι . . . ἔχειν, *jealous  
 because Cyrus had permitted  
 Clearchus to keep, etc.* For the

form εἶα, see G. 537; H. 359;  
 B. 172, 2.

41 τοὺς . . . ἀπελθόντας, *who had  
 gone over*. For the facts, see  
 c. 3. 35.

42 ὥς ἀπιόντας: *cf.* ὥς ἀποκτενῶν,  
 c. 1. 12, and the note. For εἶμι, as  
 a fut., see c. 3. 2, and the note.

44 διώκοι, *was pursuing*; not  
*would pursue*; direct, διώκει.

45 ἡῤυχοντο . . . ληφθῆναι, *prayed  
 that they might be captured*.

εἰ ἀλώσονται, *if they were to be  
 captured*. For the fut., *cf.* πω-  
 τεύσομεν, c. 3. 84, and the note, and,  
 for the implied indir. disc., the  
 note on εἰ τι δέοιτο, c. 3. 19. Cyrus'  
 severity had already been shown  
 (I, 2, § 20); *cf.*, also, the Orontas  
 episode in chap. vi, and Xeno-  
 phon's own words in I, 9, § 13.

47 γε μέντοι: γε emphasizes the  
 preceding word and μέντοι is  
 adversative, *however*.

48 ἀποδεδράκασιν: the word im-

- 50 *φεύγασιν*. ἔχω γὰρ *τριήρεις* ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδείς ὡς ἐγὼ ἕως μὲν ἂν παρῇ τις *χρῶμαι*, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ *ιόντων* εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ 55 ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς. καὶ ὁ μὲν 9 ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν

*plies stealth*; it is regularly used of runaway slaves. *ἀποφεύγω*, on the other hand, implies speed. The two vbs. again occur side by side in II, 2, § 13 and II, 5, § 7. *οἰχονται*: a pres., with the force of a perf. (G. 1256; H. 827, end; B. 521, note).

50 *τριήρεις* . . . *πλοῖον*: cf. above, c. 3. 87, and the note.

*ὥστε*: not of actual result; see the note on c. 1. 19.

51 *μὰ τοὺς θεοὺς*: a neg. oath; see G. 1066; 1067; H. 723; B. 344.

*ἔγωγε*: emphatic form, regularly used in oaths.

*διώξω*: more commonly the fut. of this vb. has the middle form.

*οὐδ' ἐρεῖ οὐδείς*: a postponed subj. is regularly to be emphasized. For the double neg., see c. 2. 152, and the note.

52 *ἕως* . . . *ἂν παρῇ τις*, so long as one is with me. See the note on *ὅστις ἀφικνεῖτο*, c. 1. 18, and cf. *ἐπειδὰν βούληται*, below.

*χρῶμαι* . . . *ποιῶ* . . . *ἀποσυλῶ*: quoted after *ἐρεῖ ὡς*. With *χρῶμαι* supply *αὐτοῖς* (for the pl. after *τις*, cf. *ὅστις* . . . *πάντας*, c. 1. 18, and the note).

53 *καὶ* . . . *καὶ*, both . . . and.

The order of the words brings *αὐτοὺς* and *χρήματα* into strong contrast.

54 *ιόντων*: imperat., not partic.

*κακίους*: not acc.; cf. *πλείους*, c. 3. 35, and the note.

*περὶ*, toward; so again three lines below.

55 *γε*: cf. *γε μέντοι*, above, l. 47, and the note.

*τέκνα καὶ γυναῖκας*: in this phrase *τέκνα* commonly stands first (cf. III, 4, § 46; V, 3, § 1; yet see IV, 1, § 8; VII, 4, § 5, etc.). It is a word connoting affection. In the enumeration in III, 1, § 3, *παῖδων* comes last.

56 *Τράλλεσι*: in Caria; see the map.

*φρουρούμενα*: neut., since the women and children are regarded as chattels.

*οὐδέ*: see c. 2. 146, and the note.

*στερήσονται*: fut. mid. as pass. In the act., vbs. of depriving take either two accs. or acc. and gen.; see the note on *ἀφαιρεῖσθαι*, c. 3. 18.

58 *εἴ τις καὶ* . . . *ἦν*, freely, even those who had been.

*ἀθυμότερος*, rather disheartened—a frequent force of comp. adjs.



ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

60

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας παρα-  
σάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρον,  
πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς  
ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων οὐδὲ τὰς περιστερὰς. αἱ δὲ κῶμαι  
10 ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομένοι. ἐντεῦ- 65  
θεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς  
πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρον. ἐνταῦθα

59 ἀρετὴν, *magnanimity*; but it may well have been policy.

ἥδιον . . . προθυμότερον: for these advs., see G. 369; H. 259; B. 138.

61 μετὰ ταῦτα: no connective is needed; see the note on Κλέαρ-  
χος, c. 1. 44.

62 εὖρος πλέθρον: see the note on  
δύο πλέθρα, c. 2. 30 f. We have the  
opposite construction (of εἶρος),  
below, l. 67.

63 πλήρη: acc. masc. sing.; see G.  
313; H. 230; B. 120.

ἰχθύων: for the case, see *θηρίων*, c.  
2. 39, and the note.

πραέων: for the form, see G. 348;  
H. 247a; B. 128.

64 ἐνόμιζον: with two accs. (G.  
1077; H. 726; B. 341). Both this  
vb. and the following εἶων might  
have been in the pres., as the  
statement is of lasting truth;  
but the past is equally natural  
in historical narrative.

οὐκ εἶων, *would not suffer*. The  
neg. with the imperf. is to be  
rendered *would not*, or *could  
not*; it rarely means merely *did  
not*. Cf. the note on ἐδαπάνων,  
c. 3. 15. For the augment of εἶων,  
see εἶα, above, c. 4. 43.

οὐδὲ τὰς περιστερὰς, *or the doves*

*either*, a second obj. to ἀδικεῖν.  
The words may be an interpo-  
lation. Fish were sacred to  
the Syrian goddess, Derceto,  
who, the legend said, had been  
changed into a fish, as her  
daughter Semiramis had been  
changed into a dove (Ovid, *Met.*  
IV, 44 ff.). Modern travelers  
speak of this superstition re-  
garding fishes as still surviving  
in this region.

65 Παρυσάτιδος: cf. *Τισσαφέρνους*,  
c. 1. 28, and the note.

εἰς ζώνην, *for girdle money*, as we  
might say *for pin money*. The  
student will easily read the  
following passage from Plato,  
χώραν . . . ἣν καλεῖν (ἔφη) τοὺς ἐπι-  
χωρίους (*the natives*) ζώνην τῆς  
βασιλείως γυναικός· εἶναι δὲ καὶ ἄλλην  
ἣν αὖ καλεῖσθαι καλύπτραν (*veil*),  
καὶ ἄλλους πολλοὺς τόπους (*districts*)  
καλοὺς καὶ ἀγαθοὺς εἰς τὸν κόσμον  
(*adornment*) ἐξηρημένους τὸν τῆς  
γυναικός (*Alc. I, 123b*). See also  
Cicero, *Verr. II, 3, 33, 76*: Solere  
aiunt reges barbaros Persarum  
ac Syrorum plures uxores ha-  
bere, his autem uxoribus civi-  
tates attribuere hoc modo: Haec  
civitas mulieri in redimiculum

ἦσαν τὰ Βελέσσυος βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παρά-  
 δεισος πάνν μέγας καὶ καλός, ἔχων πάντα ὅσα ὦραι φύουσι.  
 70 Κῦρος δ' αὐτὸν ἐξέκοψεν καὶ τὰ βασιλεία κατέκαυσεν. ἐντεῦ- 11  
 θεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν  
 Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις  
 αὐτόθι ὠκείτο μεγάλη καὶ εὐδαίμων Θάψακος ὄνομα. ἐνταῦθα  
 ἔμεινεν ἡμέρας πέντε. καὶ Κῦρος μεταπεμψάμενος τοὺς στρα-  
 75 τηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα 12  
 μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς  
 στρατιώταις καὶ ἀναπείθειν ἔπεισθαι. οἱ δὲ ποιήσαντες ἐκκλη-  
 σίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς  
 στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν,

praebeat, haec in collum, haec  
 in crinis. Cf. *Anab.* II, 4, § 27.

68 ἦσαν . . . βασιλεία; see the note  
 on 71, c. 2. 38.

ἄρξαντος: note the tense; a pre-  
 vious ruler must be meant, or,  
 possibly, Belesys had relin-  
 quished his authority and fled  
 as Cyrus approached.

Συρίας: for the case, cf. c. 1. 37, and  
 the note.

παράδεισος: cf. c. 2. 38, and the note.

69 ἔχων . . . φύουσι: the Greek  
 loved the beauty of a rich vege-  
 tation; a barren, treeless land  
 oppressed him. Herodotus (IV,  
 61) speaks of the steppes of  
 Scythia as γῆ αὐτῶς ἄξυλος (*ter-  
 ribly treeless*). Xenophon's en-  
 thusiasm is, therefore, natural.

ὦραι: the art. is often omitted  
 with words which denote time  
 in a general sense.

70 αὐτόν: *i. e.* τὸν παράδεισον.

72 σταδίων: see the note on στά-  
 διον, l. 4. The word may here  
 be due to an error, as the width  
 of the river at this place is now  
 about 400 ft., *i. e.*, four *plethra*.

73 αὐτόθι: cf. l. 37, and the note.

Θάψακος: see the *Introd.*, § 29.

ὄνομα: here acc., but in I, 5, § 4 it is  
 nom. Cf. the two constructions  
 of εὖρος (see c. 2. 30, and the note).

75 ἔσοιτο: direct, ἔσται. The use  
 of the opt. in this tense is always  
 due to the law of indir. disc.

βασιλέα: no art., even when used  
 with an epithet; see the note on  
 c. 2. 43. Observe the prep. used;  
 πρὸς is more personal than εἰς.

77 ἀναπείθειν, *try to induce*.

ποιήσαντες ἐκκλησίαν: cf. συνήγαγεν  
 ἐκκλησίαν, c. 3. 8.

78 ἐχαλέπαινον: perhaps no more  
 than *made a show of anger*, for  
 they must have seen the truth  
 for some time past. Still by this  
 attitude they hope to extort  
 from Cyrus a promise of higher  
 pay; and they are mercenaries,  
 after all. For the dat., στρατη-  
 γοῖς, see G. 1159; H. 764, 2; B. 376.

79 πάλαι . . . κρύπτειν, *had long  
 been hiding*. For the pres.,  
 with πάλαι, see G. 1258; H. 826;  
 B. 522. Cf. the similar use of  
*iam dudum*, in Latin.

καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ 80  
τοῖς προτέροις μετὰ Κύρου ἀναβάσι, καὶ ταῦτα οὐκ ἐπὶ μάχην  
13 ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. ταῦτα οἱ στρα-  
τηγοὶ Κύρῳ ἀπήγγελλον. δ' δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν  
πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν  
ἐντελῇ μέχρι ἂν καταστήσῃ τοὺς Ἑλληνας εἰς Ἰωνίαν πάλιν. 85  
τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη.

Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρα-  
τιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρα-

εἰδὼτας: concessive, *although knowing*.

80 οὐκ ἔφασαν ἰέναι: cf. c. 3. 2, and the note.

ἐὰν μὴ τις διδῶ: cf. c. 1. 15, and the note. *τις* is, of course, Cyrus; but they are more concerned with the gift than with the giver.

χρήματα, *bounty, largess, not pay* (μισθός).

81 τοῖς προτέροις . . . ἀναβάσι, lit., *the former ones who went up*; but see c. 3. 95, τῶν πρόσθεν ἀναβάντων, *those who went up before*. There is no real difference in meaning. Greek often prefers an adj. in cases where Eng. calls for an adv.; see the note on προτέρα, c. 2. 142. The reference is, of course, to the expedition mentioned in I, 1, § 2. καὶ ταῦτα, *and that too*.

82 ἰόντων: sc. ἐκείνων. The gen. abs. frequently stands where we might have looked for a case in agreement (here ἰούσι). The partic. is again concessive; καλοῦντος, below, is causal.

83 ὑπέσχετο δώσειν: cf. c. 2. 11, and the note.

84 πέντε μνᾶς: not far from \$100.

ἀργυρίου: gen. of material (G. 1085, 4; H. 729 f.; B. 352, with the note).

ἐπὰν . . . ἦκωσι, *when they should reach Babylon*. The direct form is retained, as so often. Cf. μέχρι ἂν καταστήσῃ, below.

μισθὸν ἐντελῇ: i. e. the daric and a half, already promised (c. 3. 110), paid in full even after their service was properly over. From the Greek point of view this was munificence indeed, and doubts might easily arise on reflection (see I, 7, § 5); but, for the present, they are won.

86 τὸ . . . πολὺ, *the greater part* (G. 967; H. 665).

μὲν δὴ: cf. c. 1. 16, and the note.

87 πρὶν δῆλον εἶναι: for the constructions of πρὶν, see the notes on πρὶν ἂν . . . συμβουλευέσθαι, c. 1. 58 f., and on πρὶν ἐπεισε, c. 2. 154. Cf. this same phrase 7 lines below, and also l. 102.

τί: the direct interrogative in an indir. quest. (G. 1012; H. 700; B. 490); below, in the same connection, we have the more regular *δτι*.

88 πότερον . . . ἤ, *whether . . . or*, a further explanation of τί ποιή-

τευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε. "Ανδρες, εἴν μοι 14  
 90 πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων  
 πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω  
 ποιῆσαι; νῦν δέϊται Κύρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα·  
 ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν  
 95 πρὶν δῆλον εἶναι ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ.  
 ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἰτιοὶ εἶναι 15  
 ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν  
 εἴσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν  
 δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες τοῦμπαλιν,  
 ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς  
 100 φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι

σουσιν; see G. 1606; H. 1017;  
 B. 579.

οὔ: for the accent, see G. 138, 1;  
 H. 112a; B. 69, 1.

89 χωρὶς τῶν ἄλλων: cf. λάθρα, c. 3.  
 38. and the note.

90 πεισθῆτε: deponent, not passive,  
*hearken to, obey.*

οὔτε . . . πονήσαντες, *without in-*  
*curring either toil or danger.*

τῶν ἄλλων . . . στρατιωτῶν: the  
 gen. is due to the comp. vb.  
 (G. 1132; H. 751; B. 370), and  
 the meaning is further empha-  
 sized by the redundant πλέον  
 (which would itself call for a  
 gen.; see on Κύρου, c. 2. 142). Cf.  
 I, 6, § 5, προτιμηθῆναι μάλιστα τῶν  
 Ἑλλήνων. For the fut. mid.,  
 used as a pass., cf. στερήσονται,  
 I. 56, and the note.

91 τί οὖν . . . ποιῆσαι: a rhetorical  
 question.

92 δέϊται: with acc. and infin., *asks*  
*that the Greeks follow.* The  
 construction with gen. and infin.  
 (*asks of the Greeks that they*  
*follow*) is commoner. See, e. g.,  
 c. 2. 82 f., and the note.

93 ἐγώ: strongly emphatic.

χρῆναι: quoted after φημί, and  
 itself governing διαβῆναι.

96 ἄρξαντες, *because you began.*  
 For τοῦ διαβαίνειν, see G. 1547; H.  
 959; B. 639; for the case, G. 1099;  
 H. 738; B. 356.

καὶ ὡς . . . ἀποδώσει, *and to you,*  
*as being the most zealous, Cy-*  
*rus will feel gratitude and will*  
*show it.* Cf. the Lat. phrases,  
*gratias habere* and *gratias*  
*referre.* ὡς gives us Cyrus'  
 thought; so, below, I. 101.

97 ἐπίσταται: sc. χάριν ἀποδοῦναι.

εἴ τις καὶ ἄλλος: cf. c. 3. 80, and the  
 note.

98 ἀποψηφίσωνται: for the neg.  
 force of the prep., cf. ἀπεγνωκέναι  
 (I, 7, § 19) and ἀποδόξῃ (II, 3, § 9).  
 ἅπαντες, *all alike, i. e., we no less*  
*than they.*

τοῦμπαλιν: by crasis (G. 42; H.  
 76; B. 43) for τὸ ἔμπαλιν.

99 ὑμῖν: emphatic.

πιστοτάτοις, *as most trustworthy.*

100 φρούρια . . . λοχαγίας: desir-  
 able positions.

καὶ ἄλλου . . . δέησθε, *and what-*

- 16 ὡς φίλοι τεύξεσθε Κύρου. ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ᾗσθητο διαβεβηκότας, ᾗσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον 105
- 17 νομίζετε. οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλας ὄντες ἡῦχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγето πέμψαι, μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείλετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. 110
- 18 οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐπόποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκό-

ever else you may want. Cf. *δ,τι ἂν δέη*, c. 3. 24, and the note. *ἄλλον* is generally explained as an instance of inverse attraction (G. 1035; H. 1003; B. 484, 2), but *τεύξεσθε* may itself properly take a gen. (*e. g.* I, 9, § 29). Similarly *Κῦρον* may be taken as dependent on *φίλοι*, or as expressing the source (with *τεύξεσθε*).

103 *διαβεβηκότας* (*sc. αὐτοὺς*), *that they had crossed*. For the partic. in indir. disc., cf. *ἔχοντα*, c. 2. 127, and the note. With the partic. *αἰσθάνομαι* denotes actual perception; contrast *ᾗσθητο ὅτι*, c. 2. 125. *ᾗσθη*: cf. *ἡγάσθη*, c. 1. 45, and the note.

104 *Γλοῦν*: he was the son of Tamos, Cyrus' admiral.

*ἐγὼ . . . ὑμᾶς . . . ὑμεῖς ἐμέ*: all strongly emphatic. For the chiasitic order, see the *Introd.*, § 39.

*ὅπως . . . ἐπαινέσετε*: obj. clause after *μελήσει*; see the note on *βουλευέται ὅπως . . . ἔσται*, c. 1. 14. The obj. clause takes the place of the usual gen. with the

*impers. μέλει* (G. 1105; H. 742; B. 356). Cf. I, 8, § 13, end.

107 *ᾗχοντο . . . εὐτυχῆσαι*: *c.*, *ᾗχοντο . . . ληφθῆναι*, l. 45.

*ἐλέγето πέμψαι*: for the pers. construction, see c. 2. 47, and the note.

108 *μεγαλοπρεπῶς*, *in princely fashion*.

109 *ἅπαν*: emphatic by postponement. They did not propose to sever connections with their paymaster.

110 *τῶν μαστῶν*: gen. with the comp. *ἀνωτέρω*. The pl. is used, because *μαστός* does not mean *breast* (*i. e. chest*), but *one of the breasts*.

*ὑπό*: a slight personification.

112 *γένοιτο*, *had been*, opt. in indir. disc.; the aor. instead of the plpf., as often.

*εἰ μὴ*, *except*.

*ἀλλὰ πλοίοις*: *sc. διαβατὸς γένοιτο*. A pontoon bridge had been built here by Xerxes.

*ἃ . . . διαβῇ*: a statement added by Xen., rot, of course, included in the quotation. The use of



μας προῖων κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύ-

115 σοντι.

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρα- 19  
σάγγας πεντήκοντα· καὶ ἀφικνούνται πρὸς τὸν Ἀράξην ποταμόν.  
ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα  
ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην 1  
ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας  
τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίου  
ἅπαν ὁμαλὲς ὥσπερ θάλαττα, ἀψιυθίου δὲ πλήρες· εἰ δέ τι καὶ  
5 ἄλλο ἐνὴν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώ-  
ματα· δένδρον δ' οὐδὲν ἐνὴν, θηρία δὲ παντοῖα, πλείστοι ὄνοι 2

the subj., rather than the opt., in final clauses, after secondary tenses, is a mark of vividness; the past is treated as present.

113 ἐδόκει . . . βασιλεύσονται, *it seemed a miracle, and that the river had plainly given way before Cyrus, as before one who was to be king.* The river is said to be highest about the end of May and lowest in November. At its lowest there are but two feet of water or even less. It was now about the end of July, so the river might still be flowing somewhat full. This was doubtless the cause of the amazement of the natives, but allowance must be made for oriental exaggeration and flattery. Years later (69 B.C.) Lucullus and his army forded the river as Cyrus did, and Plutarch (*Lucull.* 24) tells a story similar to this. Alexander crossed by means of boats.

118 μεσταί: with the gen., as πλῆγης, c. 2. 39.

119 ἐπεσιτίσαντο: for they now enter the desert of Arabia. To-day the region through which they have been passing is also a desert.

## CHAPTER V

2 ἔχων, *keeping.* Cf. the note on c. 1. 8.

3 τόπῳ, *region.*

πεδίου ἅπαν ὁμαλές, *wholly a level plain.* ἄπασα, in agreement with γῆ, would be more natural to us.

4 ὥσπερ θάλαττα: reference to the sea was always easy to the Greek.

εἰ δέ τι: equivalent to ὅ, τι δέ, *whatever.*

5 ὕλης, *brush*, as is plain from what follows.

ἅπαντα ἦσαν: see the note on c. 2. 38. For ἅπαντα, after τι, cf. πάντας, after ὅστις, c. 1. 18.

εὐώδη: commonly the case in waterless districts.

6 δένδρον: note the position, *trees there were none.* For the

ἄγριοι, πολλαὶ δὲ στρουθοὶ αἱ μεγάλαι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶπτον· καὶ πάλιν, ἐπεὶ πλησιάζουεν οἱ ἵπποι, ταῦτὸν ἐποιοῦν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶεν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλίσκομένων ἦν 10  
 3 παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν 15  
 αἴρουσα, ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἄν τις ταχὺ

Greek love of trees, see the note on c. 4 69.

ὄνοι ἄγριοι: still occasionally found in this region.

7 στρουθοὶ αἱ μεγάλαι, *ostriches*, later called στρουθοκάμηλοι. Note the order; αἱ μεγάλαι comes in as an afterthought, added for the sake of clearness. Without it στρουθοὶ might mean *sparrows*.

8 οἱ ἵππεῖς: the horsemen mentioned below (§ 13), as forming a part of Clearchus' force, are the only ones mentioned in the enumeration of the Greek troops. See the *Introd.*, § 28.

9 ἐπεὶ τις διώκοι: cf. ὁπότε βούλοιο, c. 2. 40, and the note, and ἐπεὶ πλησιάζουεν, below.

προδραμόντες ἔστασαν, *would run forward and stop*. ἔστασαν, though plpf. (G. 508; H. 336; B. 258), has the force of an imperf., since the 2nd perf. of ἵστημι is practically a pres.

πολύ: emphatic by position and by its separation from θᾶπτον.

11 ταῦτόν: cf. the note on τὰ αὐτά, c. 1. 30, and for the crasis, on τοῦμαλιν, c. 4. 98. In this form

the final ν often appears (G. 400; H. 265).

ἦν, *it was possible*; cf. c. 4. 24.

διαστάντες, *stationing themselves at intervals*. Note the prep., and cf. διαδεχόμενοι, below (*by relays*).

12 θηρῶεν: the opt., as διώκοι and πλησιάζουεν, above; here conditional, there temporal.

13 τοῖς ἐλαφείοις, *venison* (sc. κρέας). For the dat., see the note on c. 3. 93.

στρουθόν: note the position; cf. τὰς ὠτίδας, below, l. 16.

15 ἀπέσπα, *it drew off* (intrans.). τοῖς μὲν . . . χρωμένη, lit. *using its feet in running and its wings (raising them) like a sail*. Both ποσὶ and πτέρυξιν are dats. of means with χρωμένη; δρόμῳ is dat. of manner, and αἴρουσα (sc. αὐτάς, i. e. τὰς πτέρυγας), also expressing manner, is added for graphic effect. ἰστίῳ naturally stands in the same case as πτέρυξιν. In reality the ostrich merely steadies itself with its wings.

16 ἄν τις . . . ἀνίστῃ, *if one start*

ἀνιστῇ ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν 4  
20 Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιεργεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ 5  
25 ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες

*them up suddenly, a pres. general condit.*

17 ἔστι· *cf. ἦν, above, l. 11, and, for the accent, c. 2. 43, and the note.*

18 ἀπαγορεύουσι, *give out.*

ἦν: the past tense resumes the narrative, after the general statements.

20 πλεθριαῖον: equivalent to πλέθρον; see the note on δύο πλέθρα, c. 2. 30 f. The adj. and the gen. are in many uses very nearly interchangeable.

21 ἐρήμη: of a city, this would naturally mean uninhabited (III, 4, § 10), yet they remain here three days and take in supplies. Perhaps the word means no more than in σταθμοὺς ἐρήμους, l. 2 (here, *situated in the desert?*), or had the inhabitants fled at Cyrus' approach? This, however, Xen. would surely have stated plainly (*cf. c. 2. 139*). πόλις ἐρήμη forms one idea, so there is no connective between it and the following adj.

ὄνομα δ' αὐτῇ: *sc. ἦν. ὄνομα varies in construction, as εὖρος does.*

περιεργεῖτο ὑπό: the act. of this vb. is treated as trans., so the passive construction is legitimate.

22 Μάσκα: see the note on Ἀβροκόμα, c. 4. 15.

23 ἐπεσιτίσαντο: this region is now a desert.

24 ἐνενήκοντα: very rapid marching; *cf. below, § 7.*

26 ὑπὸ λιμοῦ: preferred to λιμῶ, because of the slight personification.

27 οὐδ' ἄλλο οὐδὲν δένδρον, *nor any tree either.* For this idiomatic use of ἄλλος, see G. 966, 2; H. 705; B. 492 note 2.

28 ὄνους ἀλέτας, (*upper*) mill-stones. ἀλέτας is properly a noun, but it serves as an adj. The lower mill-stone was fixed; the upper one revolved upon it and was often turned by an ass; hence the name.

29 ποιοῦντες, *shaping.*

6 σῖτον ἔζων. τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι 30  
οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν  
καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος  
δύναται ἔπτ' ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπίθη  
δύο χοίникаς Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίωντες οἱ στρατιῶται  
7 διεγίγνοντο. ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς 35  
ἤλαυνεν, ὁπότε ἡ πρὸς ὕδωρ βούλοιτο διατελέσαι ἡ πρὸς  
χιλόν.

Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις

30 πρίασθαι: *sc. σῖτον*.

31 εἰ μὴ, *save; cf. c. 4. 112.*

Λυδίαι: the Lydians were "a nation of shop-keepers." Tradition says that Cyrus the Great forbade them the use of arms and led them to devote themselves to such pursuits as would be least apt to keep alive the warlike spirit; see Herod. I, 155.

βαρβαρικῷ: no noun expressed; *cf. c. 2. 3.* For the market, *cf. c. 3. 68*, and the note.

32 ἀλεύρων ἢ ἀλφίτων: *gens. of material, G. 1085, 4; H. 729f; B. 352 note.* Barley meal, with wine, formed the staple food of the Greek soldier. It was ordinarily much cheaper than wheat flour, but, owing to the famine, now cost as much. The price mentioned (\$0.45 a quart) was fully fifty times the usual price at Athens.

τεττάρων σίγλων: *gen. of price, G. 1133; H. 746; B. 353.* The σίγλος (*cf. shekel*) stood in the same relation to the Persian talent that the δραχμή did to the Greek; it was worth about \$0.225.

33 δύναται, *amounts to.*

34 κρέα οὖν . . . διεγίγνοντο, *it was*

*by eating meat, therefore, that the soldiers got along.* The Greek ate but little meat (see above, on ἀλφίτων); to be forced to subsist on meat from lack of grain was accordingly a hardship. *Cf. II, 1, § 6 end, and Caesar, Gallic War, VII, 17.*

35 ἦν . . . ἤλαυνεν, *some of these were the longest day's marches Cyrus made* (lit. *there were of these day's marches some which Cyrus marched very long*). For ἦν *oὗς*, see G. 1029; H. 998; B. 486 note. The rel., of course, takes the case called for by the syntax of the clause in which it stands (here cogn. acc. with ἤλαυνεν), and the vb. remains unchanged. This is common with ἔστιν, and εἰσιν οὗ (οὗς) also occurs; but ἦν is very rare. μακροὺς is, of course, pred.

36 ὁπότε . . . βούλοιτο: *cf. c. 2. 40*, and the note. In dry countries one must push on until water is reached—a fact scarcely appreciated in regions where springs and streams abound.

38 καὶ δὴ ποτε: *δὴ*, as often, singles something out for special mention. *Cf. c. 3. 65.*

- δυσπορεύτου ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ  
 40 εὐδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ  
 βαρβαρικοῦ στρατοῦ συνεκβιβάζειν τὰς ἀμάξας. ἐπεὶ δ' ἐδόκουν 8  
 αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν  
 Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. ἔνθα δὲ  
 μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαντες γὰρ τοὺς πορ-  
 45 φυροὺς κἀνδύς ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἔντο ὥσπερ ἂν  
 δράμοι τις ἐπὶ νίκη καὶ μάλα κατὰ πρανοῦς γηλόφου, ἔχοντες  
 τοὺς τε πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι  
 δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς  
 χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν  
 50 θᾶττον ἢ ὥς τις ἂν ᾤετο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. τὸ 9

φανέντος; in agreement with the nearer of the two subjs.

ταῖς ἀμάξαις: for the dat., cf. στρατεύματι, c. 2. 122.

39 σὺν τοῖς . . . εὐδαιμονεστάτοις, with the noblest and wealthiest of his retinue.

40 τοῦ . . . στρατοῦ: partitive gen., with λαβόντας, G. 1097, 1; H. 736; B. 356.

43 συνεπισπεῦσαι: in commands the aor. is more peremptory than the pres.

ἐνθα δὲ . . . θεάσασθαι, then it was that one might behold. . . . δὲ is very commonly used with temporal words. θεάσασθαι is stronger than ἰδεῖν.

44 τῆς εὐταξίας: their (famous) discipline. Cf. τῇ μάχῃ, c. 2. 50.

πορφυροῦς: purple (scarlet) has always been the color of royalty and nobility. For the form of the adj., cf. χαλκᾶ, c. 2. 93.

45 κἀνδύς: these were long, flowing robes which impeded action.

ὅπου ἔτυχεν . . . ἐστηκώς, where each one happened to be standing.

Cf. the note on παρὼν ἐτύγχανε, c. 1. 4. Observe the force of the perf. partic.

ὥσπερ . . . νίκη, as one would run in a race. References to the great games are naturally very common in Greek literature. ἂν δράμοι is a potent. opt., for which ἐπὶ νίκη supplies a protasis; cf. σὺν ὑμῖν, c. 3. 29.

46 καὶ μάλα, very, modifying πράνους. καὶ and μάλα are not to be separated (cf. IV, 1, § 23; IV, 6, § 16).

ἔχοντες, having on.

47 τοὺς τε . . . καὶ τοὺς: the art. as with εὐταξίας, above, l. 44. ἀναξυρίδας is another Persian word; cf. the note on σατράπην, c. 1. 5.

48 στρεπτοὺς . . . ψέλια: both mentioned by Herodotus (IX, 80) as stripped in quantities from the Persian dead at Plataea.

περὶ τοῖς τραχήλοις . . . χερσίν: a purely local use of the prep. περί, with the dat., is uncommon in prose.

50 θᾶττον . . . ᾤετο, more quickly



δὲ σύμπαν δηλὸς ἦν Κῦρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἔνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ θάπτον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. καὶ συνιδεῖν δ' ἦν 55 τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο.

than one would have thought. For the potential indic., see G. 1335-1337; B. 565. ὡς is redundant and should be omitted in translating.

μετεώρους ἐξεκόμισαν, *they lifted up and bore out*. For the use of the pred. adj., see G. 972; H. 618; B. 453, 1.

τὸ δὲ σύμπαν, *and in general* (adv. acc.).

51 δηλὸς . . . σπεύδων, *Cyrus showed that he was hastening*. δηλὸς, used personally, takes a partic. (cf. c. 2. 70, and the note); used impersonally, it takes ὅτι with a finite vb. (cf. c. 3. 44). It is very unusual to have ὡς expressed with the partic., in the former construction, as here.

πᾶσαν τὴν ὁδόν: acc. of extent.

52 διατρίβων: construed as σπεύδων, above.

ἔπου μή, *except where*. The rel. is often equivalent to a conditional clause (e. g. ὅστις=εἰ τις); so this phrase is equivalent to εἰ μή που. Similarly, l. 4, we had the condit. equivalent to the rel.

53 νομίζων . . . μαχεῖσθαι, *thinking that the more quickly he should advance the more unprepared he should find* (lit.

fight against) the king. With ὅσῳ . . . τοσούτῳ, cf. quanto . . . tanto, and consult the note on ἡμέραις, c. 2. 142.

55 συναγείρεσθαι, *was being collected*. Note the change of tense.

βασιλεῖ: dat. of advantage, rather than of the agent.

καὶ συνιδεῖν . . . τὸν νοῦν, *and moreover (καὶ) one who gave close attention could see at a glance (συν-)*. For the dat., see G. 1172; H. 771; B. 382.

56 ἡ βασιλέως ἀρχὴ . . . οὔσα, *that the king's empire was*. The nom. partic. follows, as though δήλη ἦν (cf. l. 51) had preceded, instead of συνιδεῖν ἦν.

πλήθει: G. 1182; H. 780; B. 390. The word goes both with χώρας (extent) and with ἀνθρώπων (multitude). μήκεσι and τῷ διεσπᾶσθαι stand in this same construction.

57 τῷ . . . δυνάμεις, *in the dispersion of its forces*. For the infin. with the art., cf. c. 1. 35, and the note.

58 διὰ ταχέων: cf. ἀπὸ τοῦ αὐτομάτου, c. 2. 100, and the note.

59 ἐποιεῖτο: for the mood, cf. ἐκώλυεν, c. 2. 122; the condition is felt as logical rather than as general.

30 Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθ- 10  
 μοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ  
 ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαί-  
 νοντες ὧδε. διφθέρας ἃς εἶχον στεγάσματα ἐπίμπλασαν χόρτου  
 65 κούφου, εἶτα συνήγουν καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης  
 τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια,  
 οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ  
 σίτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε του Μένωνος στρατι- 11  
 ωτῶν καὶ τῶν του Κλεάρχου ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ  
 70 Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στρα-

60 τοῦ ποταμοῦ: gen. with *πέραν*,  
 an improper prep., like *λάθρα*,  
 c. 3. 38.

61 ὄνομα: nom. or acc.?

62 ἡγόραζον: the supplies al-  
 ready laid in must have been  
 nearly, or quite, exhausted.

63 ὧδε: cf. c. 1. 24, and the note.  
 With what follows cf. II, 4, § 23,  
 and III, 5, § 9, and the descrip-  
 tion, in Arrian (*An.* III, 29), of  
 Alexander's crossing the Oxus.  
 Inflated skins have long been  
 used in Eastern countries  
 (where wood is scarce), as a  
 means of crossing rivers,  
 whether singly, as a support for  
 the individual swimmer, or col-  
 lectively, as rafts or bridges.  
 An account of methods, strik-  
 ingly similar to those described  
 in the text, in the German army  
 of our own day, is given in the  
*Illustrierte Zeitung* for 1895, no.  
 2718 (Vollbrecht).

ἃς εἶχον στεγάσματα, *which they*  
*had as (tent-) coverings.*

χόρτου: for the case, cf. *θηρίων*,  
 c. 2. 39.

64 συνέσπων, *sewed together.*

Arrian uses *ξυρράσαι*, of the same  
 act.

ὥς: for *ὥστε*, a usage rare in most  
 prose writers, (G. 1456; H. 1054,  
 1 f.; B. 595; 615). See, further,  
 the note on c. 1. 19, and, for the  
 neg., on c. 1. 57.

κάρφης: for the case, see G. 1099;  
 H. 738; B. 356.

66 τῆς βαλάνου . . . τῆς ἀπὸ τοῦ  
*φοίνικος*, *the date*. For this the  
 Greek has no word, hence the  
 specifying phrase added to *βάλα-  
 νος* (*nut*). Note the formal attrib.  
 posit., and the exact use of the  
 preps. *ἐκ* and *ἀπὸ*. Palm wine is  
 said still to be much used in  
 this region; cf. II, 3, § 14, where  
 it is called simply *οἶνος φοινίκων*.

67 μελίνης: descript. gen. with  
*σίτον*.

τοῦτο: neut., although referring  
 to *μελίνης*, a construction always  
 allowable in the case of words  
 designating things.

68 ἀμφιλεξάντων τι, *having had*  
*some quarrel*. τι is, of course,  
 the inner obj.

69 κρίνας . . . ἐνέβαλεν, *deciding*  
*that Menon's man was in the*

- τευμα ἔλεγεν· ἀκούσαντες δὲ οἱ στρατιῶται ἐχαλέπαινον καὶ  
 12 ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος  
 ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκευάμενος  
 τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος  
 στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπω ἦκεν, 75  
 ἀλλ' ἔτι προσήλανε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων  
 τις ὡς εἶδε Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ· καὶ οὗτος μὲν  
 αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοί, κραυγῆς  
 13 γενομένης. ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ  
 εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ 80  
 ἐκέλευσε μέιναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ  
 λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἱππέας οἳ ἦσαν αὐτῷ ἐν τῷ στρα-

*wrong, flogged him.* The sing.,  
 τόν, implies that the original dis-  
 pute was between two men only.  
 The flogging was doubtless done  
 with the staff (*βακτηρίᾱ*), which  
 the Spartan commander regu-  
 larly carried; cf. II, 3, § 11—an-  
 other instance of the severity of  
 Clearchus, for which see also II,  
 6, § 9, and the *Introd.*, § 38. Such  
 occurrences were not rare: Xeno-  
 phon was himself accused of  
 having flogged soldiers; see his  
 defense in V, 8, § 1.

72 ἡμέρᾳ: dat. of time; see the  
 note on *ὑστεραίᾳ*, c. 2. 124.

73 διάβασιν: the word, properly  
 designating the act of crossing,  
 comes, by an easy extension, to  
 include the means of crossing  
 (II, 3, § 10), or as here, the place  
 of crossing.

74 ἀγοράν: evidently the sutlers,  
 bringing food across the river  
 from Charmande, had arranged  
 a market where they landed.

75 ὀλίγοις: pred., *being few, who  
 were but few.*

77 διελαύνοντα, as he rode through

(the camp), a circumstantial  
 partic.

ἴησι . . . ἀξίνῃ: with vbs. of throw-  
 ing or pelting the word denoting  
 the missile is often omitted, or,  
 if expressed, is, as a rule, not  
 acc., but dat. (means). The  
 person or thing pelted is regu-  
 larly the dir. obj., e. g. c. 3. 5,  
 which, in the case of *ἡμῖν*, would  
 be a gen. See the note on  
*κάρφης*, l. 64.

78 αὐτοῦ: gen. with *ἤμαρτεν*,  
 classed by some as partitive  
 (see the references just given),  
 by others, more correctly, as abl.  
 (H. 748).

λίθῳ: sc. *ἴησι*.

79 καταφεύγει, *fled for refuge*  
 (κατα-).

80 αὐτοῦ, *where they were.* The  
 hoplites were to act as a reserve  
 to be called upon, if needed.  
 They form in readiness to ad-  
 vance, the spear grasped in the  
 right hand and the shield on the  
 left arm with its base resting on  
 the left knee.

82 τοὺς Θρᾶκας: mere barbarian

τεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι Θρᾷκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ  
 85 αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἕστασαν ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρόξενος—ἔτυχε γὰρ ὕστερος 14  
 προσιῶν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν—εὐθύς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ ἐδεῖτο τοῦ Κλέαρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινε ὅτι αὐτοῦ ὀλίγου δεή-  
 90 σαντος καταλευσθῆναι πρᾶως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. ἐν τούτῳ δ' ἐπήει καὶ Κῦρος 15  
 καὶ ἐπύθετο τὸ πρᾶγμα· εὐθύς δ' ἔλαβε τὰ παλτά εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ 16

hirelings, not Greeks. There were 800 of them among Clearchus' troops. Some of them desert (II, 2, § 7).

ἰππείας: only here are mounted troops mentioned as forming a part of Cyrus' Greek forces. They, too, desert (II, 2, § 7).

83 πλείους: for the form, see the note on c. 3. 35.

84 ἐκπεπλήχθαι, *were filled with terror*. The perf., especially of vbs. of emotion, may denote intense action. Observe that the infin. after ὥστε may denote the actual result (G. M. T. 583).

85 οἱ δέ: as if οἱ μὲν had precoded. ἕστασαν, *stood riveted to the spot* (Dakyns).

86 ὕστερος: cf. προτέρα, c. 2. 142, and the note.

87 τάξις . . . ἐπομένη: *sc. ἔτυχε*.

οὖν: resumptive, after the parenthetic words.

88 τὸ μέσον: cf. c. 4. 23.

ἔθετο τὰ ὄπλα, *halted under arms*. This is the commonest meaning of the phrase; for a different one, see below, § 17.

ἐδεῖτο, *implored*. For the construction, cf. c. 1. 57.

89 αὐτοῦ . . . πάθος, *when he* (Clearchus) *had barely escaped being stoned to death, he* (Proxenus) *spoke lightly of his experience*. ὀλίγου is gen. after δεήσαντος; for the phrase, see the vocab.

90 λέγοι: opt. in a causal sentence; see G. 1506; H. 925b; B. 598, note.

αὐτοῦ refers, with emphasis, to the main subj.

91 τε: thus used, without a balancing τε or καί, τε is rare in prose.

ἐν τούτῳ: cf. c. 2. 117, and the note.

92 τὰ παλτά; the Persian warrior regularly carried two spears.

93 τῶν πιστῶν: "*the Faithful*" was a title in Persia for the king's counsellors.

ἐλαύνων, *riding*.

94 οἱ ἄλλοι: in apposition with ὑμεῖς, implied in the vb. Such appositives must take the art., and are often found in connection with vocatives.

Κλέαρχε . . . Πρόξενε: Cyrus

παρόντες Ἕλληνες, οὐκ ἴστε ὅ,τι ποιεῖτε. εἰ γάρ τινα ἀλλήλοις 95  
 μόχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκό-  
 ψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν  
 ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώ-  
 17 τεραι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. ἀκούσας ταῦτα  
 ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφοτέραι κατὰ 100  
 χώραν ἔθεντο τὰ ὄπλα.

1 VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνια ἵππων καὶ κόπρος.  
 ἡκάεξτο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. οὗτοι προῖ-  
 όντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὅρόντας  
 δὲ Πέρσης ἀνὴρ γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια  
 λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ καὶ 5

thinks that the quarrel is between these two. Menon does not appear as an aggressor.

95 εἰ συνάψετε: in conditional clauses implying a warning or a threat, εἰ, with the fut. indic., is regularly preferred to ἐάν, with the subjv.; see G. 1405.

96 ἐν . . . ἡμέρᾳ, in the course of this day, slightly different from the simple dat. of time.

κατακεκόψεσθαι: the fut. perf. stands as a strong fut., with stress on the permanence of the result (and that will be the end of it), G. 1266; H. 855b; B. 538, note.

97 κακῶς . . . ἐχόντων: the gen. abs. supplies a protasis to ἔσονται.

98 οὓς ὁρᾶτε; a direct appeal; there may well have been friction between the two armies.

99 τῶν . . . ὄντων, than those with the king are; see G. 1155; H. 643b; B. 426, note 2.

ἀκούσας ταῦτα: no connective is needed.

100 ἐν ἑαυτῷ ἐγένετο, came to his senses.

κατὰ χώραν, in their quarters.

101 ἔθεντο τὰ ὄπλα, grounded their arms; cf. I, 10, § 16.

## CHAPTER VI

1 προϊόντων, as they advanced. The subj. of the partic., in this construction, may be omitted, whenever it is readily supplied by the context.

ἐφαίνετο, there kept appearing. For the sing. vb., cf. ἦν, c. 2. 38, and the note.

2 ὡς, about; cf. c. 2. 18.

ἵππων: pred. gen. of possession.

οὗτοι: ἵπποι, of course, implies ἱππέεις.

προϊόντες, going on in advance of them; slightly different from προϊόντων, above.

3 εἴ τι ἄλλο, whatever else; cf. c. 5. 4, and the note.

4 γένει: dat. of respect; G. 1182; H. 780; B. 390.

τὰ πολέμια, in matters pertaining to war; acc. of respect.

5 λεγόμενος, reckoned.

καὶ πρόσθεν, formerly also (as well as now).



- πρόσθεν πολεμήσας, καταλλαγείς δέ. οὗτος Κύρῳ εἶπεν, εἰ 2  
 αὐτῷ δοίῃ ἰππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἰππέας  
 ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἂν ἔλοι  
 καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε  
 10 δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ δια-  
 γείλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι,  
 καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμό-  
 νων. ὁ δ' Ὀρόντας νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἰππέας 3  
 γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἥξοι ἔχων ἰππεῖς ὡς ἂν  
 15 δύνηται πλείστους· ἀλλὰ φράσαι τοῖς αὐτοῦ ἰππεῦσιν ἐκέλευεν  
 ὡς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνὴν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς  
 πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπισ-  
 τολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὃ δὲ λαβὼν Κύρῳ δίδωσιν.  
 ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ 4  
 20 εἰς τὴν ἑαυτοῦ σκηνὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν  
 ἑπτά, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσεν ὁ πλίτας

6 καταλλαγείς: cf. συναλλαγέντι, c. 2. 5.

εἰ . . . δοίῃ: this clause forms part of the quotation, despite its position before *ὅτι*. It is unusual to have *ὅτι* so far postponed, although a single word is not infrequently placed before it for emphasis. Cf., however, II, 2, § 20.

8 κατακαίνοι: a poetical vb., used by Xen. alone among Attic prose writers. In his works, however, it is not infrequent. He has the simple *καίνω* (III, 2, § 39). *ἂν*, expressed with this vb. and with the following *ἔλοι*, is to be supplied also with *κωλύσειε* and with *ποιήσειεν*. In general, if expressed with one opt., *ἂν* may be omitted with others immediately following, in the same construction.

9 τοῦ καίειν ἐπιόντας, from burning

as they advanced. The partic. agrees with the omitted subj. of *καίειν*. For the infin. with *τοῦ*, see the note on *τοῦ διαβαίνειν*, c. 4. 96, and add G. 1549; H. 963, 2; B. 643, 2.

ποιήσειεν . . . αὐτούς, would bring it about that they should never be able. The same construction occurs below, c. 6. 34; oftener *ὥστε* is omitted.

11 ἐδόκει: personal; ταῦτα is subj.

12 τῶν ἡγεμόνων: i. e., of course, from the Persian, not the Greek, commanders.

14 ἥξοι: direct ἥξω; but in *δύνηται* the mood of dir. disc. is retained.

ὡς ἂν . . . πλείστους: cf. c. 1. 22, and the note.

15 φράσαι: the subj. is αὐτόν, i. e., βασιλέα. This infin. governs ὑποδέχεσθαι.

21 ἑπτά: limiting τοὺς ἀρίστους.

ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας.

- 5 Κλέαρχον δὲ καὶ εἶσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλή- 25 νων. ἐπεὶ δ' ἐξήλθεν, ἀπήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ
- 6 Ὀρόντα ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὅτι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς 30 ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντα τουτουί. τοῦτον γὰρ
- πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν προσπο-

Seven was a sacred number among the Persians.

22 θέσθαι τὰ ὅπλα: cf. c. 5. 88, and the note. Cyrus evidently fears trouble, and takes ample precautions. Three thousand Greek hoplites would form a strong guard, and would effectually prevent any attempt at rescue.

24 Κλέαρχον: note the emphatic position and the intensive καί; Clearchus he even invited within, as an adviser.

ὅς γε: causal. The rel. is often equivalent to *ὅτι* with the demonstr.

25 προτιμηθῆναι . . . τῶν Ἑλλήνων: cf. c. 4. 91, and the note.

26 τὴν κρίσιν: prolepsis; see the note on τῶν βαρβάρων, c. 1. 20.

27 ἔφη: sc. Κλέαρχος.

28 ἄρχειν τοῦ λόγου, opened the debate. ἀρχεσθαι would have meant, began his speech (III, 2, §7). The infin. is here imperf., G. 1494; H. 853a; B. 671.

ὅπως, in order that; the vb. is πράξω, I. 30.

29 πρὸς, in the sight of.

30 τοῦτο: resuming the preceding rel.; cf. c. 2. 85, and the note.

τουτουί: equivalent to a gesture; see G. 412; H. 274; B. 147.

31 ὑπήκοον: Orontas was φρούραρχος in Sardis (see below, I. 33), and, therefore, under Cyrus, as commander-in-chief. On this question, see the Introd., § 24.

32 ταχθεῖς, ordered.

ὡς ἔφη αὐτός, as he himself said. αὐτός in the nom. is always intensive, = *ipse*, unless immediately preceded by the art. (ὁ αὐτός = *idem*)

33 αὐτόν: redundant with ὥστε δόξαι αὐτῷ. There is a shift in the construction: αὐτόν is expressed, as though παύσασθαι were to follow (*I made him cease*); but, instead of this, we have ὥστε δόξαι αὐτῷ (so that he thought it better), whereby αὐτόν is left without grammatical dependence (προσπολεμῶν would require a dat.). The result is that Orontas' act in concluding peace is represented as a voluntary one, not as one forced upon

λεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύ-  
 35 σασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, ἔφη, ὦ 7  
 Ὁρόντα, ἔστιν ὅ,τι σε ἠδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ  
 ὁ Κῦρος ἠρώτα· Οὐκοῦν ὕστερον, ὥς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν  
 ὑπ' ἐμοῦ ἀδικούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν  
 ἐμὴν χώραν ὅ,τι ἐδύνω; ἔφη Ὁρόντας. Οὐκοῦν, ἔφη ὁ Κῦρος,  
 40 ὁπότ' αὐτὸς ἔγνωσ τὴν σαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέ-  
 μιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ

him; so that his present defection is the more worthy of punishment (Rehdantz). For the infin. with ὥστε, after ἐποίησα, cf. l. 9, and the note.

35 μετὰ ταῦτα: resumptive; the preceding vbs. have been introduced by ἐπεὶ. Now comes the apodosis, in the form of a direct address to Orontas. ἔφη is, therefore, parenthetic.

36 ἔστιν . . . ἠδίκησα, *is there anything in which I have wronged you?* ὅ,τι is the inner obj.; cf. οὐδέν, below, l. 45.

ἀπεκρίνατο ὅτι οὐ, *he answered, No.* ὅτι, introducing a direct quotation, is a somewhat uncommon use; see G. 1477.

37 ἠρώτα: the imperf. has to do with the course of questioning; below, l. 47, we have the aor., of a single question.

οὐκοῦν: what answer is expected? See the vocab., and G. 1603; H. 1015; B. 572, l. The vb. is, of course, ἐποίεις, two lines below.

αὐτὸς σύ: a good instance of the adj. force of the pron. In the first and second persons both prons. (personal and intensive) are often expressed; in the

third the person is indicated by the vb.

οὐδέν: inner obj. of ἀδικούμενος, which is concessive. Cf. the act. construction, ὅ,τι σε ἠδίκησα, above, l. 36.

38 εἰς Μυσοὺς: see the note on εἰς Πισίδας, c. l. 62. For the Mysians, cf. III, 2, §§ 23 and 24.

κακῶς ἐποίεις: with a direct obj.; see G. 1074; H. 712; B. 330.

39 ὅ,τι ἐδύνω, *as far as you were able.* The inner obj. has passed into an acc. of respect.

ἔφη, *said, Yes.*

40 δύναμιν, *weakness.* The word is relative, and the context determines its meaning.

τῆς Ἀρτέμιδος: probably the famous Ephesian Artemis; see Acts, chap. XIX. The altar has always been a place of refuge for the fugitive and the suppliant; but no more may be meant than that the oaths mentioned were sworn at Artemis' altar.

41 μεταμελεῖν σοι: *he said, μεταμελεῖ μοι; cf. the biblical It repenteth me (Gen. IV:7), and the Lat. use of paenitet. μετα-, in composition, often implies change.*

πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῦθ' ὡμολόγει  
 8 Ὁρόντας. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ  
 τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ  
 Ὁρόντα ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὁμο- 45  
 λογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη  
 Ὁρόντας. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· Ἔτι οὖν ἂν  
 γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὃ δὲ  
 ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι  
 9 δόξαιμι. πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ 50  
 τοιαῦτα μὲν πεποιήκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,  
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ,τι σοι δοκεῖ. Κλέαρχος δὲ

42 καὶ ταῦθ': καὶ is intensive, not connective.

43 τὸ τρίτον: adv. acc.

44 ἐπιβουλεύων: with φανερός γεγονας; cf. δῆλος ἦν ἀνιῶμενος, c. 2. 70, and the note.

45 Ὁρόντα: for the form of the gen., cf. Ἀβροκόμα, c. 4. 15, and the note.

οὐδὲν ἀδικηθεὶς: Cyrus' question supplies the vb.

46 περὶ, toward; cf. c. 4. 54. περὶ regularly takes the acc. after vbs. of action, the gen. after vbs. of saying.

γεγενῆσθαι: quoted after ὁμολογεῖς; retain the tense. Note that, when the subj. of the infin. is the same as the subj. of the vb. of saying, it is unexpressed, and that a pred. noun or adj. is nom., not acc.

ἦ: one of the very few particles that may be rendered by *indeed*. Note that γάρ often implies assent, *yes, for*.

ἀνάγκη: sc. ἐστί.

47 ἂν γένοιο: potential opt. No protasis is to be supplied.

49 ὅτι: again introducing direct quotation; cf. l. 36, and the note.

οὐδ' εἰ: a good instance of the fondness of the neg. for the emphatic position at the head of the sentence. Grammatically it goes, of course, with δόξαιμι (*even if . . . I should never seem*).

σοί γε: for the force of γε, see c. 3. 46, and the note.

50 πρὸς ταῦτα, in the light of these statements.

51 τοιαῦτα μὲν . . . τοιαῦτα δέ: the figure anaphora; see the Introd., § 39.

πρῶτος: different from πρῶτον; see c. 3. 4, and the note.

52 ἀπόφηναι: aor. imp. mid., as is shown by the accent. Remember that the 1st aor. infin. act. always accents the penult, and that the infrequent opt. form, ἀποφῆναι (regularly ἀποφῆναι), has a long ultima (G. 113; H. 102b; B. 63).

ὅ,τι . . . δοκεῖ: an indir. quest., since ἀπόφηναι γνώμην implies statement.

εἶπε τάδε. Συμβουλευώ ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν ποιέισθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ  
 55 σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους εὖ ποιεῖν. ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. 10

Μετὰ ταῦτα, ἔφη, κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δ' ἐξήγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον αὐτὸν  
 60 ὅπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ

53 συμβουλευώ ἐγώ: the act. is used of one who gives advice, the mid. of one who asks it. Note the emphasis on the pronoun.

ἐκποδὼν ποιέισθαι, *to put out of our way*. Note the voice; if the phrase were pass., γίγνεσθαι would be used.

54 ὡς: purpose.

τοῦτον: obj. of φυλάττεσθαι; see the vocab.

55 ἡμῖν: dat. of possessor. Does the use of the pl. suggest that Clearchus puts himself on the same plane with Cyrus?

τὸ . . . εἶναι, *as far as this fellow is concerned*. τοῦτον is contemptuous, as often. For the idiomatic infin., see G. 1534, 1535; H. 956a; B. 642. The whole phrase stands as an acc. of specification.

ἐθελοντὰς: a noun, in appos. with φίλους; the partic. is differently accented. Render, *these who are our friends of their own choosing*.

εὖ ποιεῖν: cf. κακῶς ἐποίησ, above, l. 38, and the note.

56 ἔφη: sc. Κλέαρχος. The indir. disc. is resumed, although only for a line. In the next line ἔφη is parenthetical, and refers the

narrative to Clearchus, not to Xen.

57 τῆς ζώνης, *by the girdle*. For the case, see G. 1100; H. 738a; B. 356, with note 1. This act was symbolical among the Persians, and indicated condemnation. It sufficed for the king alone to touch the girdle of the man on trial before him. Xen., writing for Greek readers, adds ἐπὶ θανάτῳ (*as a sign of condemnation*).

58 ἅπαντες . . . συγγενεῖς, *all, even those of his own kin*.

59 οἷς προσετάχθη, *who had been bidden, whose duty it was*, an impers. pass. This construction, so common in Lat., is regular in Greek with vbs. of commanding, and is frequent also with παρασκευάζω; elsewhere it is very rare.

60 προσεκύνουν: contrast the following aor., προσεκύνησαν. The vb. denotes the oriental manner of saluting a superior by prostrating oneself before him; cf. Dan. II, 46, and elsewhere in the Old Testament.

καὶ τότε . . . καίπερ, *even then . . . although*. καίπερ (*although*) takes a partic.; καίτοι (*and yet*) a vb. (e. g., c. 4. 55).



11 εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσῆχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· ἦκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

65

1 VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχομένον· καὶ ἐκέλευε Κλέαρ- 5 χον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τοῦ εὐωνύμου, 2 αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ

61 ἐπὶ θάνατον: limit of motion; not as ἐπὶ θανάτῳ, above.

63 οὔτε . . . ἔλεγεν, *neither alive nor dead did anyone ever see Orontas, nor could anyone say with knowledge in what manner he was put to death.* For the accumulation of negatives, *cf.* οὐδενί, c. 2. 152, and the note. Observe, also, the force of the neg. with the impf. (*could not or would not*); see the note on c. 4. 64. Orontas may have been buried alive, Herodotus, VII, 114.

64 ἄλλοι ἄλλως: *cf. alii aliter* (H. 704a; B. 492, note 3).

#### CHAPTER VII

3 ἐξέτασιν ποιεῖται: *cf.* c. 1. 24, and the note.

4 νύκτας: pl., as we speak of *the watches of the night.*

ἔδοκει, *he thought.* This use of δοκῶ is not very common in Attic Greek.

εἰς . . . ἔω, *next morning.* See G. 1207b; H. 796b; B. 405, and *cf.* II, 3, 25; III, 1, 3; and IV, 1, § 15. These phrases seem often

scarcely to differ from simple dat. of time. For the acc. ἔω, see G. 199; H. 161; B. 92, 3.

5 μαχομένον, *to offer battle*; see the note on ἀποκτενῶν, c. 1. 12.

6 κέρως: for the form, see G. 228; H. 191; B. 115, 10; for the case, G. 1109; H. 741; B. 356. The dat. also occurs with ἡγεῖσθαι (*e. g.*, c. 4. 9; but the gen. prevails in cases where the individual is at the head of his own troops—*i. e.*, is leader *de iure*, as well as *de facto*. τὸ δεξιόν occurs, c. 2. 87, without any noun; see the note there. The right wing was the post of honor and of danger, for the side unprotected by the shield was exposed to a flank attack (see I, 8, § 13).

τοῦ εὐωνύμου: *i. e.*, of the Greek force. For the word, *cf.* c. 2. 88, and the note. The arrangement here given was followed in the battle (I, 8, § 4), the barbarians having their position on the Greek left.

7 ἅμα . . . ἡμέρᾳ, *at dawn on the following day.* ἐπιούσῃ is not

ἐπιούσῃ ἡμέρᾳ ἦκον αὐτόμολοι παρὰ μεγάλου βασιλέως στρατιᾶς.

- 10 Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλεύετό τε πῶς ἂν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρήγει θαρρύνων τοιάδε. Ὡς ἄνδρες Ἕλληνες, οὐκ 3 ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι,
- 15 διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ. ὅπως δὲ καὶ εἰδῆτε εἰς οἷον ἔρχεσθε 4

usually added to this common phrase, but serves to make it more explicit. For the dat., see G. 1175, 1176; H. 772c; B. 392, 3.

10 τοὺς στρατηγούς καὶ λοχαγούς: the art., expressed but once, shows that both groups are regarded as forming a single class.

11 συνεβουλεύετο, *asked their advice*; contrast the act., above, c. 6. 53.

πῶς ἂν . . . ποιοῖτο, *how he should conduct the battle*, a potential opt., in an indir. quest. *ὅπως* would have been more normal than *πῶς*, but the dir. interrog. is often kept; see G. 1600; H. 1011; B. 580. Note the position of *ἂν* at the head of the clause.

12 τοιάδε, (*substantially*) as follows.

ὦ ἄνδρες Ἕλληνες: *ὦ* is commonly expressed with the voc. in Greek. For *ἄνδρες*, cf. c. 3. 11, and the note. With this word contrast ἀνθρώπων βαρβάρων (so again in § 4), and cf. the words of Herodotus (VII, 210), regarding the Persians at Thermopylae, *ὅτι πολλοὶ μὲν ἀνθρωποὶ εἶεν, ὀλίγοι δὲ ἄνδρες*.

13 ἀπορῶν: causal. Trans., *it is not because I lack barbarians that I . . .* For the gen. ἀνθρώπων, see the note on c. 1. 29.

14 ἀμείνους . . . κρείττους, *braver . . . stronger*.

15 διὰ τοῦτο: resumes, with emphasis, the causal partic.

ὅπως . . . ἔσεσθε, *see that ye be*. See G. 1352, 1353; H. 885, 886; B. 583 note 3 (cf. 593).

16 ἧς κέκτησθε, *which you possess*, another case of attraction.

καὶ ἧς . . . εὐδαιμονίζω, *and for which I congratulate you*. The gen. is causal (G. 1126; H. 774; B. 366). Cyrus uses ἐγὼ with emphasis; all the Persians were accounted the slaves (δοῦλοι) of the king. Cyrus knows to whom he is speaking.

17 ἴστε: *imv.*, not indic.

ἀντὶ ὧν ἔχω πάντων, *in preference to all that I possess*. For the incorporation of the antecedent in the rel. clause, see the note on c. 1. 24.

18 εἰς οἷον . . . ἀγῶνα, *into what sort of a contest*, another indir. quest.

ἀγῶνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλήθος πολὺ καὶ κραυγῇ πολλῇ ἐπίαςιν. ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα 20 καὶ αἰσχυνεῖσθαι μοι δοκῶ οἴους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοί ἐλέσθαι ἀντὶ τῶν οἴκοι.

25

5 Ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπεν· Καὶ μήν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος, ἂν δὲ εὖ γένηται τι, οὐ μεμνήσεσθαι σέ φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνήῃ τε

20 ἐπίαςιν: fut., see the note on *λέναι*, c. 3. 2.

ταῦτα: i. e. τὸ πλήθος καὶ τὴν κραυγὴν.  
τὰ ἄλλα . . . ἀνθρώπους, *for the rest, I think I shall even be ashamed (to see) what sort of men you will find those in our country to be.* The indir. quest., οἴους . . . γνώσεσθε, is introduced by αἰσχυνεῖσθαι; ἡμῖν is the ethical dat., and ὄντας is in indir. disc. after γνώσεσθε.

22 ὄντων . . . γενομένων: the gen. abs. in both instances expresses condition. ἀνδρῶν is emphatic, as above.

τῶν ἐμῶν is neut., *my affairs.*

ἐγὼ . . . ἀπελθεῖν, *I (on my part) will cause those of you who wish to return home, to return as objects of envy to those at home.* τὸν . . . βουλόμενον is lit. *him that wishes*, but the pl. is more in harmony with Eng. usage. τοῖς οἴκοι is masc.; the dat. depends upon the adj. ζηλωτόν.

25 τὰ παρ' ἐμοί, *freely, what I can offer here.* τῶν οἴκοι is here neut., not masc.

26 φυγὰς: an exile from a Greek

state often found an asylum at one of the Persian courts.

πιστός: not here a title, one of "the Faithful" (see c. 5. 93, and the note), but simply *trusted by*, in contrast with φυγὰς. There is no reason for the assumption that Gaulites spoke at Cyrus' instigation.

27 καὶ μήν, *and yet.*

28 διὰ τὸ . . . εἶναι, *because you are in such a critical position.* For the articular infin., see the note on c. 1. 35. ἐν τοιούτῳ is further explained by τοῦ κινδύνου προσιόντος, best taken as gen. abs. (*now that the danger is approaching*).

29 τι, *your affairs*; but the vague word is purposely chosen.

μεμνήσεσθαι; a mere fut., since μέμνημαι is a present.

ἔνιοι δέ: sc. φασί.

οὐδ' εἰ . . . ὑπισχνῇ, *that, even if you should remember and should wish to, you would not be able to repay all that you promise.* For the form μεμνήῃ, see G. 734, 1; H. 465a; B. 227, note. δύνασθαι ἄν represents an original δύναιο ἄν.

- 30 καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῇ. ἀκούσας 6  
ταῦτα ἔλεξεν ὁ Κῦρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὧ ἄνδρες, ἡ ἀρχὴ  
ἡ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται  
οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ'  
ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ  
35 φίλοι. ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους 7  
τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω  
ὅ,τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω  
ἱκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ

31 ἔστι: not the copula, but a full vb.; hence the accent (cf. c. 2. 43, and the note). Trans. with *πρός*, *extends to*. Note the asseverative force of *μέν*.

ἡμῖν: dat. of advantage, not of possessor. Note the pl. of majesty.

32 μέχρι οὗ, *to a point where*.

33 τὰ δ' . . . πάντα, *all that lies between*. For this use of *μέσῳ*, see c. 4. 23.

34 σατραπεύουσιν, *administer as satraps*. In III, 4, § 31 the vb. (in the meaning, *be satrap of*) governs the more regular gen.

35 ἡμεῖς . . . ἡμετέρους: in emphatic contrast to what precedes.

36 ἐγκρατεῖς ποιῆσαι, *to put in control of*. The gen., *τούτων*, goes with this phrase, as with a vb. of ruling.

τοῦτο: when referring to a following clause, *τοῦτο* is more common than *τόδε*, despite the normal rule (see c. 1. 24, and the note).

μὴ οὐκ ἔχω, *that I shall not know (have)*. For the double neg., see G. 1362, 3; 1364; H. 887, 1033; B. 594; 432.

37 ὅ,τι δῶ, *what to give*. The deliberative subjv. appears in the

indir. quest. (G. 1358; 1490; H. 866; 3; 932; B. 577; 581). οἷς δῶ, below, is to be explained in the same way. That sentence is rel., not interrog., but in such cases the subjv. seems to follow the analogy of the subjv. in deliberative questions; see G. M. T. 572. Others explain the words as a condit. rel. clause, with *ἂν* omitted. The rel. and the interrog. are not always strictly differentiated in Greek, Lat., or Eng.

ἂν εὖ γένηται, *if all goes well*.

38 ὑμῶν δέ: possibly the whole Greek force is meant, but, more probably, only the generals and captains present at the interview. The gen. depends on *ἐκάστῳ*, both words being emphasized by their separation from one another.

στέφανον . . . χρυσοῦν: in this Cyrus is adopting a Greek custom. Among them crowns were regularly bestowed as rewards of extraordinary merit. The extravagance of Cyrus' promises is in keeping with his character as an oriental prince; yet he was doubtless sincere.

8 χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον.

40

Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς ἀξιούντες εἰδέναι τί σφίσιν ἔσται, ἐὰν κρατήσωσιν. ὃ δὲ ἐμπιμπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε.

9 παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν εἶναι τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρ- 45  
χος ᾧ δὲ πῶς ἤρετο τὸν Κῦρον· Οὔει γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νὴ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι.

10 Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν 50 Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι

39 αὐτοί: see c. 6. 37, and the note.

40 ἐξήγγελλον: *i. e.* to those who had not been called in for consultation.

41 εἰσῆσαν: note the tense. If the following words, οἱ τε στρατηγοί, are genuine, we must assume that the generals severally sought for confirmation of the promise.

42 τί σφίσιν ἔσται: for the indir. reflexive, *cf.* οἱ, c. 1. 36, and the note. Observe, also, that in the fut. the indic. is regularly retained in an indir. statement or quest. (also in an obj. clause after a secondary tense), although the fut. opt. exists only for the needs of indir. disc.

44 μάχεσθαι: *i. e.* in person.

45 εἰαυτῶν: with ὀπισθεν. The reflexive is indir.; yet εἰαυτῶν is preferred to σφῶν, which is rarely used. According to Plutarch, *Artax.* 8, Cyrus' answer was, τί λέγεις, ὦ Κλέαρχε; σὺ κελεύεις με

τὸν βασιλείας ὀρεγόμενον (*reaching out for*) ἀνάξιον εἶναι βασιλείας.

46 οἷα γάρ, *why, do you suppose?* To the veteran Clearchus the mere fact that they have come so far without opposition is proof that the king will not dare to fight.

47 νὴ Δί': for the acc. in an oath, *cf.* μὰ τοὺς θεούς, c. 4. 51.

48 ἐμὸς δὲ ἀδελφός, *and a brother of mine.*

ἀμαχεῖ: emphatic.

ταῦτα: *i. e.* the realm, described in § 6, perhaps said with a gesture.

50 ἐξοπλισία, *muster under arms*, almost = ἐξετάσει.

ἀριθμὸς ἐγένετο, *a numbering was made* (the pass. of ἀριθμὸν ποιεῖν, c. 2. 57).

51 ἀσπίς: *i. e.* ὀπλῖται. It was as easy for the Greek to use ἀσπίς in this collective sense, as, *e. g.*, ἵππος. So, in Eng., we speak of so many horse. The totals here



- καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες  
καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ πολεμίων 11  
ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανη-  
55 φόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἄρτα-  
γέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι  
ἦσαν. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες τέτταρες, 12  
τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβ-  
ρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα  
60 μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα.  
Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης  
ἐλαύνων. ταῦτα δὲ ἠγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες 13  
παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην  
οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἠγγελλον.  
65 Ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἓνα παρασάγγας 14  
τρῆς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ  
καὶ τῷ βαρβαρικῷ· ὥετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι

given cause difficulty; see the  
Introđ., § 28.

52 δέκα μυριάδες: for the method  
of counting, regular in Greek,  
*cf.* c. 2. 58, and the note.

53 ἄρματα δρεπανηφόρα: described  
in § 10 of the next chapter.

54 ἑκατὸν . . . μυριάδες, probably  
the statement is grossly ex-  
aggerated (*cf.* c. 4. 33, and the  
note); Xen. gives it as a mere  
rumor. Ctesias (see the In-  
trođ., § 30) fixed the number  
as 400,000 (Plutarch, *Artax.*  
13).

55 ἄλλοι, besides; *cf.* c. 5. 27, and  
the note.

Ἄρταγέρσης: slain by Cyrus him-  
self, c. 8, § 24.

56 αὖ, on their part.

τοῦ: with στρατεύματος, not with  
βασιλέως.

58 Ἀβροκόμας: he seems to have

been careful to keep out of  
Cyrus' way; *cf.* c. 4. 31.

61 τῆς μάχης: gen., since ὑστέρησε  
implies comparison.

ἡμέραις: *cf.* c. 2. 143, and the note.

62 ἠγγελλον . . . ἠγγελλον: the ar-  
rangement, causing the sentence  
to close with a word prominent  
at the opening (palindromic  
chiasm), throws great stress on  
ἠγγελλον (*cf.* I, 10, § 3). Xen. is  
careful to give the source of his  
information and to assure us that  
it was subsequently corrobo-  
rated. Had he Ctesias' counter-  
statement in mind (Rehdantz)?

64 ταῦτα: not ταῦτα.

66 συντεταγμένῳ τῷ στρατεύματι:  
note that the posit. is pred.  
This dat. (of accompaniment) is  
especially common in military  
writers (G. 1189; 1190; H. 774;  
B. 392, 1.

βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν  
 ὀρυκτὴ βαθεία, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ  
 15 τρεῖς. παρετέτατο δὴ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα 70  
 παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἔνθα αἱ διώρυχες,  
 ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσιν· εἰσὶ δὲ τέτταρες, τὸ μὲν  
 εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς  
 σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ'  
 ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν 75  
 Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου  
 16 ὥς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν τάφρον βασιλεὺς

68 μέσον: for the position, cf. c. 2.  
 41, and the note.

τάφρος . . . ὀρυκτὴ: i. e. clearly  
 artificial; cf., below, II. 77 f., βα-  
 σιλεὺς ποιεῖ.

69 εὖρος ὀργυιαὶ πέντε: Plutarch  
 (*Artox.* 7) gives less credible  
 measurements (depth and width  
 ten fathoms each).

70 παρετέτατο: for the form, see  
 G. 647; H. 448ab; B. 224 note.

ἄνω, inland.

δώδεκα παρασάγγας: this agrees  
 closely with Plutarch's σταδίου  
 τετρακοσίους.

71 τοῦ Μηδίας τείχος: the wall is  
 described in II, 4, 12, where see  
 the note. It seems originally to  
 have been built from river to  
 river to protect Babylonia from  
 northern invaders. By Xen.'s  
 time the southwestern end, at  
 least, must have fallen in ruins,  
 so that this trench was dug to  
 bar Cyrus' advance.

[ἔνθα . . . ἔπεισιν]: this passage,  
 which interrupts the narrative,  
 is probably a note added by  
 some editor or copyist.

διώρυχες: sc. εἰσὶ.

73 πλεθριαῖαι: adj., corresponding

to the gen. of measure; cf. c. 2.  
 30, and the note.

74 εἰσβάλλουσι: cf. ἐμβάλλει, c. 2. 45.

διαλείπουσι: for the force of δια-,  
 cf. διαστάντες, c. 5. 11. With  
 ἐκάστη, in apposition with the  
 subj. of a pl. vb., cf. the use of  
*quisque*, in Lat.

76 πάροδος: apparently Cyrus'  
 rapid advance had prevented the  
 completion of the trench; the  
 opposite view—that the passage  
 was left, in order that Cyrus  
 might be enticed within—lacks  
 all probability. Why this posi-  
 tion, however, was not defended  
 remains an unanswerable enig-  
 ma. It would have been impos-  
 sible for Cyrus to force it; and  
 he had no supplies. Artaxerxes  
 and his counselors seem to have  
 been thoroughly afraid—and  
 with good reason, as the sequel  
 showed. Plutarch, *Artox.* 7,  
 states that the king actually  
 purposed abandoning the whole  
 of the western part of his em-  
 pire; but was dissuaded by  
 Tiribazus.

77 ὥς, about, cf. c. 2. 18.

ποιεῖ: render by the Eng. plpf.

ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ  
 80 παρήλθε καὶ ἐγένοντο εἴσω τῆς τάφρου. ταύτῃ μὲν οὖν τῇ 17  
 ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ  
 ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. ἐνταῦθα Κῦρος 18  
 Σιλανὸν καλέσας τὸν Ἀμπρακιώτην μάντιν ἔδωκεν αὐτῷ δαρι-  
 85 θύομενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν,  
 Κῦρος δ' εἶπεν· Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ  
 μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνουμαί σοι  
 δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον  
 αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ 19  
 90 Κῦρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κῦρῳ καὶ τοῖς ἄλλοις  
 ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο

and cf. the note on ἐφύλαττον, c. 2 129.

78 μέγας: the position is unusual; is contempt implied (Rehdantz)?

80 παρήλθε: agreement with the nearer of two subjs. The next vb. is pl.

81 ἀλλ' ὑποχωρούντων, *nay, actually in retreat*. Note the order. It is not strange that Cyrus grew careless.

82 ἦσαν . . . ἵχνη: for the agreement cf. l. 95.

85 θύομενος: for the difference in meaning between the act. and the mid. of this vb., see the vocab.

εἶπεν, *had said*.

ἡμερῶν: gen. of the time within which; see G. 1136; H. 759; B. 359.

86 ἔτι, *at all*.

εἰ . . . οὐ μαχεῖται: for the type of condition, see the note on εἰ πιστεύσομεν, c. 3. 84. οὐ is used, not μή, because Cyrus is but

echoing Silanus' words, and οὐ μαχεῖται forms a single neg. idea (G. 1383; B. 600 note).

87 ἐὰν δ' ἀληθεύσης, *if you shall prove to have spoken the truth*.

88 δέκα τάλαντα: equivalent to the 3,000 darics mentioned above. A silver talent, therefore (\$1,080), was worth 300 darics. On this basis the daric was worth only \$3.60, while, by the weight of the gold, it should be \$5.40. This shows that silver was worth half as much again, with reference to gold, as it is in our coinage, and practically three times as much as it is now in fact. The purchasing power of both metals was much greater than now.

ἀπέδωκεν: note the force of the prep. Cyrus is paying a debt.

89 οὐκ ἐκώλυε, *made no attempt to prevent*.

90 ἔδοξε: personal.

91 ἀπεγνωκέναι τοῦ μάχεσθαι, *to have*

20 ἡμελημένως μάλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθή-  
μενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ,  
τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων  
τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων. 95

1 VIII. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη-  
σίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἡνίκα Πατηγύας  
ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον χρηστὸς προφαίνεται ἐλαύνων  
ἀνὰ κράτος ἰδρουντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν  
ἐβόα καὶ βαρβαρικῶς καὶ ἑλληνικῶς ὅτι βασιλεὺς σὺν στρατεύ- 5  
ματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. ἔνθα

given up the idea of fighting. For this neg. force of ἀπο-, cf. ἀποψηφίσονται, c. 4. 98; for the infin. with the art., see the note on τοῦ διαβαίνειν, c. 4. 96. The case is here due possibly to the idea of separation; Xen., *Hellenica* VII, 5, 7, uses the a.c. with this vb.

92 ἡμελημένως: an adv. formed from the partic. ἡμελημένος. This is not uncommon; but the partic., felt as an adj., may even be compared (e. g. ἐρρωμένεστεροι, III, 1, §42). The perf. partic. has an especially strong adjectival value.

94 τὸ δὲ πολὺ: practically = οἱ δὲ πολλοί. For such generalized neuters, see the note on τὸ . . . βαρβαρικόν, c. 2. 3.

ἀνατεταραγμένον, in a state of complete disorder.

τῶν ὅπλων: partitive gen. with πολλά.

95 τοῖς στρατιώταις: dat. of advantage; contrast αὐτῷ, above.

ἤγοντο: a common custom. The hoplite's shield, cuirass, and helmet made up a heavy weight. That Cyrus tolerated such laxity at this time shows how com-

pletely confident he was that his cause was already won. Cf. Plutarch, *Artox.* 7. Note again the pl. vb. with neut. pl. subj. Cf. I. 82, and the note on c. 2. 38.

#### CHAPTER VIII

1 ἀμφὶ ἀγορὰν πλήθουσιν: i. e., about the middle of the morning.

2 σταθμός, halting-place.

καταλύειν, to halt, i. e. for the morning meal (ἀριστον); cf. I, 10, § 19.

4 ἀνὰ κράτος, at full speed; cf. κατὰ κράτος, below, § 19. Save in special uses ἀνὰ is scarcely used in prose, although compounds are very common.

ἰδρουντι τῷ ἵππῳ, with his horse bathed in sweat. The notions of means, manner, and accompaniment are often blended in the dat.

5 ἐβόα: note the tense. Xenophon's description is very graphic.

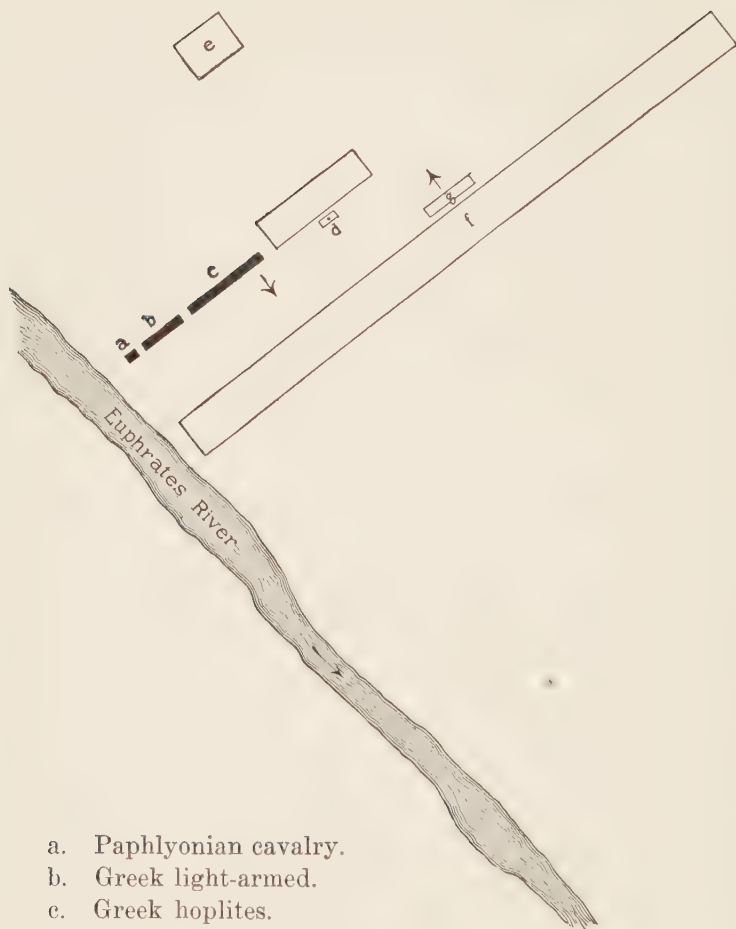
βαρβαρικῶς: i. e. in Persian.

6 προσέρχεται: the retention of the indic. adds greatly to the vividness of the passage.

ἔνθα δὲ . . . ἐγένετο, then indeed ensued a scene of great confusion. The form, τάραχος, is

# BATTLE OF CUNAXA

## FIRST POSITION OF THE TWO ARMIES



- a. Paphlyonian cavalry.
- b. Greek light-armed.
- c. Greek hoplites.
- d. Cyrus and his native troops.
- e. Cyrus' camp.
- f. Army of Artaxerxes.
- g. Position of Artaxerxes.



## BATTLE OF CUNAXA

### SECOND POSITION OF THE TWO ARMIES

The Greeks have advanced in pursuit of the Persians, who had fled before them. The king, whose army, save those facing the Greeks, had met with no opposition, proceeded against Cyrus' camp and pillaged it. There he was joined by Tissaphernes, who with his body of horse had ridden through the Greek peltasts. After this the king returned by the same way by which he had advanced,—*i. e.*, outside of what had originally been the left wing of Cyrus' army. The Greeks, seeing his advance, wheeled about in order to meet his attack. They therefore now face up-stream, the river being on their left, as it had before been on their right. Fearing that the king might attack them on the right flank, they were planning to fall back and bring the river in their rear (see the note on c. 10, 41); but the king meanwhile shifted his position, so as to face them.



- δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες 2  
καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι· Κῦρός τε κατα- 3  
πηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνεδύετο καὶ ἀναβὰς  
10 ἐπὶ τὸν ἵππον τὰ παλτά εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις  
πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν  
ἑαυτοῦ τάξιν ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθί- 4  
σταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ  
Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δὲ ἄλλοι μετὰ  
15 τοῦτον, Μένων δὲ [καὶ τὸ στράτευμα] τὸ εὐώνυμον κέρας ἔσχε  
τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες 5  
εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ

found several times in Xen.; ταραχή is far commoner.

7 αὐτίκα: with ἐπιπεσεῖσθαι, but brought to the head of the clause for emphasis.

ἐδόκουν, they thought; cf. c. 7. 4.

8 σφίσιν: the reflexive is indirect.

ἐπιπεσεῖσθαι: the context makes clear what the subj. is. For the form, see G. 666; H. 426; B. 214.

9 τοῦ ἄρματος: the art. with this and with the following nouns is possessive.

10 τὸν ἵππον: Plutarch, *Artax.* 9 (from Ctesias; see the *Introd.*, § 30), describes Cyrus' horse as γενναῖον (*high-bred*), ἀστομον (*hard-mouthed*), and ὕβριστήν (*fiery*); cf. Alexander's *Bucephalus*.

τὰ παλτά: cf. c. 5. 92.

τοῖς τε ἄλλοις . . . ἕκαστον: for ἕκαστον, after a pl., see the note on ἐκάστοις, c. 1. 25; and for the acc., after a dat., on λαβόντι, c. 2. 4.

11 ἐξοπλίζεσθαι: they were unarmed and had broken ranks.

13 τὰ δεξιὰ τοῦ κέρατος, the extreme right; see the plan and the *Introd.*, § 30. The Greeks, as a body, formed the δεξιὸν κέρας of the whole force. With the form κέρατος contrast κέρως, c. 7. 6.

14 ἐχόμενος, next to him (sc. αὐτοῦ, partitive gen.).

15 [καὶ τὸ στράτευμα]: if these words are genuine, they must refer to Menon's own force. The text is, however, uncertain. For ἔσχε we should have expected εἶχε, although the context may perhaps justify the ingressive form.

16 τοῦ Ἑλληνικοῦ: added, because this was not the left of the whole force.

τοῦ δὲ βαρβαρικοῦ: brought by its position into strong contrast with the preceding Ἑλληνικοῦ. The gen. is partitive with ἵππεῖς.

17 εἰς, to the number of; cf. c. 2. 15. παρὰ Κλέαρχον: acc., since ἔστησαν expresses motion.

ἐν τῷ δεξιῷ: these troops were, therefore, between Clearchus' hoplites and the river.

- Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κῦρος  
 6 ὕπαρχος καὶ τὸ ἄλλο βαρβαρικόν, Κῦρος δὲ καὶ ἵππεῖς τούτου  
 ὅσον ἐξακόσιοι <κατὰ τὸ μέσον>, ὠπλισμένοι θώραξι μὲν αὐτοὶ 20  
 καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ  
 7 ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. οἱ δ'  
 ἵπποι πάντες εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον  
 δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.
- 8 Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν 25  
 οἱ πολέμιοι· ἡνίκα δὲ δείλῃ ἐγίγνετο, ἐφάνη κοινοροτὸς ὥσπερ  
 νεφέλῃ λευκῇ, χρόνῳ δὲ συχνῶ ὕστερον ὥσπερ μελανία τις ἐν  
 τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ  
 χαλκός τις ἥστραπτε καὶ λόγχαι καὶ αἱ τάξεις καταφανεῖς  
 9 ἐγίγνοντο. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐω- 30

18 τῷ εὐωνύμῳ: *i. e.*, of the whole force.

Ἀριαῖος: see the Introd., § 32.

19 καὶ ἵππεῖς τούτου, *and horsemen of his, a body-guard of horsemen.*

20 ὅσον, *about*; see the note on c. 2. 15.

<κατὰ τὸ μέσον>: these words are conjecturally inserted as required by the sense. We must supply ἔστησαν.

αὐτοί: contrasted with οἱ δ' ἵπποι, below, l. 22.

21 πλὴν Κύρου: this has reference to the helmet alone, as the context shows. Cyrus was otherwise fully armed.

22 ψιλὴν: *pred.* The word is emphasized by its position. Plutarch (*Artax.* 11) states that Cyrus wore the tiara—the badge of kingly authority.

οἱ δ' ἵπποι: δέ answers to μέν, above, l. 20. That cavalry horses should be protected by armor is recommended by Xen. in his

treatise *De Re Equestri* XII, 8 (*cf.*, also, *Cyrop.* VI, 4, 1). It seems not to have been a Greek custom.

25 ἤδη τε ἦν . . . καί: *cf.* the opening words of the chapter.

26 δείλῃ, (*early*) *afternoon*. In III, 3, § 11, the word means *evening*. When doubt might exist in the mind of the hearer or reader, the adj. *πρωτὰ* (*early*) might be added.

ἐγίγνετο, *was getting to be*.

ἐφάνη, *there appeared*. Retain the Greek order in this graphic description.

27 λευκῇ: a cloud of dust, seen in the distance, seems white in the sunshine.

χρόνῳ . . . πολὺ, *and, some time afterward, a sort of (τις) blackness on the plain, extending over a great distance.*

28 καὶ χαλκός τις ἥστραπτε, *their bronze (armor) too (καί) began to flush here and there (τις).*

30 λευκοθώρακες: probably these

- νύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν·  
 ἐχόμενοι δὲ γερροφόροι, ἐχόμενοι δὲ ὀπλῖται σὺν ποδῆρεσι  
 ξυλίναις ἀσπίσιν. Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ'  
 ἵππεῖς, ἄλλοι τοξόται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ  
 35 πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύοντο. πρὸ δὲ αὐτῶν 10  
 ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα  
 καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον  
 ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς δια-  
 κόπτειν ὅτῳ ἐντυγχάνοιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις  
 40 τῶν Ἑλλήνων ἐλῶντα καὶ διακόφοντα. ὁ μέντοι Κῦρος εἶπεν 11  
 ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρ-

cuirasses were of linen (IV, 7, § 15).

31 Τισσαφέρνης: normal asyndeton.

32 ἐχόμενοι: cf. ἐχόμενος, above, I. 14, and the note.

γερροφόροι: i. e., the Persian infantry. These wicker shields and the wooden Egyptian shields are mentioned (II, 1, § 6) as found in great quantities on the battlefield next day.

33 Αἰγύπτιοι: as Egypt was at this time in revolt, these may be assumed to be descendants of the Egyptians whom Cyrus the Great had settled in Persia (Xen., *Cyrop.* VII, 1, 45).

34 πάντες . . . ἐπορεύοντο, all of these were marching nation by nation (a Persian custom), each nation in a solid square. ἕκαστον τὸ ἔθνος is in apposition with οὗτοι.

36 ἄρματα: retain the Greek order, and observe that ἄρματα has no article, while τὰ δὴ δρεπανηφόρα is purposely postponed. For the partic. καλούμενα, cf. c. 2. 79.

διαλείποντα . . . ἀλλήλων, at con-

siderable intervals from one another. See the note on διαστάντες, c. 5. 11.

37 εἶχον: for the pl., cf. c. 7. 95, and the note. With the description here given cf. Xen. *Cyrop.* VI, 1, 29 and 30.

εἰς πλάγιον ἀποτεταμένα, extending out slantwise.

38 ὡς διακόπτειν: ὡς for ὥστε; cf. c. 5. 64, and the note.

39 ὅτῳ ἐντυγχάνοιεν: for ὅτῳ ἂν ἐντυγχάνωσι, after the implied indir. disc. See the note on c. 3. 19.

ἡ δὲ γνώμη . . . διακόφοντα, the purpose was that they should drive through the ranks of the Greeks and cut them down. The participles, ἐλῶντα and διακόφοντα, are in the acc. abs., a construction unusual, save with impers. vbs.

40 ὁ μέντοι . . . εἶπεν: cf. c. 7. 20. The antecedent is τοῦτο, below.

41 τοῖς Ἑλλησι: dat. with παρεκελεύετο, the obj. of καλέσας being unexpressed. This is regular in Greek.

βάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσῆσαν.

- 12 Καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν 45 τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς 13 εἶη· καὶ τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται. ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ εὐωνύμου βασιλέα—τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν—ἀλλ' ὅμως 50 ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖν ἑκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλει ὅπως καλῶς ἔχοι.

42 τοῦτο, *in this*, acc. of specification.

οὐ γὰρ κραυγῇ: dat. of manner. Cyrus' expectation was, however, a reasonable one and is corroborated by what we are told of the advance of the Persians at Plataea (Herod. IX, 59) and again at Issus and at Arbela. Plutarch (*Artox.* 7) also speaks of the Greek surprise at the orderly advance of the Persians. σιγῇ ὡς ἀνυστόν, *as quietly as possible*. ἀνυστόν is a poetical equivalent of δυνατόν.

43 ἐν ἴσῳ, *in even line*; cf. ὁμαλῶς, l. 55.

44 αὐτός, *by himself*, i. e. *unattended*. In such cases αὐτός practically=μόνος.

45 ἐβόα, *kept crying out to*. The vb. is construed as a vb. of commanding.

46 ὅτι . . . εἶη: a causal sentence, with the construction of indir. disc.; cf. c. 5. 90, and the note. The more vivid form of direct speech is at once resumed.

47 πεποίηται: perf. for fut. perf.,

with a distinct gain in vividness; see G. 1264; H. 848; B. 537. ἡμῖν is dat. of the agent (G. 1186; H. 769; B. 380).

ὁρῶν, *although he saw*; so ἀκούων, below.

48 τὸ μέσον στίφος, *the solid body at the centre* (i. e. the 6,000, mentioned, c. 7. 55).

Κύρου: cf. Τισσαφέρους, c. 2. 26, and the note.

ὄντα: cf. c. 2. 126, and the note.

49 πλήθει: for the case, see G. 1182; H. 780; B. 390.

50 τοῦ: with εὐωνύμου, not with Κύρου. The former is governed by ἔξω; the latter is possessive.

ἀλλ' ὅμως, *despite all this*, resuming the concessive partic. above.

51 οὐκ ἤθελεν, *would not*. A Greek commander kept his right flank (the shieldless side) protected, if possible. Spartan generals were often overcautious.

53 ὅτι αὐτῷ μέλει, *that he was taking care*. Our idiom would more naturally have, *he would see*; but the Greek is pres., not fut.

ὅπως καλῶς ἔχοι, *that all should be*



Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα 14  
 55 ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνε-  
 τάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κύρος παρελαύνων οὐ  
 πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε ἀπο-  
 βλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. ἰδὼν δὲ αὐτὸν 15  
 ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, πελάσας ὥς συναν-  
 60 τῆσαι ἤρετο εἴ τι παραγγέλλοι. ὁ δ' ἐπιστήσας εἶπε καὶ  
 λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερά καλὰ καὶ τὰ σφάγια καλὰ.  
 ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ 16  
 ἤρετο τίς ὁ θόρυβος εἴη. ὁ δὲ εἶπεν ὅτι σύνθημα παρέρχεται

*well.* For the opt. in the obj. clause, see the note on ὡς εἴσαν, c. 1. 21. Plutarch (*Artox.* 8), after remarking that Clearchus, if inclined to be as cautious as this, ought to have remained at home, adds, ὁ δὲ (*i. e.* Κλέαρχος) αὐτῷ μέλειν εἰπὼν ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν. In this view modern scholars have generally concurred.

54 τὸ μὲν βαρβαρικὸν στράτευμα: *i. e.* the king's army.

55 ὁμαλῶς: *cf.* ἐν ἴσφ, above, I. 43. συνετάττετο, *was completing its formation.*

56 τῶν ἔτι προσιόντων: the army marched in column, so that the line was long.

οὐ πάνυ πρὸς, *at some little distance from.*

57 κατεθεᾶτο: attentive observation from a point of outlook (*κατα-*).

59 Ξενοφῶν Ἀθηναῖος: the first mention of Xen. in the *Anabasis*. For his position in the army, see III, 1, §§ 4 ff., and the *Introd.*, § 4. Note the modest omission of the art. with Ἀθηναῖος.

πελάσας ὥς συναντῆσαι, *coming up*

*to meet him.* πελάσας is one of Xen.'s poetic words. ὡς stands here for ὥστε, as above, I. 38.

60 εἴ τι παραγγέλλοι, *whether he had any commands to give.*

ἐπιστήσας, *reining in (his horse).*

61 τὰ ἱερά: omens (according to the old interpretation) drawn from the appearance of the vital organs, while σφάγια were omens drawn from the movements of the victims. It is now held that ἱερά was the general term for sacrifice and that σφάγια denoted special or propitiatory sacrifices. The Greek offered sacrifice before all important undertakings; if the omens at the first were unfavorable, he persisted in his sacrifice; see II, 2, § 3, and the note. Observe here the emphatic repetition of καλὰ.

62 ταῦτα . . . λέγων, *while saying this; note the tense.*

θορύβου . . . ἰόντος: for the case, see G. 1102; H. 742; B. 356. The partic. is not in indir. disc. (G. 1582; 1583; H. 968; B. 661 note 1, end).

63 τίς . . . εἴη: dir. interrog., in an indir. ques. Just below we have

δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο  
 ὅ,τι εἶη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο Ζεὺς σωτὴρ καὶ νίκη. 65  
 17 ὁ δὲ Κύρος ἀκούσας Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.  
 ταῦτα δ' εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπήλανε.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φάλαγγες  
 ἀπ' ἀλλήλων ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο  
 18 ἀντίοι ἰέναι τοῖς πολεμίοις. ὥς δὲ πορευομένων ἐξεκύμαινέ τι 70  
 τῆς φάλαγγος, τὸ ὑπολειπόμενον ἥρξατο δρόμῳ θεῖν· καὶ ἅμα  
 ἐφθέγγαντο πάντες οἶον τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ  
 ἔθεον. λέγουσι δέ τινες ὥς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα

ὅ,τι εἶη. Both forms are common. Note, also, the free use of the indic., instead of the opt., in this section.

64 δεύτερον: the watchword was passed down the line and back again.

ἤδη: brought into prominence by its postponement.

καὶ ὃς, and he (Cyrus). The rel. with demonstrative force is found chiefly in this phrase (G. 1023, 2; H. 655a; B. 144a).

ἐθαύμασε: he himself should have been the one to give it.

66 ἀλλὰ δέχομαι, well, I accept it.

τοῦτο ἔστω, so be it. This probably means no more than *be this the watchword*; not as some have assumed, *may victory be ours*.

67 χώραν: cf. c. 5. 101. Where was Cyrus' position?

68 τὼ φάλαγγες: for the form τῶ, as a fem., see G. 388; H. 272a; B. 144.

69 ἐπαιάνιζον: see the Introd., § 30.

ἤρχοντο: these augmented forms are always, in Attic prose, to be referred to ἀρχομαι, never to ἔρχομαι.

70 ἀντίοι: see the note on προτέρα, c. 2. 142.

πορευομένων: sc. αὐτῶν; cf. προϊόντων, c. 2. 99, and the note.

ἐξεκύμαινε . . . φάλαγγος, a part of the phalanx billowed out. The metaphor is graphic, but was natural to the Greek; cf. ὥσπερ θάλαττα, c. 5. 4, and the note.

71 τὸ ὑπολειπόμενον: the neut. is all the more natural, because of the preceding τι. In general, however, such phrases are common; see the note on τὸ βαρβαρικόν, c. 2. 3.

δρόμῳ θεῖν, to charge at double quick. The use of θεῖν is almost limited to this phrase in most prose writers. In Xen. it has a wider range (in IV, 8, § 28 there is no military connotation). The Greeks regularly charged the enemy on the run; see Herodotus' account of Marathon (VI, 112).

72 οἶον, such a shout as, inner obj.

Ἐνναλίῳ: an epithet of Ares, the destroyer; cf. V, 2, § 14.

ἐλελίζουσι: the vb. is formed directly from the cry ἐλελεῦ (hurrah). This is the case with many vbs. in -ζω.

73 λέγουσι δέ τινες: probably an-

ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ τόξευμα 19  
 75 ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐν-  
 ταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ  
 ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεισθαι. τὰ δ' 20  
 ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ  
 διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, διίσ-  
 80 ταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ  
 ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ'  
 ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς  
 οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ 21  
 85 διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ

other interpolated note, not by Xen. On this view *τινες* designates other historians; others consider that Xen. is quoting statements made by certain of the Greeks themselves after the battle, which seems very unlikely. With the whole passage cf. IV, 5, § 18.

74 ἐδούπησαν is a poetic word; Xen. has also the noun *δοῦπος*, II, 2, § 19.

πρὶν δὲ . . . ἐξικνεῖσθαι, freely, before the Greeks were within bow-shot of them. For the syntax of *πρὶν*, see the note on c. 2. 153.

76 κατὰ κράτος: cf. *ἀνὰ κράτος*, above, I. 4.

ἐβόων: cf. I. 5.

77 θεῖν δρόμῳ: here the phrase implies breaking ranks.

τὰ δ' ἄρματα . . . τὰ μὲν . . . τὰ δέ: partitive apposition (G. 914; H. 624d; B. 319).

78 ἐφέροντο: the vb. often denotes violent, uncontrollable motion; cf. IV, 2, § 3. The pl. vb. (see the note on c. 2. 38) is perhaps to be explained by the assumption

that Xen. thinks of the chariots severally, rather than collectively.

79 κενὰ ἡνιόχων: the gen. as with *ἔρημος*, c. 3. 30.

ἐπεὶ προΐδοιεν: see the note on *ὁπότε βούλοιτο*, c. 2. 40.

διίσταντο, opened ranks. Note the prep., and cf. *διαλείποντα*, above, I. 36.

80 ἔστι δ' ὅστις, there was one man who. The Greek expresses the indefinite idea by the rel.; Eng. by the antecedent. In these phrases the vb. is generally present, even in cases where the past would seem more logical. Cf. the note on *ἦν οὖς*, c. 5. 35. Xen. plainly refers to a single individual; cf. *τοῦτον*, below.

καί, actually.

81 ἐκπλαγεῖς, scared out of his wits.

οὐδὲ . . . οὐδέ, not even . . . nor.

82 οὐδεὶς οὐδέν: indef. words assume neg. form in a neg. sentence; see the note on *οὐδενί*, c. 2. 152.

84 τὸ καθ' αὐτούς, those opposite them, another collective neut.

85 ἡδόμενος . . . προσκυνούμενος:

- τῶν ἀμφ' αὐτόν, οὐδ' ὥς ἐξήχθη διώκειν, ἀλλὰ συνεσπειρα-  
 μένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίῳ ἰππέων τάξιν ἐπεμε-  
 λείτο ὅ,τι ποιήσει βασιλεύς. καὶ γὰρ ᾔδει αὐτὸν ὅτι μέσον  
 22 ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρ-  
 βάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγοῦνται, νομίζοντες 90  
 οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέ-  
 ρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθά-  
 23 νεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς  
 αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος.  
 ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ 95  
 τεταγμένοις ἔμπροσθεν, ἐπέκαμπεν ὥς εἰς κύκλωσιν.
- 24 "Ενθα δὴ Κύρος δείσας μὴ ὀπισθεν γενόμενος κατακόψῃ  
 τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἐξακοσίοις  
 νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς  
 ἑξακισχιλίους, καὶ ἀποκτείνει λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ 100

both concessive. For the latter vb., cf. c. 6. 60.

- 86 οὐδ' ὥς, *not even thus*, resuming the preceding parties. For the use of ὥς (always accented) in the sense of οὕτως, see G. 138, 3; H. 120. It survives in prose only after an intensive, καὶ or οὐδέ (μηδέ).

συνεσπειραμένην ἔχων, *keeping in close order*.

- 87 ἐπεμελείτο, *waited to see*, followed by an indir. ques.

- 88 ᾔδει αὐτόν ὅτι, *knew that he*. For the prolepsis, see c. 1. 20, and the note.

- 90 μέσον . . . αὐτῶν, *holding the centre of their own force*.

- 91 οὕτω: resumes the partic., and is itself explained by the following condit. clause.

- ἣν ἢ: the condit. is general (G. 1393, 1; H. 894; B. 609).

- 92 καὶ εἴ . . . χρήζοιεν, *and, should they wish to give any orders*.

Note the change to the ideal form (less vivid fut.).

- ἡμίσει . . . χρόνῳ: the dat. of time commonly has the prep.

- ἂν . . . αἰσθάνεσθαι: direct, ἂν . . . αἰσθάνοιτο; see the note on ἂν εἶναι, c. 3. 29.

- 93 καὶ . . . δὴ τότε, *and so in this case*. δὴ often introduces the particular instance of a general truth. Cf. c. 3. 65.

- 95 αὐτοῦ: with ἔμπροσθεν.

- 96 ὥς εἰς κύκλωσιν, *as if to surround* (the enemy). For this movement, see the second position on the plan.

- 98 τοῖς ἐξακοσίοις: see l. 20.

- 99 τοὺς ἑξακισχιλίους: see c. 7. 55 f. The words are postponed to emphasize the contrast—six hundred men routed six thousand.

- 100 αὐτὸς . . . χειρὶ, *himself with his own hand*. αὐτός is redundant but forcible (G. 997; H. 688; B. 473).

Ἄρταγέρσῃν τὸν ἄρχοντα αὐτῶν. ὥς δ' ἡ τροπὴ ἐγένετο, 25  
 διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες,  
 πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμο-  
 τράπεζοι καλούμενοι. σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ 26  
 105 τὸ ἀμφ' ἐκέλευον στίφος· καὶ εὐθύς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν,  
 Τὸν ἄνδρα ὁρῶ, ἵετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ  
 τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ  
 ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν 27  
 110 βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ  
 ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα  
 ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ

101 Ἄρταγέρσῃν: see Plutarch, *Artax.* 9, for an account of the combat between the two.

102 εἰς τὸ διώκειν, *in pursuit*.

103 πλὴν: the conjunc., not the prep.; see the note on c. 2. 140.

οἱ ὁμοτράπεζοι καλούμενοι, *his table companions, so called*. This was a title of honor among the Persians for the king's most trusted and most devoted followers. They were allowed to dine in the same room with the king, or in one immediately adjoining. No one might sit at the king's own table. In I, 9, 31 they are called *συντράπεζοι*.

104 καθορᾷ, *he caught sight of* (properly used of one looking down [κατα-] from a point of vantage).

105 στίφος: doubtless the king's ὁμοτράπεζοι, loyally rallying to his defense, although the main body of the 6,000 had fled.

οὐκ ἠνέσχετο, *lost control of himself*. For the double augment, see G. 544; H. 361a; B. 175 note.

107 Κτησίας: see the *Introd.*, § 30. He was for years the Persian court physician. Xen. mentions him only here and below, l. 112.

καὶ ἰᾶσθαι . . . φησι, *and declares that he himself healed the wound*. It is not necessary to assume that the rel. *ὃς* has fallen out after *ἰατρός*. *ἰᾶσθαι*, if right, is the impf. infin. (G. 1285, 1; H. 853a; B. 671; G. M. T. 119). Some read, on conjecture, *ἰάσασθαι*.

109 τις: Mithradates, in Ctesias' account.

110 μαχόμενοι: translate as if gen. abs. The structure of the sentence shifts, so that, instead of the expected vb., we have the indir. ques., ὅποσοι ἀπέθνησκον. Diodorus, perhaps drawing from Ephorus, a historian of the fourth century B. C., states that over 15,000 fell on the side of Artaxerxes, and 3,000 of Cyrus' barbarian troops.

112 ἀπέθνησκον . . . ἀπέθανε: the



αὐτός τε ἀπέθανε καὶ ὁκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο  
 28 ἐπ' αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων  
 θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κύρον, καταπηδήσας 115  
 29 ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. καὶ οἱ μὲν φασι βασιλέα  
 κελεύσαι τινα ἐπισφάζαι αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφά-  
 ξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ  
 στρεπτὸν δ' ἐφόρει καὶ ψέλια καὶ τᾶλλα ὥσπερ οἱ ἄριστοι  
 Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πισ- 120  
 τότητα.

1 IX. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν  
 μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατος τε καὶ ἄρχειν  
 ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων

imperf. of the multitude, the aor.  
 of the individual.

113 ἔκειντο: κείμεναι is a passive of  
 τίθημι: *were laid low*.

114 Ἀρταπάτης: see c. 6. 61.

116 περιπεσεῖν, *to have flung him-  
 self about him*.

αὐτῷ: the dat. is due to the com-  
 pound vb. (G. 1179; H. 775; B.  
 394); cf. Κύρῳ, below.

117 ἑαυτὸν ἐπισφάζασθαι: the re-  
 flexive is redundant with the  
 mid. vb., but serves to empha-  
 size the reflexive idea (cf. αὐτὸς  
 . . . ἑαυτοῦ χειρὶ, l. 100). As a  
 rule, the simple mid. is used  
 of actions that are normal or  
 natural, the act. with the re-  
 flexive of actions that are ab-  
 normal.

119 ἐφόρει, *wore*. φορῶ is the fre-  
 quentative of φέρω.

ὥσπερ . . . Περσῶν: for the dress  
 and decorations of the Persian  
 noble, see I, 2, § 27, and I, 5, § 8.

## CHAPTER IX

This chapter is noteworthy as  
 being, perhaps, the oldest bio-

graphical sketch in literature. It  
 is, of course, idealized. Xen. por-  
 trays only the favorable sides of  
 his hero's character; yet modern  
 historians have generally followed  
 him. It is striking that Xen. in-  
 terrupts his account of the battle in  
 order to introduce this sketch. Cf.  
 the biographical sketches in II, 6.

1 ἀνὴρ ὢν, *a man who was*.

Περσῶν: partit. gen. with the fol-  
 lowing superlatives.

τῶν . . . γενομένων: note the effect  
 of the third attrib. position; see  
 the note on c. 5. 7, and cf. Κύρον  
 τὸν ἀρχαῖον, below.

2 Κύρον τὸν ἀρχαῖον: Cyrus the  
 Great, the founder of the Per-  
 sian Empire (B.C. 560-529). Of  
 his character and training Xen.  
 gives an account in his *Cyropae-  
 daea*.

3 παρά: of the agent, like the nor-  
 mal ὑπό; cf. ἐκ, c. 1. 28, and II, 6,  
 § 1, in an exactly parallel phrase.

τῶν . . . γενέσθαι, *who are reputed  
 to have been intimately ac-  
 quainted with Cyrus*.

- ἐν πείρᾳ γενέσθαι. πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτ' ἐπαιδεύετο 2  
 5 καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων πάντα  
 κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν 3  
 παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλήν  
 μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχροὺς δ' οὐδὲν οὐτ' ἀκούσαι  
 οὐτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασι- 4  
 10 λέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες  
 ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι· ἔνθα Κῦρος αἰδή- 5  
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε  
 πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι,  
 ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι· ἔκρινον  
 15 δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντί-  
 σεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ 6  
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι  
 φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν,

4 πρῶτον μὲν: continued by ἐπεὶ δέ, in § 6 and again in § 7.

ἔτι παῖς ὢν, while still a boy.

5 πάντα, in everything. The paronomasia (πάντων πάντα) seems to have been pleasing to the Greek ear; occurrences are common.

7 θύραις: cf. c. 2. 69, and the note.

8 σωφροσύνην: this was the prime virtue in the eyes of the Greek. We have no equivalent word. It may be rendered, in various connections, by *temperance*, *modesty*, *self-control*, or even *wisdom*. Note the stress that falls on the obj. because of its position; cf. αἰσχροὺς δ' οὐδέν, below.

9 ἔστι: for the meaning and the accent, see the notes on c. 2. 43 and c. 5. 11. We may question whether this statement is literally true.

τιμωμένους: sc. τινάς.

11 αἰδημονέστατος: note the em-

phatic position. The word would naturally follow πρῶτον μὲν.

12 τοῖς τε . . . πείθεσθαι, and to be even (καὶ) more obedient to his elders than his inferiors (were). τε, standing alone, without a balancing word (τε, καὶ, οὔτε, or μήτε), is unusual in prose.

14 φιλιππότατος: sc. ἐδόκει εἶναι. χρῆσθαι, to manage; sc. ἐδόκει, simply.

ἔκρινον: the indef. third pers.; so, very commonly φασί, they say.

15 ἔργων: the gen. depends on the following adjs. (G. 1142; H. 754a; B. 351).

16 ἐπεὶ . . . ἔπρεπε, freely, when he was of the proper age.

18 ἄρκτον: the word is epicene (G. 158; H. 127).

ἐπιφερομένην: cf. ἐφέροντο, l. 78, and the note.

οὐκ ἔτρεσεν: a poetic vb. in a pregnant sense (*did not flee from*).

ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὦν καὶ τὰς ὠτειλὰς εἶχεν, τέλος δὲ κατέκαυε· καὶ τὸν πρῶτον 20 μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

- 7 Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοίτο, 25 εἴ τῳ σπείσαιτο καὶ εἴ τῳ συνθοίτο καὶ εἴ τῳ ὑπόσχοιτό τι, 8 μηδαμῶς ψεύδεσθαι. καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς

19 συμπεσὼν, *grappling with it* (the bear). Cf. περιπσεῖν, l. 116.

τὰ μὲν . . . τέλος δέ: not infrequently some other word than τὰ stands with δέ, balancing τὰ μὲν. τέλος is adv. acc.

20 κατέκαυε: for this poetic vb., see the note on c. 6. 8.

καὶ . . . μέντοι, and yet; i. e. despite the fact that help had been unnecessary.

21 πολλοῖς . . . ἐποίησεν: see c. 7. 24, and the note.

22 κατεπέμφθη: i. e. down to the coast.

σατράπης, as satrap; see c. 1. 15, and the *Introd.*, § 24.

23 Φρυγίας τῆς μεγάλης: i. e. the Persian province, as contrasted with the region in N. W. Asia Minor, also called Phrygia by the Greeks. Consult the map. Note again the third attributive position.

στρατηγὸς δὲ καί: emphatic; cf. c. 1. 6.

24 πάντων . . . οἷς: in the parallel passage, just cited, we have more exactly πάντων ὅσοι.

οἷς καθήκει, whose duty it is.

25 πρῶτον μὲν: balanced, loosely, by φανερός δέ in l. 36.

ἐπέδειξεν αὐτὸν ὅτι: for the prolepsis see the note on τῶν βαρβάρων, c. 1. 20.

περὶ πλείστου ποιοίτο, counted it of the utmost importance. Cf. περὶ παντός, in l. 57. In these phrases the old sense of περί, above, survives. The following conditions are all general, and would have ἐάν with the subjv. in direct speech. Note the climax: a public contract, a private contract, a mere promise.

26 τῳ: i. e. τινι; see G. 416, 1; H. 277; B. 148.

συνθοίτο: for the form, see G. 741; H. 445b; B. 170, 4; cf. προοίτο (προῖημα) l. 34.

27 καὶ γάρ, and (this policy had its effect) for.

ἐπίστευον μὲν . . . ἐπίστευον δ': an instance of anaphora (see the *Introd.*, § 39), a figure much affected in rhetorical passages. The Greek order may be retained, if we render, he won the confidence of.

29 μηδὲν ἂν . . . παθεῖν: direct,

- 30 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ 9  
 πόλεις ἐκούσαι Κύρον εἶλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλη-  
 σίων· οὗτοι δὲ ὅτι οὐκ ἠθέλε τοὺς φεύγοντας προσέσθαι ἐφοβοῦντο  
 αὐτόν. καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε 10  
 προοίτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους  
 35 γένοιοντο, ἔτι δὲ κάκιον πράξειαν.

Φανερός δ' ἦν καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, 11  
 νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινας αὐτοῦ ἐξέφερον ὥς εὐχοίτο  
 τοσοῦτον χρόνον ζῆν ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποι-

οὐδὲν ἂν . . . πάθοιμι. The change  
 of the neg. from οὐδὲν to μηδὲν is  
 due to the vb. of belief, ἐπίστανε; *cf.*  
 μὴ παύσασθαι, c. 2. 12.

παρά, *contrary to.*

31 ἐκούσαι: *cf.* προτέρα, c. 2. 142,  
 and the note.

Μιλησίων: by metonymy for the  
 less personal Μιλήτων. For the  
 facts, see c. 1. 32 ff., and the In-  
 trod., § 26.

33 καὶ γὰρ . . . ἔλεγεν, *freely, he  
 showed both by word and deed.*

34 προοίτο: see the note on συν-  
 θοίτο, above, l. 26. The potential  
 opt. with the neg. is often the  
 strongest form of denial.

ἅπαξ: often used with temporal  
 and conditional particles, like  
 the Eng. *once*. It is to be dis-  
 tinguished from the indef. ποτέ,  
*once upon a time.*

οὐδ' εἰ . . . πράξειαν, *no, not though  
 they should become still fewer  
 (in numbers) and should be in  
 still greater straits.* For this  
 use of πράττω, see the vocab.  
 The opts. are due to the condit.,  
 not to indir. disc. Note the an-  
 aphora, ἔτι μὲν . . . ἔτι δέ.

36 φανερός δ' ἦν . . . πειρώμενος, *it  
 was plain, also . . . that he en-*

*deavored.* Cf. the use of δηλος,  
 c. 2. 70, and the note. Greek  
 strongly prefers personal con-  
 structions.

εἴ τις . . . ποιήσειεν: a past gen-  
 eral condition. This, with the  
 corresponding relative and tem-  
 poral constructions, is of fre-  
 quent occurrence in this chapter,  
 as was to be expected from the  
 character of the subject-matter.  
 The student will do well to re-  
 view the matter in the grammar  
 (G. 1393, 2; 1431, 2; H. 894, 2;  
 914B, 2; B. 610; 625). Note the  
 ease with which ποιῶ takes two  
 accs., the inner and the outer  
 obj. (G. 1073; H. 725a; B. 340);  
*cf.* l. 38, where the advs. εὖ and  
 κακῶς supply the place of one  
 acc.

37 καὶ εὐχὴν δέ . . . ὥς εὐχοίτο, *and  
 a prayer of his, too, men used to  
 report, how he prayed.* Exactly  
 similar is Acts 20:35, *Remember  
 the words . . . how he said.*

38 τοσοῦτον χρόνον . . . ἔστε, *long  
 enough to.* ἔστε, *until*, is one of  
 Xen.'s poetic words. It has no  
 footing in any other prose author  
 of the classic period. The same  
 may be said of ἀχρι (II, 3, § 2).

- 12 οὐντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ  
τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ 40  
13 ἑαυτῶν σώματα προέσθαι. οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς  
τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλὰ ἀφειδέστατα  
πάντων ἐτιμωρεῖτο· πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας  
ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώ-  
πους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρ- 45  
βάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπῃ τις ἤθελεν, ἔχοντι  
ὅ,τι προχωροίη.

ἔως is the normal word, although μέχρι also occurs, and πρὶν is regular after real or implied negatives.

39 ἀλεξόμενος, *paying like for like*, another poetic word (see c. 3. 31, and the note).

πλείστοι δὴ, *by far the greatest number*.

αὐτῷ . . . ἐφ' ἡμῶν, *to him above all other men of our time*. The dat. follows προέσθαι, below. ἐνὶ γε ἀνδρὶ stands in apposition with αὐτῷ. It adds a superlative force; hence the partit. gen. τῶν ἐφ' ἡμῶν.

40 χρήματα . . . σώματα: note the climax.

41 προέσθαι, *entrust*. Contrast the meaning, *abandon*, above, l. 34; yet note that both usages come from the same original meaning.

οὐ μὲν δὴ . . . ὥς, *not, however, that any one might say this, that*. In connection with δὴ, μέν often retains its original force as a particle of asseveration (= μήν). τοῦτο, in such phrases, regularly looks forward; cf. c. 7. 36.

42 κακούργους καὶ ἀδίκους: one class, hence the art. is expressed but once; cf. c. 7. 10, and the note.

καταγελᾶν: the word implies *with impunity*; cf. II, 4, § 4.

43 ἦν ἰδεῖν: see c. 4. 24; 5. 11, and cf. ἐγένετο, below, l. 45.

44 ὁδοὺς: the Persians maintained a system of roads connecting the different satrapies, although no other people in antiquity built roads as the Romans did. The Greeks themselves were not road-builders, using their ships as a means of communication; hence Greek writers often remark upon the Persian highways.

ποδῶν: this and the following gens. depend upon στερομένους. Barbarous mutilations have characterized oriental methods of punishment in all ages.

46 μηδὲν ἀδικοῦντι: the neg., μηδέν, shows that the partic. is conditional.

ὅπῃ τις ἤθελεν, *wherever he chose*. Note the indic. ἤθελεν. With words indefinite in themselves the indic. is often found, instead of the subjv. (with ἄν), or the opt.; see G. 1432; H. 918 (cf. 891c). Cf. ἀφικνεῖτο, c. 1. 18.

47 ὅ,τι προχωροίη, *whatsoever it was to his interest (to have)*.



Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφε- 14  
 ρόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας  
 50 καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας  
 οὓς ἑώρα ἐθελόντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς  
 κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δόροις ἐτίμα· ὥστε 15  
 φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς  
 δούλους τούτων ἀξίως εἶναι. τοιγαροῦν πολλή ἦν ἀφθονία  
 55 αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθή-  
 σεσθαι. εἷς γε μὴν δικαιοσύνην εἴ τις φανερὸς γένοιτο ἐπιδείκ- 16  
 νυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρως  
 ζῆν ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν 17  
 ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀλη-

48 **τούς γε μέντοι . . . τιμᾶν**: the emphasis due to the order is best retained by the Eng. periphrasis, *it was, however, the brave that he honored especially*. ὠμολόγητο is personal. It may be rendered by a subordinate clause, *as all men acknowledged*. Note that, when the pres. of a vb. denotes a state, the perf. (or plpf.) is merely intensive.

**διαφερόντως**: an adv. formed from the partic. See the note on ἡμελημένως, c. 7. 92.

49 **πρῶτον μὲν**: these words go, in effect, with ἄρχοντας ἐποίει, below, l. 51, and are balanced by ἔπειτα δέ, l. 52. The clause, ἦν . . . πόλεμος, may be made subordinate in translating.

50 **καὶ αὐτός**, *in his own person*. In this phrase *καὶ* is regular, but may rarely be translated.

51 **ἑώρα**: indic., as ἤθελεν, above.

ἥς . . . **χώρας**: incorporation; cf. c. 1. 24, and the note.

55 **ὅπου . . . οἶοιτο**: see the note on εἴ τις . . . ποιήσειεν, l. 36.

**Κῦρον**: note the force of the proper name used instead of the pronoun.

56 **εἷς γε μὴν δικαιοσύνην**: with ἐπιδείκνυσθαι (*show himself conspicuous in*), but doubly emphasized by its position and by the parts. Note that the sentence closes with the words τῶν . . . φιλοκερδούντων, thus contrasting the opposite ideas.

**φανερὸς**: cf. c. 2. 70, and the note.

57 **περὶ παντὸς ἐποιεῖτο**: cf. *περὶ πλείστον ποιοῖτο*, l. 25.

**τούτους**: after the general *τις*, as *πάντας* after *ὅστις*, c. 1. 18.

**πλουσιωτέρως**: a rare form of the comp. adv., G. 369; 370, 2; H. 259 with a; B. 138. The text is, however, conjectural.

58 **ζῆν**: governed by ποιεῖν.

**ἐκ τοῦ ἀδίκου**: cf. *ἐκ τοῦ δικαίου*, below, l. 66. *ἐκ* gives the source, and so, not infrequently, the means. Cf. its use of the agent, c. 1. 28.

59 **δικαίως**, *faithfully*.

**αὐτῷ**: dat. of advantage, not of the agent.

- θινῶ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοί, οἱ χρημάτων 60  
 ἔνεκα πρὸς ἐκεῖνον ἔπλευσαν, ἔγνωσαν κερδαλέωτερον εἶναι  
 18 Κύρῳ καλῶς ὑπάρχειν ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ  
 τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε  
 ἀχάριστον εἶασεν τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ ὑπη-  
 ρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 65
- 19 Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου καὶ  
 κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους ποιοῦντα,  
 οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰὲν πλείω προσεδίδου· ὥστε  
 καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο καὶ ὃ ἐπέπατο αὖ τις  
 ἦκιστα Κύρον ἐκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλου- 70

καί: singling out an important fact after ἄλλα; cf. c. 3. 13, and the note.

ἀληθινῶ, *worthy of the name*. The Greek army is meant, as is shown by what follows.

60 ἐχρήσατο, *acquired, secured*. The aor. is ingressive; cf. the note on ἡγάσθη, c. 1. 45. Contrast διεχειρίζετο, above.

61 ἔπλευσαν: the means of motion is normally expressed in Greek; hence the frequent use of πλεῖν.

ἔγνωσαν: again ingressive, although second aor.; cf. ἔσχον and ἔστην.

62 ὑπάρχειν, *to serve*.

κατὰ μῆνα, *monthly*.

63 τι: inner obj. of ὑπηρετήσκειν.

οὐδενὶ . . . προθυμίαν, *in the case of no one did he ever allow his zeal to go unrewarded*.

64 κράτιστοι δὴ: cf. πλείστοι δὴ, 1. 39.

65 ἐλέχθησαν: personal in Greek, impersonal in Eng. Render, *it was said that Cyrus had*. Κύρῳ is dat. of possessor.

66 ὄντα: partic. in indir. disc.; so the two following partic.

ἐκ τοῦ δικαίου: cf. ἐκ τοῦ ἀδίκου, 1. 58. Trans. as an adj. with οἰκονόμον.

67 ἧς ἄρχοι χώρας: incorporation, as above, 1. 52, ἧς κατεστρέφετο χώρας, but here the antecedent is attracted to the case of the rel. ἄρχοι follows, of course, the construction of ὀρώη.

68 οὐδένα . . . ἀφείλετο, *he would never deprive him of it*. The ἂν is iterative (G. 1296; H. 835a; B. 568). Note that this gives the aor. the force of an impf.; with an impf. ἂν, in this sense, is sometimes found, but is never necessary. For οὐδένα, after τινα, cf. the note on οὐδενὶ, above, 1. 63. Observe that pl. vbs. follow. For the two accs. (χώραν being understood), see G. 1069; H. 724; B. 340. Cf. ἐκρυπτεν, below, 1. 70.

69 ἐπέπατο: a poetic vb. used several times by Xen. (again in III, 3, § 18). For the tense, see the note on κέκτησθε, c. 7. 16.

70 οὐ γὰρ φθονῶν . . . πειρώμενος, *for he plainly did not envy . . . but sought*. Distinguish between φαλνέσθαι with the infin. (*seem to*

τοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρήσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

Φίλους γε μὴν ὅσους ποιήσaiτο καὶ εὖνους γνολίη ὄντας καὶ 20  
 ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ,τι τυγχάνοι βουλόμενος κατερ-  
 75 γάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι  
 θεραπεύειν. καὶ γὰρ αὐτὸ τοῦτο οὐπὲρ αὐτὸς ἐνεκα φίλων 21  
 ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειράτο συνεργὸς  
 τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου αἰσθάνοιτο ἕκαστον  
 ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς γε ἀνὴρ ἐλάμ- 22  
 80 βανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διε-  
 δίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν καὶ ὅτου μάλιστα  
 ὀρώη ἕκαστον δεόμενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον 23  
 πέμπει τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περι

be) and φαίνεσθαι with the partic. (manifestly to be).

73 φίλους: doubly emphasized by its position and by the following parts. It is the obj. of θεραπεύειν, l. 76.

ὅσους: the rel. is conditional; hence the opts.

ὄντας: quoted after γνολίη.

74 ἱκανοὺς . . . κατεργάζεσθαι, *judged to be adequate co-workers in whatever he might wish to accomplish.*

75 πρὸς πάντων: πρὸς, of the agent, is rare.

76 αὐτὸ τοῦτο . . . ἐπιθυμοῦντα, *the very thing, on account of which he thought he had need of friends, namely, that he might have co-workers, he on his own part (καὶ αὐτός) sought to bring about by being a most energetic co-worker with his friends in whatever he saw that each of them desired. αὐτὸ τοῦτο is obj. acc., but, instead of expressing the governing vb. (e.g. πράττειν or*

παρέχειν), the writer substitutes the more explicit phrase, συνεργὸς . . . εἶναι κ. τ. λ. Exactly similar is III, 5, § 5. In Eng. the sentence may be rendered as above or αὐτὸ τοῦτο οὐπὲρ . . . ἐνεκα may be rendered, *for the very reason for which.* In that case ἐπειράτο . . . εἶναι follows naturally. οὐπὲρ is used, not the simple οὐ, because of the preceding intensive, αὐτό. τούτου is governed by συνεργός, ὅτου by ἐπιθυμοῦντα.

79 εἰς γε ἀνὴρ: cf. l. 39, ἐνὶ γε ἀνδρὶ.

80 πάντων δὴ μάλιστα, *above all men.*

δεδίδου: force of the prep.? Cf. c. 5, 11.

81 ὅτου: i. e. πρὸς τοῦτο ὅτου. The gen. depends on δεόμενον.

83 ὡς . . . ὡς: giving the idea of the sender.

καὶ . . . ἔφασαν, *also in the case of these they (i. e. people generally) said that he was wont to say.* λέγειν is impf. infin. Cf. ἰᾶσθαι, c. 8, 108, and the note.

- τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν  
 δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμη- 85  
 24 μένους μέγιστον κόσμον ἀνδρὶ νομίζου. καὶ τὸ μὲν τὰ μεγάλα  
 νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ  
 δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ  
 τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ  
 25 εἶναι. Κῦρος γὰρ ἔπεμπε βίκους οἶνον ἡμιδεεῖς πολλάκις 90  
 ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου  
 τούτου ἡδίοι οἶνῳ ἐπιτύχοι· τούτου οὖν σοὶ ἔπεμψε καὶ  
 δείταί σου τήμερον τούτου ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς.  
 26 πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεα καὶ  
 ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτους ἥσθη 95  
 27 Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς  
 σπάνιος πάνυ εἴη, αὐτὸς δὲ δύναιτο παρασκευάσασθαι διὰ τὸ  
 πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων  
 ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις

84 οὐκ ἂν δύναιτο: potential opt.; νομίζου, opt. in indir. disc.

86 καὶ τὸ μὲν . . . θαυμαστόν, *now for him to outdo his friends in conferring great benefits was nothing strange*. τὰ μεγάλα is emphasized by its separation from εὖ ποιοῦντα, of which it is the inner obj.

89 τῷ προθυμείσθαι: dat. of respect, as the preceding ἐπιμελείᾳ.

ταῦτα: resuming τὸ . . . περιεῖναι, which, owing to the two explanatory dats., has the effect of a pl. ἀγαστός, used several times by Xen., is rare in Attic Greek.

91 οὐπω . . . χρόνου, *not for a long time*. For the gen., see G. 1136; H. 759; B. 359.

92 τούτου: the gen. follows the comp. ἡδίοι.

ἐπιτύχοι: direct, ἐπέτυχον, as said by Cyrus.

ἔπεμψε: the tense used by the messenger; cf. the epistolary impf. in Lat. With the shift from ἔπεμψε to δέεται, cf. that from ἥσθη to βούλεται below, l. 96.

93 σὺν οἷς: i. e. σὺν τούτοις οἷς.

95 ἐπιλέγειν, to say (in addition to the gift).

96 τούτων: partit. gen. with γεύσασθαι. Cf. ζώνης, c. 6. 57. To receive gifts from the king's table was accounted a high honor.

97 σπάνιος πάνυ: the adv. gains force by its postponement. Cf. 2. 121.

διὰ τὸ . . . ἔχειν: parallel with ἐπιμέλειαν. Cf. above, l. 89. The matter of supplies was carefully attended to by Persian military officials.

99 ἄγουσιν: partic., in agreement with ἵπποις. σώματα is its obj. Observe that ἑαυτῶν refers to

- 100 ἐμβάλλειν τοῦτον τὸν χιλόν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους  
 ἄγωσιν. εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσ- 28  
 θαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοῇ οὗς  
 τιμᾷ. ὥστε ἐγὼ μὲν γε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων  
 πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. τεκμήριον δὲ  
 105 τοῦτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆει 29  
 πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὦν  
 ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν ἡῦρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·  
 παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπειδὴ πολέ-  
 μοι ἀλλήλοις ἐγένοντο, καὶ οὔτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ  
 110 ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἂν 30  
 τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν 30  
 τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς  
 καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους.

φίλους, but ἑαυτοῦ, two lines below, to Cyrus. The context makes the reference of a reflexive clear.

101 ὄψεσθαι: the infin. after μέλλω is most commonly fut., although the pres. also occurs and, very rarely, the aor. Save for this use, the fut. infin. is found chiefly in indir. disc.

102 ἐσπουδαιολογεῖτο = σπουδῇ διελέγετο. The word is a rare one, occurring in Xen. alone of classic writers (Rehd.).

οὗς τιμᾷ: more definite than οὗς τιμῇ. In rel. clauses in which the direct form has the indic., not ἂν with the subjv., the change to the opt. is avoided.

104 Ἑλλήνων . . . βαρβάρων: both gens. go with οὐδένα. The separation adds emphasis.

τεκμήριον . . . τόδε: ἐστὶ is regularly omitted with this word. Note the exact use of the prons.

105 δούλου ὄντος, slave though he was. See the note on c. 7. 16.

106 οὗτος δὴ: contemptuous. For the facts, see c. 6. 18.

107 οἱ: indir. reflexive, see c. 1. 36, and the note. It is governed by πιστόν.

αὐτόν: here resuming the preceding rel. For this οὗτος is the usual word. It was perhaps avoided here, because it occurs just above, designating the main subj. φιλαίτερον: G. 352; H. 250b; cf. B. 132, 2. The form is a rare one. We have μᾶλλον φίλους, c. 1. 19.

109 ὑπ' αὐτοῦ: i. e. the king.

110 ἀγαπώμενοι, beloved, and therefore honored.

ὄντες: equivalent to εἰ εἶεν.

ἂν . . . τυγχάνειν: direct, ἂν τυγχανόμεθα.

111 τὸ . . . γενόμενον, that which happened. With τεκμήριον, ἐστὶ is again omitted.

113 τοὺς: expressed but once with the three adjs., since they designate a single class. Cf. φίλοι καὶ συντράπεζοι, ll. 114 f.



31 ἀποθυήσκοντος γὰρ αὐτοῦ πάντες οἱ περὶ αὐτὸν φίλοι καὶ συν-  
 τράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος 115  
 δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικοῦ ἄρχων·  
 ὥς δ' ᾗσθητο Κύρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα  
 πᾶν οὐ ἡγήετο.

1 X. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ  
 δεξιὰ. βασιλεὺς δὲ [καὶ οἱ σὺν αὐτῷ] διώκων εἰσπίπτει εἰς τὸ  
 Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται  
 ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν  
 ὥρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 5  
 2 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι

114 συντράπεζοι: cf. ὁμοτράπεζοι, c. 8.  
 103.

115 πλὴν: how different 'rom πλὴν,  
 above, l. 106.

116 τεταγμένος . . . εὐωνύμῳ: see the  
 plan, facing p. 76. For the use  
 of the partic., cf. παρὼν ἐτύγχανε,  
 c. 1. 4.

τοῦ ἵππικοῦ: gen. with ἀρχων. Ari-  
 aeus is elsewhere spoken of as  
 commanding the whole of Cy-  
 rus' barbarian force. We can  
 hardly assume that all were  
 mounted.

118 οὐ ἡγήετο: for the force of the  
 gen., as contrasted with the dat.,  
 after ἡγοῦμαι, see c. 4. 9 and the  
 note.

## CHAPTER X

1 ἐνταῦθα: the adv. resumes the  
 narrative interrupted by c. 9.

ἀποτέμενεται: according to Persian  
 custom; yet to the Greeks it  
 seemed wanton barbarity. Cf.  
 III, 1, § 17.

2 [καὶ οἱ σὺν αὐτῷ]: these words  
 may be an interpolation. If gen-  
 uine, they are to be regarded as  
 parenthetical, since both vb. and

partic. are in the sing., agreeing  
 with βασιλεὺς.

3 Κύρειον: equivalent to Κύρου. The  
 use of the adj. instead of the  
 gen. is common in poetry, but, in  
 the case of proper names, is very  
 rare in prose. It occurs also  
 in English poets (Tennyson, *A  
 Niobe Daughter*).

οἱ μὲν μετὰ Ἀριαίου: in the Greek  
 of Xen.'s day such a phrase in-  
 cluded the individual (*Ariæus  
 and his men*); later it became a  
 somewhat pompous phrase for  
 the individual alone. Above, l. 2,  
 and below, l. 6, we have βασιλεὺς  
 δὲ καὶ οἱ σὺν αὐτῷ, where the indi-  
 vidual is brought into greater  
 prominence.

4 ἔνθεν ὥρμητο: i. e. on that morn-  
 ing. Some temporal adv. may  
 have fallen out.

5 τῆς ὁδοῦ: for the case, see the  
 note on στρατιᾶς, c. 4. 34. The  
 clause affords a good instance of  
 the Greek fondness for personal  
 constructions.

6 διαρπάζουσι . . . λαμβάνει: the  
 former vb. expresses an act of  
 the whole force, the latter an act

καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν  
 λεγομένην εἶναι λαμβίνει. ἡ δὲ Μιλησία ληφθεῖσα ὑπὸ τῶν 3  
 ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχον  
 10 ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες καὶ ἀντιταχθέντες πολλοὺς  
 μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον·  
 οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τὰλλα ὅποσα  
 ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριά- 4  
 15 κοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς, οἱ δ' ἀρπά-  
 ζοντες ὡς ἤδη πάντα νικῶντες.

Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ 5  
 στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε  
 Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτοὺς καὶ εἰς τὸ

of the king's, *i. e.* one done at his bidding; hence the change of number.

τά τε ἄλλα . . . καί: a common phrase, throwing strong emphasis on the second member. Similarly ἄλλως τε καὶ means, *especially*. See c. 3. 12, and the note.

7 τὴν Φωκαΐδα: alluded to as one well known. She is said to have been called Milto, from her rosy cheeks (*ἡ μίλτος* = *red ochre*), but Cyrus called her Aspasia, after the famous consort of Pericles (Plut. *Artox.* 26; *Pericles* 24; Aelian, *Varia Historia* XII, 1).  
 σοφὴν: not *witty*; Aelian speaks of her intelligence (*σύνεσις*) and states that Cyrus often turned to her for counsel.

9 γυμνή: *i. e.* without her outer garment, which was doubtless torn from her in her struggles to free herself.

πρὸς τῶν Ἑλλήνων, *towards the Greeks* (*cf.* II, 2, § 4). Others regard the gen. as partitive and

supply *τούτους* or *τινας*; but such omission could scarcely be paralleled.

11 οἱ δὲ καὶ αὐτῶν: this balances πολλοὺς μὲν, with a shift of construction.

12 οὐ μὴν ἔφυγόν γε: spoken with the pride of a Greek. *μὴν* should always be felt as a particle of asseveration.

ταύτην: *i. e.* τὴν Μιλησίαν.

ὅποσα: the antecedent is πάντα, postponed for emphasis.

13 ἐγένοντο: the pl. is here due to the vicinity of ἀνθρωποι.

ἔσωσαν: repeated to emphasize the achievement of this handful of Greeks. See also the note on ἡγγελλον, c. 7. 62.

14 διέσχον: *cf.* διειχέτην, c. 8. 68.

15 οἱ μὲν διώκοντες: *i. e.* the Greeks. The order is, therefore, chiasmic.

18 αὖ, *on his part*.

19 Τισσαφέρνους: for the case, see c. 2. 26. Here the *δτι*-clause supplies the place of the acc.

νικῶεν . . . οἴχονται: the shift of

πρόσθεν οἷχονται διώκοντες, ἔνθα δὲ βασιλεὺς μὲν ἀθροίζει τε 20  
 τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ Κλέαρχος ἐβουλευέτο Πρό-  
 ξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμπειν τινας ἢ  
 6 πάντες ἵοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ  
 βασιλεὺς δῆλος ἦν προσίων πάλιν ὡς ἐδόκει ὀπισθεν. καὶ οἱ  
 μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος 25  
 καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἀπῆγεν, ἥ δὲ  
 παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος ταύτῃ καὶ ἀπῆγεν, ἀνα-  
 λαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἕλληνας αὐτομολή-  
 7 σαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. ὁ γὰρ Τισσα-  
 φέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ 20  
 τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ  
 κατέκαυε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ

mood is virtually a change from indirect to the more vivid direct speech. This is very common. To begin with the indic. and later to change to the opt. is much less so.

21 ὁ δὲ Κλέαρχος: the order is again chiasitic—Greeks, king, king, Clearchus.

22 πλησιαίτατος: for the form, cf. φιλαίτερον, c. 9. 107.

εἰ . . . ἢ: an alternative indir. ques. (G. 1606; H. 1017; B. 579). The vbs. in direc. ques. would have been subjvs. (G. 1358; 1490; H. 866, 3; 932, 2; B. 577; 581).

23 ἀρήξοντες: a poetic vb.

ἐν τούτῳ: is the asyndeton felt?

24 δῆλος ἦν προσίων: cf. c. 2. 70, and the note. The king's force is meant. He himself had been wounded, and cannot have led them.

25 στραφέντες: *wheeling*; not simply "about face," but by a countermarch, so that the companies had the same men as before in their front ranks. The Greeks

now face up-stream; see the plan facing p. 76.

ὡς: both with προσιόντος (gen. abs.; sc. αὐτοῦ) in the expectation that, and with δεξόμενοι, with the intention of.

27 παρήλθεν: plpf. in Eng. For the fact, see c. 8. 96.

εὐωνύμου: referring to the original position of the Greeks. See the plan.

ταύτῃ: this postponement of the antecedent, very common in Greek, is rare in Eng.

καὶ . . . καὶ . . . καί: the first two only are co-ordinate.

28 αὐτομολήσαντας: many had doubtless deserted, thinking that Cyrus was victor. Cf. II, 1, § 6.

29 ὁ γὰρ Τ., for, you remember, Tiss.—resuming the narrative of c. 8.

30 δι-, παρά, κατά: note the prepositions. Where were the Greek peltasts stationed?

32 κατέκαυε: see c. 6. 8, and the note. διαστάντες, opening their ranks.

ἡκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελ-  
ταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι.

- 35 Ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν 8  
οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλή-  
νων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι  
ἐπορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, 9  
ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύ-  
40 ξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς  
ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν.  
ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος 10  
εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα ὥσπερ τὸ  
πρῶτον μαχοῦμενος συνήει. ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε  
45 ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπῆσαν πολὺν  
προθυμότερον ἢ πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλὰ 11

33 Ἀμφιπολίτης: where was Am-  
phipolis?

34 γενέσθαι, to have shown him-  
self.

35 ὡς . . . ἀπηλλάγη, having come  
off with the worst of it. For the  
phrase μείον ἔχων, cf. III, 2, § 17;  
III, 4, § 18. ἀπαλλάττομαι gener-  
ally implies being well rid of a  
thing.

πάλιν . . . ἀναστρέφει: he dared  
not charge the Greeks again.  
Note the emphatic position of  
οὐκ.

37 ὁμοῦ δὴ: sarcastic.

38 τὸ εὐώνυμον: see the note on c. 2.  
88.

39 ἔδεισαν: ingressive aor.

προσάγοιεν . . . κατακόψειαν: see  
the references cited in the note  
on μὴ ἐπιθῇ, c. 3. 50. περιπτύσσω is  
a poetic vb. So, too, ἀναπτύσσω,  
below.

41 ἀναπτύσσειν: what the proposed  
manoeuvre was cannot be deter-  
mined with certainty. The most

plausible view is that the Greeks,  
menaced with an attack upon  
their right flank, purposed to  
wheel so that their line should  
be parallel to the river instead  
of at right angles to it. The vb.  
ἀναπτύσσειν (fold back) admits of  
this view, and the phrase ποιή-  
σασθαι ὀπισθεν τὸν ποταμόν distinct-  
ly favors it. Others, understand-  
ing the vb. to mean fold out,  
unfold, assume an extension of  
the wing; and still others imagine  
that the wing alone wheeled,  
not the whole line, so that the  
Greek front presented the ap-  
pearance of two sides of a hollow  
square. The following phrase  
ἐν ᾧ . . . ἐβουλεύοντο has led  
many to the belief that the pro-  
jected manoeuvre was not car-  
ried out.

45 ὄντας . . . παρατεταγμένους: par-  
ties, in indir. disc.

46 ἐδέχοντο: note the tense: they  
could not bring themselves to.

ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης  
 12 τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης  
 γήλοφος ἦν, ἐφ' οὗ ἀνестράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν  
 οὐκέτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον 50  
 μὴ γινώσκειν. καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν αἰετόν  
 13 τινα χρυσοῦν ἐπὶ πέλτῃ ἀνατεταμένον. ἐπεὶ δὲ καὶ ἐνταῦθ'  
 ἐχώρουσι οἱ Ἕλληνες, λείπουνσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ  
 μὴν ἔτι ἀθροοὶ ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν  
 14 ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος 55  
 οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στρά-

47 ἐκ πλέονος, *when at a greater distance.*

κώμης τινός: perhaps Cunaxa; see Plut. *Artax.* 8.

49 ἀνестράφησαν, *rallied*; note the prep.

οἱ ἀμφὶ βασιλέα: according to Diodorus (XIV, 23), Tissaphernes was their leader.

50 τῶν δ' ἱππέων: a slight shift of construction, permissible also in Eng.

ὥστε . . . γινώσκειν: see the note on c. 1. 19. Tendency may include result, and when ὥστε takes the infin. there is no indication that the result does not follow. When used with the indic., however, there is positive indication that it does.

τὸ ποιούμενον, *what was going on.* As a rule, γίγνεσθαι supplies the pass. τοιοῦτο, ποιῆσθαι being used strictly of what is put into poetry.

51 ἔφασαν: does this indicate that Xen. was not with the main body? Cf. II, 1, § 14.

52 τινα, *a sort of.* Cf. μελάνια τις, c. 8. 27. The Persian standard is again described by Xen. in *Cyrop.* VII, 1, 4, as αἰετὸς χρυσοῦς

ἐπὶ δόρατος μακροῦ ἀνατεταμένος.

From this it would appear that πέλτῃ here means, not a *target*, but a *lance*; and in the Greek lexicographers it is glossed by δόρυ, ἀκόντιον, and λόγχη. But these may be mere guesses from this passage. (Does ἐπὶ πελτῇ mean *against a background in the shape of a shield*? [Smith].) A bas-relief, representing such a standard, has been found at Kuyunjik, the ancient Nineveh. See, further, Curtius, III, 3, 16.

ἀνατεταμένον: Curtius has *pinnas extendenti.*

ἐνταῦθ': loosely used of the limit, as *there* in Eng.

53 δῆ: contemptuous again.

54 ἄλλοι ἄλλοθεν: the Greek, as often, expresses the "whence" idea. In Eng. we prefer to state the direction. For the phrase, see the note on ἄλλοι ἄλλως, c. 6. 64.

ἐψιλοῦτο: the tense paints the progress of the action; contrast ἀπεχώρησαν, below.

56 ἀνεβίβαζεν: apparently intrans., but the obj. supplies itself.

ὑπ' αὐτόν, *at its foot.* στήσας and στάς must be distinguished.



τευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον  
καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγεῖλαι.  
καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ 15  
60 κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο.

Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνε- 16  
παύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνεται  
οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρῆι· οὐ γὰρ ᾗδεσαν αὐτὸν τεθνη-  
κότα, ἀλλ' ᾗκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι  
65 προεληλακέναι· καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μέιναντες τὰ 17  
σκευοφόρα ἐνταῦθα ἄγουντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδο-  
ξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δορπηστὸν ἐπὶ τὰς  
σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. κατα- 18

58 κατιδόντας: καθορᾶν is regularly used of a scout or lookout. He looks down from some point of vantage. Cf. c. 8. 104.

ὑπέρ, beyond.

τί ἐστίν: τί sums up the preceding τὰ; it refers to the whole, as τὰ to the details. The clause is best construed with κατιδόντας (prolepsis).

59 ἀνὰ κράτος: see c. 8. 4, and the note.

60 σχεδὸν . . . ἦν, freely, about this time. καὶ marks the two events as parallel.

ἥλιος: with such words the art. is generally omitted.

61 θέμενοι τὰ ὅπλα: see c. 5. 88 and the note.

62 φαίνοιτο: opt. in a causal sentence; cf. c. 5. 90. With the whole cf. II, 1, § 2.

63 τεθνηκότα: indir. disc. In the perf. and plpf. the simple vb. is common.

64 ᾗκαζον . . . προεληλακέναι, they fancied that they had either gone off in pursuit or had

pushed forward to seize some position. οἴχομαι has, as usual, the force of a perf.

65 εἰ . . . ἦ: cf. I. 22.

αὐτοῦ, where they were.

66 ἔδοξεν: the asyndeton is striking here. Cf. its normal use, e. g. c. 3. 102.

67 ἀμφὶ δορπηστὸν, about supper time. The phrase is probably an old one. δειπνον was the Attic word for the evening meal—the chief meal of the day. (δορπον is common in Homer, and δορπηστὸς occurs once in Aristophanes Wasps 103). In Greece, as in Europe to-day, there were but two regular meals daily—the ἄριστον (déjeuner à la fourchette), taken a little before noon, and the δειπνον. A barley cake, dipped in unmixed wine, was eaten on rising, and supplied the place of the modern café. On this subject, see Gulick, Life of the Ancient Greeks 141-52.

68 ταύτης μὲν: μὲν concludes the

λαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασ-  
μένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων 70  
καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφόδρα τὸ στρά-  
τευμα λάβοι ἔνδεια, διαδιδοίη τοῖς Ἑλλησιν—ἦσαν δ' αὐταὶ  
19 τετρακόσiai ὥς ἐλέγοντο ἅμαξαι—καὶ ταύτας τότε οἱ σὺν βασι-  
λεὶ διήρπασαν. ὥστε ἄδειπνοὶ ἦσαν οἱ πλείστοι τῶν Ἑλλήνων·  
ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα 75  
πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω  
διεγένοντο.

episode, as so often. Cf. μὲν δὴ, c. 1. 16, and μὲν οὖν, below, l. 76.

70 εἴ τι . . . ἦν, *whatever there was to eat or drink*. Cf. c. 5. 4f., with the note. σιτίον is much rarer than σῖτος.

τὰς ἀμάξας: obj. of διήρπασαν, l. 74. After the parenthesis it is resumed by καὶ ταύτας.

μεστὰς, *which had been full of*; but the ellipsis of οὔσας, the impf. partic. (G. 1289; H. 856a; B. 542, 1), is hardly felt.

73 ὥς ἐλέγοντο: a striking instance of the pers. construction.

74 ἦσαν . . . ἀνάριστοι: an emphatic clause. The chiasm heightens the effect.

75 καταλύσαι: cf. c. 8. 2.

77 διεγένοντο: cf. c. 5. 34, and the note. μὲν in this clause is balanced by δέ in II, 1, § 2. The originally connected narrative is interrupted by the later division into books and the introductory paragraph prefixed to Book II; see the next note. The part of the work properly called the *Anabasis* ends here.

## BOOK II

I. [Ὡς μὲν οὖν ἡθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ 1  
τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ  
ἐπράχθη καὶ ὥς ἡ μάχη ἐγένετο καὶ ὥς Κῦρος ἐτελεύτησε καὶ  
ὥς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν  
5 οἰόμενοι τὰ πάντα νικᾶν καὶ Κῦρον ζῆν, ἐν τῷ πρόσθεν λόγῳ  
δεδήλωται.] ἄμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύ- 2  
μαζον ὅτι Κῦρος οὔτε ἄλλον πέμπει σηματοῦντα ὅ,τι χρὴ ποιεῖν  
οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασμένοις ἅ  
εἶχον καὶ ἐξοπλισαμένοις προῖεναι εἰς τὸ πρόσθεν ἕως Κύρῳ  
10 συμμελῆσαι. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνέχοντι ἦλθε 3  
Προκλῆς ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ

### CHAPTER I

The first section gives a recapitulation of Book I and is all but certainly not by Xen. The work was probably not divided into books until the time of the Alexandrian grammarians (third and second centuries B.C.), and the introductions, which are now found prefixed to all the books except the sixth, were probably added at that time or even later. The close connection between I, 10, § 19 and II, 1, § 2 (μὲν—δέ) has been noted above.

3 *ὅς*, *how*. The five indirect questions in this section are subjs. of *δεδήλωται*.

5 *νικᾶν*, *be victorious*, has often the force of a perf., *to have conquered* (G. 1256; H. 827; B. 521).

6 *δεδήλωται*, *stands recorded*.

7 *σηματοῦντα*: *purpose*.

ὅ,τι χρὴ ποιεῖν: direct, *τί χρὴ*, a frequent substitute for the deliberative subjv.

8 *συσσκευασμένοις*: for the case of this and the following partic., see the note on *λαβόντι*, I, 2, 4 f.

9 *εἰς τὸ πρόσθεν*: cf. I, 10, 19 f. The direction was presumably toward Babylon.

ἕως . . . *συμμελῆσαι*: direct, *ἕως ἂν συμμελῶμεν*.

10 *ἤδη* . . . *ὄντων*, *when they were now on the point of starting*, gen. abs. with omitted subj. Cf. *προϊόντων*, I, 2, 99.

*ἡλίῳ*, cf. I, 10, 60, and the note.

11 *Τευθρανίας*: see the map. This district had been given to Damaratus by Darius.

*γεγονὼς ἀπὸ*: he may well have been the grandson of Damaratus. For the latter, see the vocab.

Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν  
 τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν  
 ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὥρμηντο, καὶ λέγει ὅτι  
 ταύτην μὲν τὴν ἡμέραν περιμένειεν αὐτούς, εἰ μέλλοιεν ἤκειν, 15  
 4 τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. ταῦτα  
 ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι  
 βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· Ἀλλ' ὥφελε μὲν  
 Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι  
 ἡμεῖς νικῶμέν τε βασιλέα καὶ ὡς ὁρᾶτε οὐδεὶς ἔτι ἡμῖν μάχεται, 20  
 καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγγε-  
 λλούμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν  
 βασιλείον καθιεῖν αὐτόν· τῶν γὰρ μάχην νικόντων καὶ τὸ  
 5 ἄρχειν ἐστί. ταῦτα εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν  
 αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ 25  
 γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου.

12 Γλοῦς: cf. I, 4, 104. He seems suddenly to have changed sides.

Ταμώ: cf. I, 4, 9. For the form of the gen., see G. 196; H. 159; B. 92.

ἔλεγον ὅτι: introducing indir. disc. which continues to the end of the section. τέθνηκεν (direct form retained), εἶη and λέγει (with φαίη which resumes it) are quoted after ἔλεγον ὅτι. λέγει ὅτι governs περιμένειεν (direct, περιμένομεν) and ἀπιέναι depends upon φαίη. We have, therefore, double indir. disc.

13 πεφευγὼς: partic., not an opt. with εἶη. Render, *had fled and was*.

σταθμῷ: cf. I, 8, 2.

15 μέλλοιεν: direct, μέλλουσι.

16 τῇ δὲ ἄλλῃ, *on the next*.

ἀπιέναι: a fut. See on I, 3, 2.

ἐπὶ, *towards*.

17 ἀκούσαντες . . . πυνθανόμενοι: note the chiasm.

18 βαρέως ἔφερον: cf. I, 3, 11.

ἀλλ' ὥφελε . . . ζῆν, *Well, would that Cyrus were alive*. See G. 1512; H. 871a; B. 588.

20 ἡμεῖς: said with pride in contrast with the dead Cyrus.

21 εἰ μὴ . . . ἦλθετε, ἐπορευόμεθα ἂν: note the tenses, and see G. 1397; H. 895; B. 606.

22 ἐπαγγελλόμεθα: the mid. marks the act as voluntary.

23 βασιλείον: the adj. and the gen. stand close together; see, however, the note on Κύρειον, I, 10, 3.

καθιεῖν: for the formation of such futures, see G. 665, 3; H. 425; B. 215.

νικόντων: possess. gen. with ἐστί. Cf. Τισσαφέρνους, I, 1, 28.

25 Χειρίσοφον: see the Introd., § 27. As a representative of the most powerful state in Greece he was wisely chosen.

26 φίλος καὶ ξένος: each word has

Οὐ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε· τὸ δὲ στράτευμα 6  
 ἐπορίζετο σίτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς  
 βοῦς καὶ ὄνους· ξύλοις δὲ ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς  
 30 φάλαγγος οὗ ἡ μάχη ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς  
 ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ  
 βασιλέως, καὶ τοῖς γέροισι καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς  
 Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι  
 ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἔψοντες ἦσθιον ἐκείνην τὴν  
 35 ἡμέραν.

Καὶ ἤδη τε ἦν ἀμφὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ 7  
 βασιλέως καὶ Τισσαφέρνους κήρυκες οἱ μὲν ἄλλοι βάρβαροι, ἦν  
 δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει  
 ὦν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι

its own force. For *ξένος*, see the vocab. and I, 1, 53.

27 οἱ μὲν: a somewhat striking asyndeton.

περιέμενε: this compound is in place when the one waiting has nothing to do; cf. the colloquial Eng., *loaf around*.

28 σίτον: here *food*, in the broadest sense.

ὅπως ἐδύνατο, as *best it could*. *ὅπως* is here the rel. adv. With this passage cf. the similar one, I, 5, § 6 end.

κόπτοντες: pl., because *στράτευμα* implies *στρατιῶται*.

τοὺς βοῦς καὶ ὄνους: the art. expressed but once; cf. I, 7, 10, and the note.

29 ξύλοις, as *fuel*, in appos. with *οἰστοῖς*, *γέροισι*, and *ἀσπίσι*, all of which are governed by *ἐχρῶντο*, the intervening clauses being parenthetical.

31 ἠνάγκαζον: trans. as if in plpf. *ἐκβάλλειν*: i. e. out of their quivers. *αὐτομολοῦντας*: cf. I, 7, 62.

33 ἦσαν φέρεσθαι: a somewhat rare use of the infin., in prose, at least; but one showing clearly its dat. force. See G. M. T. 772c. For the omitted *οὔσαι* with *ἔρημοι*, cf. I, 10, 70.

34 κρέα, *bits of meat*. The obj. is, as usual, expressed with but one of the two governing words (*ἔψοντες ἦσθιον*).

36 καὶ ἤδη τε ἦν: cf. I, 8, 1.

παρὰ βασιλέως: the others, Glus and Tamos, had come from Ariaeus, whom the Greeks considered their friend.

37 οἱ μὲν ἄλλοι: in appos. with *κήρυκες*. This would naturally be followed by *εἰς δ' αὐτῶν Φαλῖνος Ἕλληνα*, but the order chosen is more pointed. This passage contradicts the statement of Ctesias (Plut. *Artax.* 13) that he himself was a member of the embassy.

39 ἐντίμως ἔχων: equivalent to *ἐντιμος ὢν*; cf. *εὐνοϊκῶς ἔχοιεν*, I, 1, 21. *προσεποιεῖτο*: Xen. seems to believe him an impostor.



- 8 τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. οὗτοι δὲ προσελθόντες 40  
καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασι-  
λεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον  
ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ βασιλέως θύρας  
9 εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασι-  
λέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ 45  
Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἴη τὰ ὅπλα  
παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοί, τοῦτοις  
ἀποκρίνασθε ὅ,τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ  
αὐτίκα ἤξω. ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι  
τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος. 50
- 10 Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ ὁ Ἀρκὰς πρεσβύτατος ὦν  
ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν· Πρόξενος

40 τῶν ἀμφὶ τάξεις: for the gen., see G. 1142; H. 754a; B. 351. ἐπιστήμων is used especially of scientific knowledge.

41 λέγουσιν ὅτι: the histor. pres. is a secondary tense, yet none of the following vbs. have been changed to the opt. The message is more peremptory in the direct form.

43 βασιλέως θύρας: cf. I, 2, 69, and the note.

44 ἂν τι . . . ἀγαθόν, *whatever favor they could*. See the note on εἰ δέ τι, I, 5, 4.

45 βαρέως, *with anger*, rather than *with heavy hearts*.

46 τοσοῦτον, (*only*) *thus much*, an example of Spartan brevity. Cf. I, 3, 76.

τῶν νικῶντων: cf. I, 1, 28.

47 ἀλλά: with this Clearchus turns from the envoys to the Greeks. Xen. gives his words in direct form, ἔφη (*said he*) being parenthetical.

48 κάλλιστόν τε καὶ ἄριστον, *most*

*to your honor and to your advantage*.

49 αὐτίκα, *presently*. The scant deference Clearchus shows to the envoys was politic. He was a wily Greek (cf. §§ 16, 17, and 23; II, 3, § 9; and II, 4, § 26), yet in the end he was completely hoodwinked by Tiss.

50 ἐξηρημένα, *which had been taken out (from the victim)*. The inspection of the entrails, especially the nobler organs, was considered of great importance.

θυόμενος: cf. I, 7, 85, and the note.

51 Κλεάνωρ: see the Introd., § 38.

πρεσβύτατος must have reference to honor and influence rather than to age, as in V, 3, § 1 Philsius and Sophænetus are called the oldest. Cleanor is often brought into prominence. For precedence given to age, cf. III, 1, § 34, and Xenophon's words regarding himself, III, 1, § 25 end.

52 ὅτι . . . παραδοίησαν, *that they*

- δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλίνε, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν 55 γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. πρὸς ταῦτα Φαλῖνος εἶπε· Βασιλεὺς 11 νικᾶν ἡγείται, ἐπεὶ Κύρον ἀπέκτεινε. τίς γὰρ αὐτῷ ἔτι τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν 60 μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύνασθε ἂν ἀποκτεῖναι. μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν· ὦ Φαλίνε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδὲν ἔστιν 12 ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οὖν ἔχοντες 65 οἴόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἶου τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγελασε καὶ 13 εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ

would die before they would give up their arms. *ἂν* goes with both vbs.

Πρόξενος: Xenophon's friend. See the Introd., §38, and III, 1, §§4-10.

53 ὡς κρατῶν: gives the view of the king, not that of the Greeks; so, below, ὡς διὰ φιλίαν δῶρα, as gifts, alleging that he is our friend.

56 πείσας: contrasted with ὡς κρατῶν.

ἐὰν . . . χαρίσωνται, if they grant him this favor. With the whole sentence cf. I, 7, 42.

58 αὐτῷ: dat. after the vb. of contending (G. 1177; H. 772; B. 376).

59 ἀρχῆς: G. 1128; H. 739a; B. 366. ἑαυτοῦ: cf. νικῶντων, I. 46.

ἔχων: causal, as δυνάμενος, below.

60 μέση: for the position, see I, 2, 41, and the note.

61 ὅσον . . . ἀποκτεῖναι, so great that, even if he should put them in your power, you would not be able to slay them.

62 Θεόπομπος: mentioned only here. The inferior MSS. give Ξενοφῶν; yet see the note on ἔφασαν, below, I. 72.

63 ὡς σὺ ὀράς, as you can see for yourself.

64 εἰ μὴ, except. Cf. I, 4, 112.

ἔχοντες: equivalent to εἰ ἔχοιμεν; cf. παραδόντες, below.

65 ἂν: with χρῆσθαι; similarly the next ἂν goes with στερηθῆναι. Consult the note on I, 3, 29.

67 παραδώσειν: sc. ἡμᾶς, easily supplied from the preceding ἡμῖν.

68 ἐγελασε, burst into a laugh, an ingressive aor.

- ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει τὴν ὑμετέραν ἀρετὴν 70  
 14 περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δέ τινας  
 ἔφασαν λέγειν ὑπομαλακίζομένους ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο  
 καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιντο, εἰ βούλοιο φίλος  
 γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἔπ' Αἴγυπτον  
 στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ. 75
- 15 Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἡρώτησεν εἰ ἤδη ἀποκεκρι-  
 μένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε,  
 16 ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ τί λέγεις. δ' δ' εἶπεν· Ἐγώ  
 σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες·  
 σύ τε γὰρ Ἑλλήν ἐῖ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὀράς· ἐν 80  
 τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν

69 ἀλλά, *well*.

φιλοσόφῳ: *i. e.* one trained in argument, but unfitted for action.

70 ἀχάριστα: ironical, as we might say, *You argue very prettily*.

ἴσθι . . . ὢν, *know that you are*. See G. 1588; H. 982 B. 661.

71 περιγενέσθαι ἂν, *could (possibly) get the better cf. Cf. I, 1, 56, and the notes*.

72 ἔφασαν: Xen. again appears to give the narrative at second hand; *cf. I, 8, 73*.

λέγειν: imperf. infin., as I, 8, 107.

ὑπομαλακίζομένους: force of the prep.?

74 ἄλλο τι: inner obj. *for anything else*.

θελοῖ: for this form, see the vocab.

75 συγκαταστρέψαιντο: instead of a conclusion that would follow equally well after either suggestion, we have a special phrase suiting the second one only. *Cf. I, 9, 76 ff., and the note*. Egypt, subdued by Cambyses, had revolted during the reign of Darius Nothus, and had not yet been permanently reconquered.

76 ἐν τούτῳ: *asyndeton of rapid narrative; observe that Phalinus' answer is not given*.

εἰ, *whether*.

77 ὑπολαβὼν: absolute, as often, *interrupting*.

οὔτοι . . . ἄλλος ἄλλα λέγει: *partit. appos.* See the note on I, 8, 77. Here the vb. agrees with ἄλλος; the opposite agreement is found, *e. g. I, 6, 64*.

78 εἰπέ: for the accent, see G. 131, 2; H. 387b; B. 210 note.

λέγεις, *have to say, think*.

ἐγώ: emphatic, balancing σύ, above.

79 ἄσμενος: adj., where we use the adv. *Cf. προτέρα, I, 2, 142, and the note*.

οἶμαι: without influence on the construction. In this use the form οἶμαι is preferred; elsewhere οἶομαι.

80 τοσοῦτοι ὄντες ὅσους: stronger than πάντες ὅσους. Ἑλληνές ἐσμεν is easily supplied.

81 πράγμασι, *troubles, plight*.

συμβουλευόμεθα: note the meanings of the act. and the mid. of this vb. τί, *as to what*, indir. ques.

- περὶ ὧν λέγεις. σὺ οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὅ,τι σοι 17  
δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσῃ εἰς τὸν  
ἔπειτα χρόνον ἀεὶ λεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ  
85 βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι ξυμβου-  
λευομένοις ξυνεβούλευσεν αὐτοῖς τάδε. οἴσθα δὲ ὅτι ἀνάγκη  
λέγεσθαι ἐν τῇ Ἑλλάδι ἅ ἂν ξυμβουλευσῇς. ὁ δὲ Κλέαρχος 18  
ταῦτα ὑπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσ-  
βεύοντα ξυμβουλευσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες  
90 μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν  
δόξαν αὐτοῦ εἶπεν· Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις 19  
ὑμῖν ἐστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παρα-  
διδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς  
ἄκοντος βασιλέως, ξυμβουλεύω σφῆζεσθαι ὑμῖν ὅπῃ δυνατόν.  
95 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· 20  
παρ' ἡμῶν δὲ ἀπάγγελλε τάδε ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι  
βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ

82 πρὸς θεῶν: he is put upon oath, as it were.

ὅ,τι . . . καὶ ὃ, whatever . . . and a thing which, a shift from the general to the particular.

83 εἰς . . . χρόνον, for all future time.

84 ἀεὶ λεγόμενον, when from time to time told. The text is uncertain.

Φαλῖνος: far more effective than σὺ. Xen. is giving the words of the supposed future narrator.

86 τάδε, thus and so. The actual advice is of course not given.

ἀνάγκη: for the omission of ἐστί, see I, 3, 21, and the note.

88 ταῦτα ὑπήγετο, sought cunningly (ὑπο-) to draw him on in this. ταῦτα is the inner obj.

καὶ αὐτὸν τὸν . . . πρεσβεύοντα, even the very one who was serving as ambassador.

90 ὑποστρέψας, cunningly evading

him. The metaphor is from wrestling.

παρὰ, contrary to.

91 τῶν μυρίων ἐλπίδων: the art. marks the numeral as the ordinary or proper one (a round number); it should not be translated.

μία τις, a single one.

92 σωθῆναι: the infin. depends upon ἐλπίς, understood with μία τις. Below we have σωτηρίας in a corresponding phrase.

94 ἄκοντος βασιλέως: cf. I, 3, 89, and the note.

95 μὲν δὴ: the matter is thus dismissed. Note the exact use of ταῦτα and τάδε with the emphatic pronouns σὺ and ἡμεῖς. Cf. iste and hic.

97 πλείονος: cf. πολλοῦ, I, 3, 57.

ἂν . . . εἶναι: direct, ἂν εἶμεν; so ἂν πολεμεῖν, below, representing ἂν

ὄπλα ἢ παραδόντες ἄλλω, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν  
 21 πολεμεῖν ἔχοντες τὰ ὄπλα ἢ ἄλλω παραδόντες. ὁ δὲ Φαλῖνος  
 εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν 100  
 ἐκέλευσε βασιλεὺς ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν,  
 προῖοῦσι δὲ καὶ ἀπιούσι πόλεμος. εἶπατε οὖν καὶ περὶ τούτου  
 πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν  
 22 ἀπαγγείλω. Κλέαρχος δ' ἔλεξεν· Ἀπαγγέλλε τοίνυν καὶ περὶ  
 τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν 105  
 ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. ἀπεκρίθη ὁ Κλέαρχος· Ἦν μὲν  
 23 μένωμεν, σπονδαί, ἀπιούσι δὲ καὶ προῖοῦσι πόλεμος. ὁ δὲ  
 πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγείλω; Κλέαρχος δὲ  
 ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μένουσιν, ἀπιούσι δὲ ἢ  
 προῖοῦσι πόλεμος. ὅ,τι δὲ ποιήσοι οὐ διεσήμηνε. 110

1 II. Φαλῖνος μὲν δὴ ὥχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ  
 Ἀριαίου ἦκον Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμνε  
 παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη ὁ Ἀριαῖος εἶναι  
 Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεῦ-

πολεμοῖμεν. The parties, ἔχοντες  
 and παραδόντες supply in each  
 case a new protasis.

101 μένουσι: conditional, as προῖ-  
 οῦσι and ἀπιούσι, below.

εἴησαν: direct *εισί*. The pres. often  
 covers the fut.; cf. εἰσιν, two lines  
 below. Do not trans., *would be*.

102 εἶπατε: in the forms *είπας* and  
*είπατε* (indic. or imv.) this second  
 aor. often has the first aor. vowel.

103 ὡς πολέμου ὄντος, *that there is*  
*war*. See I, 3, 31, and the note.

104 ἀπαγγείλω: observe that the  
 subjv. question is followed by  
 an imv. answer.

105 καὶ ἡμῖν . . . καὶ βασιλεῖ: a rel.  
 indicating sameness is regularly  
 followed by *καί*. Often, as here,  
*καί* is expressed in both clauses  
 emphasizing the parallelism.

106 ἀπεκρίθη: one of Xen.'s un-

classic forms: ἀπεκρίνατο would  
 be regular. Note the asyndeton;  
 the answer comes quickly.

107 σπονδαί . . . πόλεμος: note the  
 chiasm.

110 ποιήσοι: fut. opts. are always  
 due to indir. disc. (G. 1287; H.  
 855a; B. 548).

## CHAPTER II

2 ἦκον, *came back*.

αὐτοῦ: the adv. (cf. I, 3, 11), further  
 explained by παρὰ Ἀριαίῳ. For  
 the relations of these two men  
 to one another, see c. 1. 26.

3 ἔλεγον . . . φαίη: the former of  
 these vbs. has, in the act., almost  
 invariably the construction with  
*ὅτι*; the latter virtually only the  
 infin.

πολλούς: emphatic position.

4 βελτίους: *i. e.* in rank; cf. ἀρίστοις,



- 5 οντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς  
 νυκτός. εἰ δὲ μή, αὔριον πρὶ ἀπιέναι φησίν. ὁ δὲ Κλέαρχος 2  
 εἶπεν· Ἄλλ' οὕτω χρή ποιεῖν· ἐὰν μὲν ἤκωμεν, ὥσπερ λέγετε·  
 εἰ δὲ μή, πράττετε ὅποιον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν.  
 ὅ,τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε.
- 10 Μετὰ ταῦτα ἡδὴ ἡλίου δύνοντος συγκαλέσας στρατηγούς καὶ 3  
 λοχαγούς ἔλεξε τοιάδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ  
 βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο·  
 ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης  
 ποταμός ἐστι νανσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων δια-  
 15 βῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν  
 οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς

I, 5, 39. Xen. uses comparative forms both with and without the *ν*.

οὗς . . . βασιλεύοντος, *who would not endure his being king*. The influence of *φαίη* extends (exceptionally) even to the subordinate rel. clause. See G. 1524; H. 947; B. 671 note. The direct form was οἱ οὐκ ἂν ἀνάσχοιντο. αὐτοῦ βασιλεύοντος is gen. abs. Cf. αὐτῶν πολεμούντων, I, 1, 40.

5 ἀλλ' εἰ βούλεσθε: a sudden shift to direct speech.

τῆς νυκτός: for the gen. of time, see the note on ἡμερῶν, I, 7, 85.

6 εἰ δὲ μή, *otherwise*. The phrase reverses a preceding assumption of whatever type, positive or negative. Here it is equivalent to ἐὰν δὲ μή ἤκητε, and below, I. 8, it follows ἐάν with the subj. See G. 1417; H. 906; B. 616, 3.

ἀπιέναι: fut., not pres. Cf. I, 3, 2, and the note.

7 ὥσπερ λέγετε: the ellipsis is easily supplied.

8 πράττετε: the impv. is more vivid than a clause with *χρή*.

ὅποιον . . . τι: τι is often added to indefinite words.

9 ὅ,τι . . . εἶπε: retain the order in translating and remember οὐδέ is more than *not*.

10 δύνοντος: an Ionic form; cf. below, I. 62. The mid. is normal; cf. ἐδύετο, I, 10, 60.

11 ἵεναι: dat. infin. of purpose; cf. φέρεσθαι, c. 1. 33.

12 οὐκ ἐγίγνετο, *would not prove favorable, i. e. after repeated trials*. Contrast the aor. in IV, 5, § 8, ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάλματα.

ἄρα, *as I now see*, a constant use with the impf.

13 ἐν μέσῳ, *between*. Cf. I, 7, 34.

Τίγρης: Clearchus must have been misinformed, or he mistakes some canal for the river.

15 πλοῖα: note the emphatic position, and cf. τὰ γὰρ ἐπιτήδεια, below.

οὐ μὲν δὴ: *not that it is*.

16 οἶόν τε: see G. 1024b; H. 1000;

- 4 Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. ὧδε οὖν χρή ποιεῖν· ἀπιόντας δειπνεῖν ὅ,τι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν 20  
5 ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. ταύτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπήλθον καὶ ἐποιοῦν οὕτω. καὶ τὸ λοιπὸν ὃ μὲν ἦρχεν, οἱ δὲ ἐπειθόντο, οὐχ ἐλόμενοι, ἀλλὰ ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπει-  
6 ροὶ ἦσαν. [ἀριθμὸς τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἑφέσου τῆς Ἰωνίας 25  
μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.]

B. 641. The neut. has reference to circumstances; the personal masc. or fem., as a rule, to character.

εἶναι: cf. l. 11.

18 σημήνῃ: the vb. contains its own subj. Cf. ἐσάλπικε, I, 2, 98.

τῷ κέρατι: an isolated use. Greek military signals were ordinarily given with the σάλπιγξ.

ὡς: Clearchus plans to deceive the enemy.

20 τῷ ἡγουμένῳ, *the van*, a collective neut.

21 πρὸς, *on the side of*.

τὰ δὲ ὄπλα = τοὺς ὀπλίτας, as often.

22 ἀπήλθον . . . ἐποιοῦν: contrast the tenses.

23 τὸ λοιπὸν, *in future*. In this general sense the gen., τοῦ λοιποῦ (*e. g.* V, 7, § 34), is somewhat commoner. The acc. often means *the rest of*, and may have a dependent gen. (*e. g.* III, 4, § 16).

ὁ μὲν: *i. e.* Clearchus; see the *Intro.*, § 38.

24 ἐφρόνει: the vb. is past indic.,

rather than opt., since the narrator looks back over the past.

25 ἀριθμὸς: this section is probably spurious. It reads like an interpolation and its figures do not agree in all particulars with those of Book I.

τῆς Ἰωνίας: a regular use of the gen. with local words.

26 μάχης, *battlefield*; so again below.

τρεῖς καὶ ἐνενήκοντα: eighty-four, according to Book I. Allowance must, of course, be made for the fact that Ephesus, not Sardis, is here taken as the starting-point. From Ephesus to Sardis was, however, only a three days' journey, so that a discrepancy of six σταθμοί remains. It will be noted that, if we allow eighteen parasangs for the additional three days' journey, we have, in this particular, complete agreement, as 517 is the total number according to Book I.

28 ἐλέγοντο: of this Xen. could

30 Ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλτοκύθης μὲν ὁ Θραῶξ ἔχων 7  
τούς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν  
Θρακῶν ὡς τριακοσίους ἡτομόλησε πρὸς βασιλέα.

Κλέαρχος δὲ τοῖς ἄλλοις ἡγείτο κατὰ τὰ παρηγγελμένα, οἱ 8  
δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρ' Ἀρι-  
35 αῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει  
θέμενοι τὰ ὄπλα ξυνήλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλή-  
νων παρ' Ἀριαίων· καὶ ὥμοσαν οἳ τε Ἕλληνες καὶ ὁ Ἀριαῖος  
καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμ-  
μαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι  
40 ἀδόλως. ταῦτα δὲ ὥμοσαν, σφάξαντες ταῦρον καὶ κάπρον καὶ 9  
κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρ-  
βαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· 10

speak only from hearsay. Plut. *Artox.* 8, gives the distance as 500 stadia.

30 ἐντεῦθεν: *i. e.* from the plundered camp.

31 ἱππέας: see the note on I, 5, 82 f. εἰς: *cf.* I, 2, 15, and the note.

35 μέσας νύκτας: for the pl., see I, 7, 4, and the note.

36 θέμενοι τὰ ὄπλα: see I, 5, 88, and the note. The partic. includes the troops, although agreeing with *στρατηγοὶ* and *λοχαγοί*.

38 μήτε . . . τε, *not . . . but.* The parallelism calls for *τε . . . τε*, even when one clause is neg. In such cases Eng. generally uses the adversative, *but*. Note that vbs. of swearing, although usually taking the construction of indir. disc., have the neg. *μή*, never *οὐ*.

39 προσώμοσαν καὶ, *swore in addition that they would also.*

40 ἀδόλως, *without guile.* The word occurs often in treaties; *cf.* II, 3, § 26.

41 εἰς ἀσπίδα, *so that the blood ran into a shield.* *Cf.* εἰς ποταμόν, IV, 3, § 18. In solemn compacts three gods were often invoked and three victims slain (*cf.* the *suovetaurilia* of the Romans). The dipping of a weapon in the blood is doubtless symbolic: the one giving the oath invokes a like fate upon himself, if he prove faithless (Vollbrecht). The corrector of the Paris MS. adds a wolf to the list of victims, and, according to Plutarch, the wolf was the proper victim to sacrifice to Ahriman, the power of evil and darkness.

This is the most solemn compact recorded in the *Anabasis*. In most instances the oath and the giving of the hand suffice. (*e. g.* I, 6, 35, and II, 3, § 28). Perhaps Xen. wished to make the subsequent treachery of Ariaeus appear the more black.

42 ἐγένετο, *had been exchanged.* γίγνομαι must be translated as

- Ἄγε δὴ, ὦ Ἀριαίε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν,  
εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢ ὑπερ  
11 ἤλθομεν ἢ ἄλλην τινὰ ἐννενοηκέαι δοκεῖς ὁδὸν κρείττω. ὁ δὲ 45  
εἶπεν· Ἦν μὲν ἤλθομεν ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπο-  
λοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἐπτακαί-  
δεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἴοντες ἐκ τῆς χώρας  
οὐδὲν εἴχομεν λαμβάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευόμενοι  
κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν 50  
12 μέν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῖν τοὺς  
πρώτους σταθμοὺς ὥς ἂν δυνώμεθα μακροτάτους, ἵνα ὥς πλεί-  
στον ἀποσπᾶσωμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ  
δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-  
λεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμή- 55  
σει ἐφέπεσθαι· πολλὴν δ' ἔχων στόλον οὐ δύνησεται ταχέως  
πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη,  
τὴν γνώμην ἔχω ἔγωγε.
- 13 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι

the context demands. It may supply a passive to almost any vb.

43 ἄγε δὴ, *come now*.

44 ἢ ὑπερ, *the same as*; *sc. ὁδόν*.

46 ὑπὸ λιμοῦ: a slight personification, common with this word. *Cf. I, 5, 26*.

47 ὑπάρχει, *have to count upon*, more than = *ἔστι*.

48 σταθμῶν: *gen. of time*.

ἐγγυτάτω: *adv. as an attributive*.

49 εἴχομεν, *were we able*.

50 κατεδαπανήσαμεν: *for the force of the prep., cf. καθηδυνάθησα, I, 3, 15*.

μακροτέραν: *sc. ὁδόν*.

51 ἐπιτηδείων: *gen. with a word expressing want*.

πορευτέον: *verb. adj. in the impersonal construction, with acc. of*

the inner obj. (*G. 1597; H. 990; B. 665*). *Trans., we must make. Cf. I, 5, 35*.

52 ὥς ἂν . . . μακροτάτους, *as long as possible*.

53 ἅπαξ: *cf. I, 9, 34*.

54 ἡμερῶν: *gen. of measure, with ὁδόν*.

οὐκέτι μὴ δύνηται: *emphatic neg. of the fut. (G. 1360; H. 1032; B. 569, 2)*.

57 σπανιεῖ: *for the form, cf. καθιεῖν, c. 1. 23*.

58 ἔγωγε, *I, for my part*. Note, also, the emphatic postponement of the word.

59 ἦν . . . δυναμένη, *now this was a form of generalship which amounted to nothing else*. The resolved vb. form (*for ἐδύνατο*) brings the partic. into stronger

- 60 ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους 14 ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἳ μὴ ἔτυχον ἐν ταῖς τάξεσιν
- 65 ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο, καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. ἐν ᾧ δὲ ὠπλίζοντο ἤκον λέγοντες οἱ προπεμφθέντες 15 σκοποὶ ὅτι οὐχ ἱππεῖς εἶεν ἀλλ' ὑποζύγια νέμονται. καὶ εὐθύς ἔγνωσαν πάντες ὅτι ἐγγὺς πού ἐστρατοπεδεύετο βασιλεὺς· καὶ
- 70 γὰρ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει γὰρ 16 καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὁψὲ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο 75 ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκίῳ ξύλα. οἱ μὲν οὖν πρῶτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύσαντο, 17 οἱ δὲ ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγχανον ἕκαστοι ἠϋλί-

relief. Cf. εἶναι φυλάττων, I, 2, 122 f. For this use of δύναμαι, cf. I, 5, 33.

ἀποδρᾶναι . . . ἀποφυγεῖν: cf. I, 4, 49.

60 τύχη: almost personified.

62 δύνοντι: cf. I, 10, and the note.

τοῦτο . . . ἐψεύσθησαν: cf. I, 8, 42.

63 δεῖλην: cf. I, 8, 26, and the note.

It was not yet sunset, § 16.

ἔδοξαν, they thought. Cf. I, 7, 4, and the note.

64 οἳ μὴ ἔτυχον: the neg. shows that the rel. is indefinite.

65 ἐφ' ἀμάξης: cf. I, 7, 92.

67 ἐν ᾧ: cf. I, 2, 117, and the note.

68 εἶεν . . . νέμονται: opt., since λέγοντες takes the time of ἤκον. For the pl. vb. with neut. pl. subj., cf. I, 2, 38, and the note.

71 ἦγεν: the obj., τὸ στρατεῦμα, is omitted.

72 ἀπειρηκότας, were worn out. Cf. ἀπαγορεύουσι, I, 5, 18.

73 οὐ μέντοι οὐδὲ ἀπέκλινε, however he did not even turn aside either.

74 εὐθύωρον, straight on, a poetic word. The adj. supplies the place of an inner obj.

75 ἐξ ὧν . . . ξύλα: retain the order, from which there had been taken . . . even the very timbers. For the pregnant use of the prep., cf. παρά, I, 1, 18, and the note.

77 τρόπῳ τινί, after a fashion.

78 σκοταῖοι: adj. for adv. again.

ἠϋλίζοντο: the circumstances account for the choice of the



- ζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε  
καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολε- 80  
μίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ  
18 ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε  
στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς  
ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ  
19 τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε. προΐούσης μέντοι τῆς νυκτὸς 85  
ταύτης καὶ τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦ-  
20 πος ἦν οἶον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. Κλέαρχος δὲ  
Τολμίδην Ἡλείου, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄρι-  
στον τῶν τότε, ἀνειπεῖν ἐκέλευσε σιγὴν κηρύζαντα ὅτι προαγο-  
ρεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα 90  
21 μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη,  
ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες  
σῶοι. ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ  
ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.
- 1 III. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ,  
τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα  
παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίφ' ἀνατέλλοντι κήρυκας  
2 ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας,

durative tense. Contrast the  
aor. ἐστρατοπεδεύσαντο, I, 77.

81 καὶ ἔφυγον, *actually fled*.

83 ἐξεπλάγη: *cf. ἐκπλαγείς*, I, 8, 81.

The word is a strong one, and is  
further emphasized by its posi-  
tion.

86 δοῦπος: a poetic word. *Cf.*  
ἐδοῦπησαν, I, 8, 74.

87 οἶον: masc., not neut. With  
εἰκὸς supply *ἔστι*.

89 τῶν τότε: *sc. κηρύκων*.

90 ὃς ἂν . . . μηνύσῃ: a *condit. rel.*  
clause, forming a part of the  
indir. disc. despite its position  
before *ἔτι*. *Cf.* I, 6, 6 f., and the  
note.

τὸν ὄνον: *i. e.* the generals make

nothing of the matter. A very  
similar story is told of the Athe-  
nian general Iphicrates in Po-  
lyaeus III, 9, 4.

91 τάλαντον: a large reward.

93 τὰ ὄπλα: the heavy arms were,  
as a rule, stacked in one place.

94 ἥπερ εἶχον, *just as they stood*.

### CHAPTER III

1 ὁ . . . ἔγραψα: see c. 2, 83 f.

2 πέμπων: used without an obj., as  
*send* may be in Eng.

3 ἐκέλευε: with this vb. there is  
often a tendency to use the *impf.*,  
rather than the aor.

4 περὶ σπονδῶν: a decided change

- 5 ἐζήτουν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπεν τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἂν σχολάσῃ. ἐπεὶ 3 δὲ κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, ἐκτὸς τῶν ὀπλων δὲ μηδὲνα καταφανῆ εἶναι, 10 ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτά ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλονται. οἳ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς 15 Ἑλλήσιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεῖ 5 πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν

in the king's attitude, commented on in III, 1, § 23.

6 ἐπισκοπῶν: supplementary partic. with τυχὼν.

7 ἄχρι, *until*. This word lacks prose warrant. It has been assumed that Xen. means to represent Clearchus as speaking in his own dialect; but, in view of our author's many poeticisms, this is, at best, highly uncertain. Cf. his use of ἔστε, below I. 30, a word used by no other prose author.

8 ὥστε . . . ὁρᾶσθαι, *so that it presented a fine appearance*. This phrase is further explained by πάντῃ φάλαγγα πυκνήν. ὁρᾶσθαι limits and defines καλῶς (*for the looking*). See G. 1528; H. 952; B. 641. The act. infin. is regular in these phrases (cf. ὁρᾶν στυγνός [II, 6, § 9]), so that it may be regarded as doubtful whether we have here the pass., or the un-Attic mid. in the sense of the act.

9 ἐκτὸς τῶν ὀπλων, *except the armed*

*men*. The closed ranks of the hoplites in front would prevent the unarmed from being seen.

10 αὐτὸς·τε: correlative with καὶ τοῖς ἄλλοις, below; the intervening τε and καὶ connect the adjs.

12 ταῦτά: *i.e.* they were to follow his example.

14 ἤκοιεν, *had come*, since ἤκω is in force a perf.

οἵτινες . . . ἔσονται: a rel. clause of purpose. Cf. ὅστις . . . ἀπάξει, I, 3, 70 f. Observe that in such a clause the indic. is usually retained, even after a secondary tense.

τά τε παρὰ: *i.e.* proposals. The context supplies the noun.

16 μάχης . . . πρῶτον: both words are emphasized by their position.

17 ἄριστον . . . ἄριστον: for the order, cf. ἡγγελλον . . . ἡγγελλον, I, 7, 62 ff., and the note.

ἔστιν: for the accent, see G. 144, 5; H. 480; B. 262, 1.

ὁ τολμήσων (sc. ἔστι), *nor lives there a man who will dare*.

6 λέγειν τοῖς Ἑλλησι μὴ πορίσας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαινον, καὶ ἦκον ταχύ· ὃ καὶ δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν ἢ ἄλλος τις ὃς ἐπετέτακτο ταῦτα πράττειν· 20 ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οἱ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἕξουσι 7 τὰ ἐπιτήδεια. ὁ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰούσι καὶ ἀπιούσιν, ἣ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. οἱ δέ, Ἄπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελῇ. 25 8 ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι ταχὺ καὶ καθ' ἥσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν ἅμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἕστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν 30 τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγείσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

18 μὴ πορίσας: conditional, as is shown by the neg. Clearchus keeps up his bold bearing, and with success; the envoys are ready enough to procure supplies.

19 ὧ, whereby.

20 ὃς ἐπετέτακτο, to whom commands had been given. See I, 6, 59, and the note.

21 δοκοῖεν . . . ἤκοιεν . . . ἕξουσι: direct, δοκεῖτε . . . ἤκομεν . . . ἔξετε. Note the rapid shift of subj., always easy in Greek.

23 αὐτοῖς: practically = μόνοις. Cf. I, 8, 44, and the note.

σπένδοιτο: cf. εἴησαν, c. 1. 101, and the note.

24 τοῖς ἰούσι: i.e. those going with the Persian envoys to obtain supplies. As a matter of fact, Clearchus leads the whole army (§ 6).

25 μέχρι ἂν . . . διαγγελῇ: in this chapter we have already had ἄχρι in the sense of *until* (l. 7, where see the note) and ἕστε occurs below, l. 30, μέχρι is not rare in prose, but is not nearly as common as ἕως. After negs. πρὶν is regular; see I, 2, 12.

26 μεταστησάμενος αὐτούς, having them retire. Cf., with change of voice, μεταστάντες, below (l. 86).

27 ἐδόκει: i.e. to the deliberating generals. Clearchus' own opinion follows.

30 ὀκνήσωσιν: ingressive.

ἀποδόξῃ: for the neg. force of the prep., cf. ἀποψηφίσωνται, I, 4, 98.

31 οἶμαι . . . παρέσεσθαι: these words show that Clearchus, despite his bold front, was not unaware of the gravity of their situation.

33 σπένδοιτο: he said σπένδομαι.

- 35 Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν 10  
 σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς  
 ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος  
 πλήρεις ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ'  
 ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἱ ἦσαν ἐκπεπτωκότες,  
 40 τοὺς δὲ καὶ ἐξέκοπτον. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν 11  
 ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ  
 δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίῃ τῶν πρὸς τοῦτο τεταγ-  
 μένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ  
 ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν  
 45 αἰσχύνῃν εἶναι μὴ οὐ συσπουδάξιν. καὶ ἐτάχθησαν πρὸς αὐτὸ 12  
 οἱ εἰς τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ Κλέαρχον ἐώρων σπου-

35 μέντοι balances μέν, but is more strongly adversative than δέ.

36 ποιησάμενος: concessive.  
 ἐν τάξει: ready, in case of an attack.  
 He feared treachery.

37 ἐνετύγχανον: frequentative.

αὐλῶσιν: doubtless smaller ditches intersecting the τάφροι. The whole represents an elaborate system of irrigation, whereby the natural fertility of Babylonia was greatly enhanced. Cf. II, 4, § 13. From § 13 we infer that these had been flooded, in order to impede the progress of the Greeks.

38 ὥς μὴ δύνασθαι: cf. I, 5, 64, and the note.

39 διαβάσεις: cf. I, 5, 73, and the note. Many editors omit the word, as γεφύρας readily supplies itself as the obj.

οἱ ἦσαν ἐκπεπτωκότες, which lay there, fallen. The phrase is not a mere plpf. (= ἐξεπεπτώκεσαν); each element has its own force. Cf. the note on εἶναι . . . φυλάττων, I, 2, 122 f.

40 Κλέαρχον: prolepsis; see on τῶν βαρβάρων, I, 1, 20.

41 τῇ ἀριστερᾷ χειρὶ: he is not cumbered with a shield, but carries his spear (τὸ δόρυ) in the left hand, leaving the right free to wield a stick (no art.). For the stick, see I, 5, 70, and for Clearchus as a disciplinarian, II, 6, § 8.

42 εἰ . . . δοκοίῃ . . . ἔπαισεν ἄν: the ἄν is frequentative (see I, 9, 68) and the condition is general.

44 εἰς τὸν πηλόν: cf. I, 5, 49.

45 μὴ οὐ συσπουδάξιν, not to be equally zealous. Such an infin. has regularly the neg. μή; it takes μὴ οὐ only when the leading vb. is neg.; see G. 1616; H. 1034; B. 434. Here the phrase ὥστε αἰσχύνῃν εἶναι implies negation. See G. M. T. 817, and cf. Anab. III, 1, § 13, where, however, the question, τί ἐμποδῶν; is equivalent to οὐδὲν ἐμποδῶν. Such cases are exceptional.

πρὸς αὐτό: αὐτός is often used of the matter in hand.

- 13 δάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπενδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδεν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνοντο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, 50 τούτου ἔνεκα βασιλέα ὑπώπτευν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφεικέναι.
- 14 Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σίτος πολὺς καὶ οἶνος 55 φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσαι τοῦ κάλλους καὶ μεγέθους, ἡ δὲ ὄψις ἡλέκτρον οὐδὲν

46 οἱ . . . γεγονότες, *those thirty years old and under.*

47 οἱ πρεσβύτεροι: observe how the chiasitic order emphasizes this word.

48 ὑποπτεύων μὴ . . . εἶναι: for the neg., see the note on *μηδὲν ἂν . . . παθεῖν*, I, 9, 29. Some explain by assuming that the direct form was interrog., *μὴ αἰεὶ εἰσιν*;

49 οἷα . . . ἄρδεν: *cf.* the use of the infin. with *ὥστε*, *οἷος τε*, and *οἷον τε* (G. 1526; H. 1000; B. 641; G. M. T. 759). The time for irrigation was summer; it was now October.

50 ἤδη, *at the start.*

51 τούτου ἔνεκα: resuming the final clause.

54 οἶνος φοινίκων, *palm-wine.* *Cf.* I, 5, 66, and the note.

55 ὄξος . . . αὐτῶν: presumably, after the juice had been pressed out for wine, the residue was boiled and an inferior drink made.

βάλανοι: *cf.* I, 5, 66, and the note. For the partitive appos., see the

note on *ἄρματα*, I, 8, 78. Here the partitive gen. at the head of the sentence would have given an awkward succession of genitives.

56 ἐν τοῖς Ἑλλησιν: even when the name of a country is in common use (as *ἡ Ἑλλάς*) the Greek often prefers to use the name of the people in the pl. *Cf.* *ἐς Πισίδας*, I, 1, 62, and the note.

ἔστιν: *cf.* I, 5, 17, and the note.

57 ἀπέκειντο, *were laid aside.* *κεῖμαι* often supplies a pass. to *τίθημι*.

58 κάλλους . . . μεγέθους: causal gens. (G. 1126; H. 744; B. 366).

ἡλέκτρον: *i. e.* *ἡλέκτρον ὕψους*. This shorter form of comparison is often preferred. *Cf.* III, 1, § 23, *σώματα ἱκανώτερα τούτων*, and see G. 1178; H. 773b. For *ἡλεκτρον*, see the vocab. Amber would seem a natural rendering here, but these dates were also called *χρυσοβάλανοι*; so that Xen. very probably had in mind the metal.



- διέφερον· τὰς δέ τινες ξηραίνοντες τραγήματα ἀπετίθεσαν. καὶ  
 60 ἦν καὶ παρὰ πότον ἡδὺν μὲν, κεφαλαλγές δέ. ἐνταῦθα καὶ τὸν 16  
 ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ  
 πολλοὶ ἐθαύμαζον τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. ἦν  
 δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθεῖη  
 ὁ ἐγκέφαλος ὅλος ἡυαίνεται.
- 65 Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως 17  
 ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ  
 ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. ἐπεὶ δὲ  
 ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος  
 Τισσαφέρνης δι' ἑρμηνέως τοιάδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, 18  
 70 γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ  
 ἀμήχανα πεπτωκότας, εὖρημα ἐποίησάμην εἰ πως δυναίμην  
 παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν  
 Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν  
 οὔτε πρὸς τῆς πάσης Ἑλλάδος. ταῦτα δὲ γνούς ἡτούμην βασιλέα, 19

59 τὰς δέ τινες: *tis* is often added  
 to *δ μέν* and *δ δέ*; cf. III, 3, § 19.

τραγήματα, for *sweetmeats*.

60 ἦν: the subj. is probably vague.  
 It is unnecessary to evolve τὸ  
 τράγημα from τραγήματα. ἡδύ is  
 the substant. neut. in the pred.  
 (a pleasant thing); see G. 925;  
 H. 617; B. 423; and cf. II, 5, § 9.

61 ἐγκέφαλον τοῦ φοίνικος, the cab-  
 bage of the palm. Cf. Pliny,  
 H. N., XIII, 4. Dulcis medulla  
 earum (i. e. palmarum) in cacu-  
 mine quod cerebrum apellant.

πρῶτον, for the first time; contrast  
 πρῶτος, below, I. 68.

62 ιδιότητα . . . ἡδονῆς, its peculiar  
 flavor.

63 ἐξαιρεθείη: frequentative.

66 γυναικός: her name was Statira.

70 γείτων: remember that ἡ Ἑλλάς  
 includes the Greek cities of  
 Asia Minor.

πολλὰ καὶ ἀμήχανα: after forms  
 of πολλός, καί may often be left  
 untranslated; cf. II, 4, § 21.

71 εὖρημα ἐποίησάμην, I counted it  
 a piece of good fortune.

εἰ δυναίμην: oblique for ἐὰν δύναμαι.

72 αἰτήσασθαι, to win my request.  
 Note the tense and the voice.

δοῦναι, that he should grant, obj.  
 of αἰτήσασθαι (cf. δοθῆναι, I, 1, 36),  
 and itself governing ἀποσῶσαι.

73 οἶμαι . . . ἔχειν, for I think it  
 would not be a thankless task.  
 For the position of ἂν, cf. I, 3, 29,  
 and the note. Here ἂν precedes  
 οὐκ because of the latter's close  
 connection with ἀχαρίστως.

πρός: cf. I, 6, 29.

74 τῆς πάσης Ἑλλάδος: for πᾶς in  
 the attrib. position, see G. 979;  
 H. 672; B. 455.

ἡτούμην: note the tense, and con-  
 trast αἰτήσασθαι, above.

- λέγων αὐτῷ ὅτι δικαίως ἄν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπι- 75  
στρατεύοντα πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ  
ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλλήνας τεταγμένων οὐκ  
ἔφυγον, ἀλλὰ διήλασα καὶ συνέμειξα βασιλεῖ ἐν τῷ ὑμετέρῳ  
στρατοπέδῳ ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε καὶ  
τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξε σὺν τοῖσδε τοῖς παροῦσι νῦν 80  
20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν τούτων  
ὑπέσχετό μοι βουλευέσθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευεν ἐλθόντα  
τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλευώ ὑμῖν  
μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ ἐάν τι δύνωμαι  
ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι. 85
- 21 Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο· καὶ  
ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς  
βασιλεῖ πολεμήσοντες οὔτε ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ  
πολλὰς προφάσεις Κῦρος ἡύρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα  
22 ὑμᾶς τε ἀπαρασκευoὺς λάβοι καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ 90  
μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς  
καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέ-

75 ἐπιστρατεύοντα: quoted after ἡγγεῖλα. ἀγγέλλω permits all three constructions, although the partic. is infrequent. For the fact, see I, 2, 23 ff.

78 διήλασα: cf. I, 10, 30

79 ἐνθα: cf. I, 10, 2 ff., and the note.

ἀπέκτεινε: Plut. Artox. 14 states that the king claimed to have slain Cyrus with his own hand.

80 τοῖσδε: said with a gesture.

81 αὐτῷ: i. e. the king.

82 ἐρέσθαι: in chiasmic order with βουλευέσθαι.

84 μετρίως: i. e. less haughtily than before.

εὐπρακτότερον: verbal adjs. may of course be compared. For partic., see the note on ἡμελημένως, I, 7, 92.

85 διαπράξασθαι, win. Cf. διαπε-

πραγμένος, below, l. 104. The prep. emphasizes the idea of accomplishment.

86 μεταστάντες: cf. μεταστησάμενος, above, l. 26, and note the difference in voice.

87 ἔλεγεν, was spokesman.

91 ἐν δεινῷ: at Thapsacus? See I, 5, 74 ff.

ἡσχύνθημεν . . . αὐτόν, we were ashamed both before gods and men to betray him. αἰσχύνομαι takes an acc. of the thing of which one is ashamed, and also of the person before whom one feels shame. Here we have both, προδοῦναι supplying the place of one acc. See G. 1049, 1519; H. 712, 948; B. 329, 1; 638.

92 παρέχοντες: impf. partic., as is clear from the context.

χουτες ἡμᾶς αὐτοὺς εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε 23  
 βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὐτ' ἔστιν ὅτου ἕνεκα βουλοί-  
 95 μεθα ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀπο-  
 κτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ  
 λυποίῃ. ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύ-  
 νασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου  
 εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες. ὁ μὲν οὕτως εἶπεν· 24  
 100 ἀκούσας δὲ ὁ Τισσαφέρνης Ταῦτα, ἔφη, ἐγὼ ἀπαγγελῶ βασιλεῖ  
 καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἱ σπονδαὶ  
 μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν.

Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες 25  
 ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι  
 105 παρὰ βασιλέως δοθῆναι αὐτῷ σφῶζειν τοὺς Ἕλληνας, καίπερ  
 πολλῶν ἀντιλεγόντων ὥς οὐκ ἄξιον εἶναι βασιλεῖ ἀφείναι τοὺς ἐφ'  
 ἑαυτὸν στρατευσαμένους. τέλος δὲ εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν 26  
 πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν

93 εὖ ποιεῖν: infin. of purpose.

94 ἀντιποιοῦμεθα: cf. c. 1. 59.

οὐτ' ἔστιν ὅτου ἕνεκα, *nor is there any reason why.*

βουλοίμεθα . . . ἐθέλοιμεν: the difference in meaning is not to be pushed. Xen. often chooses to vary his language; see the *Introd.*, §39. Note the potential opt., following an indic., and the chiasmic order.

96 τις: often used when a definite person is meant (cf. II, 4, §22 end). Here the threatening tone is manifest.

97 ἀδικοῦντα μέντοι, *him that wrongs us, however.* The emphatic order should be retained.

σὺν τοῖς θεοῖς, *with heaven's help.* The phrase is a common one, but does not therefore lack force. For the tone, cf. II, 5, §7; III, 2, §10.

98 καὶ εὖ ποιῶν: καὶ marks this phrase as parallel with ἀδικοῦντα. ὑπάρχῃ, *begin*, with supplementary partic.

καὶ τούτου: retain the order, *In his case also.* The gen. is due to the vb. of inferiority.

99 εὖ ποιοῦντες, *in doing good*, circumstantial partic. with ἡττησόμεθα.

ὁ μὲν: is the asyndeton felt?

101 ἦκω: what mood?

102 μενόντων: not a partic.

103 εἰς: cf. I, 7, 4.

104 διαπεπραγμένος: cf. διαπράξασθαι, above, l. 85. Its obj. is the infin. clause.

105 δοθῆναι . . . Ἕλληνας. Cf. δοῦναι, above, l. 72.

106 ἄξιον, *becoming.*

108 πιστὰ λαβεῖν: the phrase implies a promise, and so legitimately governs the infin.

καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου  
 δ' ἂν μὴ ᾗ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ 110  
 27 ἐπιτήδεια. ὑμᾶς δὲ αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι  
 ὥς διὰ φιλίας ἀσινῶς σῖτα καὶ ποτὰ λαμβάνοντας ὁπόταν μὴ  
 ἀγορὰν παρέχωμεν· ἣν δὲ παρέχωμεν ἀγοράν, ὠνουμένους ἔξειν  
 28 τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιάς ἔδοσαν αὖ  
 Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν 115  
 Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν  
 29 Ἑλλήνων. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπεν· Νῦν μὲν δὴ  
 ἄπειμι ὥς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἃ δέομαι, ἥξω  
 συσκευασάμενος ὥς ἀπάξω ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς  
 ἀπὼν ἐπὶ τὴν ἑμαντοῦ ἀρχήν. 120

1 IV. Μετὰ ταῦτα περιέμενον Τισσαφερνὴν οἱ τε Ἕλληνες  
 καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλεί-  
 ους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ  
 ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν

ἢ μὴν, *verily*, a stereotyped formula in oaths.

109 ἀδόλως: *cf.* c. 2, 40.

ἀγοράν: see the *Introd.*, § 28.

ὅπου . . . ἐάσομεν: a change to direct speech. ᾗ, of course, means, *be possible*.

112 διὰ φιλίας: *sc.* τῆς χώρας; *cf.* I, 3, 70 f., and the note.

ἀσινῶς: a poeticism. *Cf.* ἀσινέστατα, III, 3, § 3, and ἐσίνοντο, III, 4, § 16.

113 ὠνουμένους, *by purchase*.

ἔξειν: governed by the vb. of swearing.

114 ταῦτα ἔδοξε: the asyndeton is normal; *cf.* I, 3, 102.

δεξιάς: *cf.* I, 6, 35. The Persians make a great show of friendliness at the start, doubtless in order to induce the Greeks to leave their present position, in which they might well have maintained

themselves indefinitely; *cf.* II, 4, § 22, and III, 2, § 24 ff.

118 ὥς βασιλέα: *cf.* I, 2, 24, and the note.

ἃ δέομαι: the antecedent is definite; contrast δ, τι ἂν δέη, I, 3, 24.

#### CHAPTER IV

1 περιέμενον: it was idle waiting; *cf.* c. 1. 27, and the note. During this time, according to Diodorus, XIV, 26, Tiss. went to Babylon, whither the king had gone to celebrate his victory. There he received high honors at the hands of the king, being invested with the command of the provinces that had belonged to Cyrus, and receiving, besides, the daughter of the king as his wife. On his part he promised to destroy the Greeks.

4 ἀναγκαῖοι: *cf. necessarii*; properly blood-relations.

- 5 *τινες, <οἱ> παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. τούτων δὲ 2*  
*γυγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαίον ἦττον προσέχοντες τοῖς Ἑλλησι τὸν νοῦν. ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς*  
 10 *τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα 3*  
*ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ*  
 15 *στράτευμα. ἐπὴν δὲ πάλιν ἀλίσθῃ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἴσως δέ που ἢ ἀποσκάπτει τι ἢ 4*

5 *παρεθάρρυνον*: cf. the simple vb. I, 7, 12. For the force of the prep., cf. *παρακελεύομαι* (I, 7, 44), and *παρακαλῶ* (III, 1, §44).

6 *μὴ μνησικακήσειν*: the infin. after *δεξιὰς ἔφερον*, as after *πιστὰ λαβεῖν*, above, c. 3. 104. The neg. must, of course, be *μή*.

*ἐπιστρατείας*: causal gen.

8 *ἐνδηλοὶ ἦσαν . . . προσέχοντες*: cf. *δῆλος ἦν ἀνιώμενος*, I, 2, 70. Heretofore they had felt that their own safety depended on their alliance with the Greeks.

9 *τοῖς . . . πολλοῖς*: see the note on τὸ . . . πολὺ, I, 4, 86.

10 *ἤρεσκον . . . ἔλεγον*: again a rapid shift of subj.

11 *ἢ οὐκ*: ἢ properly introduces the second member of a double question, but here the first member is not expressed.

12 *περὶ παντὸς ποιήσαιτο*: cf. *περὶ πλείστον ποιοῖτο*, I, 9, 25, and the note

*ἵνα . . . εἴη*: a potential opt. counts as a primary tense, but the vb. of a clause depending upon it

may be assimilated to the opt. This regularly happens in the case of condit. rel. clauses (cf. *ἃ δοίη*, I, 3, 87, and the note); it is less frequent in the case of final clauses (cf. *μὴ καταδύσῃ*, I, 3, 87, and the note). Cf., however, III, 1, §18, and add to the references previously given H. 881b; B. 590, note 1.

13 *στρατεύειν*: after *φόβος εἴη*, as after *φοβοῦμαι*.

14 *ὑπάγεται*: cf. c. 1. 88, and the note.

*διὰ τὸ διεσπάρθαι*: cf. *τῷ διεσπάρθαι*, I, 5, 57.

15 *ἐπὴν . . . ἀλίσθῃ*: render by the fut. perf., as regularly after *ἐπειδάν*. *ἀλίσσω* is one of Xen.'s poetic words; it recurs VI, 3, §3, and, in composition with *σύν*, VII, 3, §48. *οὐκ ἔστιν ὅπως οὐκ*, it is not possible that he will not; i. e. he certainly will. Cf. *οὐκ ἦν ὅπου οὐ*, IV, 5, §31.

16 *τι*: the inner obj., *is digging some trench to cut us off* (*ἀπο*). Cf. I, 10, 64.



ἀποτείχίζει, ὥς ἄπορος ἢ ἡ ὁδός. οὐ γάρ ποτε ἐκὼν γε βου-  
λήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὥς ἡμεῖς  
τοσοῖδε ὄντες ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ  
5 καταγελάσαντες ἀπήλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς 20  
ταῦτα λέγουσιν· Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ  
δ' ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς  
σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν  
οὐδὲ ὅθεν ἐπισιτιούμεθα· αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται·  
καὶ ἅμα ἂν ταῦτα ποιοούντων ἡμῶν εὐθὺς Ἀριαῖος ἀποσταίῃ· 25  
ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες  
6 πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα  
ἡμῖν ἐστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι  
ἀδύνατον διαβῆναι κωλυόντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσ-  
θαί γε δέη ἱππεῖς εἰσιν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς 30

17 ἐκὼν γε: strongly emphatic, *not at least, if he can help it.*

19 τοσοῖδε ὄντες, *although so few.* Cf. τοσοῦτον, c. 1. 46.

ἐπὶ ταῖς θύραις, *at his very doors*, a pardonable hyperbole. For θύραις, see I, 2, 69.

20 καταγελάσαντες: cf. I, 9, 42.

21 καὶ ταῦτα πάντα, *all this and more* (Pretor).

ἐννοῶ: varied from ἐνθυμούμαι.

22 εἰ . . . ἄπιμεν: observe the warning tone.

ἐπὶ πολέμῳ, *on a basis of war*, rather than indicating purpose, as ordinarily rendered. Cf. ἐπὶ γάμῳ, below, § 8.

ἀπιέναι: a pres., not a fut.

24 ὅθεν, *freely, an opportunity to.* How lit.? For the fut. in such clauses, cf. ἀπάξει, I, 3, 71, and the note.

ὁ ἡγησόμενος: cf. ὁ πολμήσων, c. 3 17, and ἡ ποιούσα, III, 1, § 42.

26 λελείψεται: the tense denotes the state, *we shall find that, etc.*

With the whole passage cf. III, 1, § 2.

ὄντες: sc. φίλοι.

27 ποταμός: note the emphatic position, which may be kept if the word be rendered as if it were an acc. of specification. Cf. Εὐφράτην, below, l. 28, and βασιλέα, l. 33. The word, although subj. of the interrogative clause, is put before the interrogative word; cf. I, 9, 56, and the note.

τις καὶ ἄλλος: cf. I, 3, 80.

28 διαβατέος: the personal construction (G. 1595; H. 989; B. 664).

δ' οὖν: cf. I, 2, 73, and the note.

Εὐφράτην: felt as the obj. of οἶδαμεν, rather than of διαβῆναι (prolepsis; cf. βασιλέα, below, l. 33). For the Ionic form, οἶδαμεν, see G. 821, 1; H. 491a; B. 259a.

29 πολεμίων: no art., because wholly general.

οὐ μὲν δὴ: cf. I, 9, 41.

30 ἱππεῖς: on the absence of cavalry in the Greek army, see the

εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα  
 ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἶόν τε σωθῆναι. ἐγὼ 7  
 μὲν οὖν βασιλέα, ᾧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προ-  
 θυμείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ,τι δεῖ αὐτὸν ὁμόσαι καὶ  
 35 δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα  
 ποιῆσαι Ἑλλησί τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.

Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς 8  
 εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ  
 τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμφ. ἐντεῦθεν δὲ ἤδη Τισσα- 9

note on I, 5, 82. The Greeks were conscious of their disadvantage in this respect (although in III, 2, § 18 Xen. tries to belittle it), and seek in a measure to make it good (III, 3, § 19). With the latter part of this section cf. III, 1, § 2 end.

τῶν δὲ . . . ἄξιοι, *while of the enemy the most numerous and the most serviceable troops are cavalry*. The statement is, of course, exaggerated; but the cavalry under Tissaphernes were the only ones who had made any show of fighting against the Greeks at Cunaxa. Some editors omit οἱ (before πλείστοι), others render, *the most, with reference to other nations*, which is impossible.

31 τίνα ἂν ἀποκτείναιμεν: the rhetorical question is quite in keeping with the tone of the whole passage, which is due, of course, to Xen., not to Clearchus.

32 ἡττωμένων: sc. ἡμῶν.

οὐδένα . . . σωθῆναι, *it is impossible that a single one should escape*. For οἶόν τε (sc. ἐστίν), cf. c. 2. 16, and the note. Observe the change from opt. to indic.,

marking the gravity of the situation.

33 βασιλέα: for the position, see the note on ποταμός, above, l. 27. Here the word is so far removed from the vb. that it is resumed by αὐτόν.

σύμμαχα: neut., because referring not to troops alone, but to situation, supplies, etc. Trans., *whom so many things conspire to help*. εἴπερ, *assuming that*.

34 ὅ,τι δεῖ αὐτόν, *what need he has*, an indir. ques. For the acc. ὅ,τι, cf. I, 6, 36.

35 καὶ . . . καὶ . . . καὶ: the polysyndeton heightens the cumulative effect.

θεοὺς: for the case, see G. 1049; H. 712; B. 329, 1.

πιστὰ ἄπιστα: such instances of paronomasia are not rare in rhetorical passages.

36 τοιαῦτα: asyndeton with a demonstrative.

37 ὡς . . . ἀπιὼν: this was Tissaphernes' avowed intention.

38 εἰς οἶκον, *homeward*. The art. is omitted in many old prepositional phrases.

Ὀρόντας: he was satrap of Armenia; cf. III, 5, § 17.





# MAP OF A PART OF BABYLONIA

From actual survey

SHOWING MEDIAN WALL AND ROUTE OF THE TEN THOUSAND

(From Dakyns' Xenophon)

φέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο 40  
 δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα  
 Τισσαφέρνει καὶ Ὀρόντα καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις.  
 10 οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου  
 ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες  
 ἀλλήλων παρασάγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφότεροι 45  
 ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν.  
 11 ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα  
 12 τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο  
 ἔχθραν παρείχε.

Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας κα- 50  
 λούμενον τείχος, καὶ παρήλθον εἴσω αὐτοῦ. ἦν δὲ φκοδομημένον

39 τὴν θυγατέρα: her name, according to Plutarch, was *Rhodogune*.

ἐπὶ γάμφ, as his wife. Cf. ἐπὶ πολέμῳ, above, I, 22, and the note.

40 ἐπορεύοντο, began their march.

Note that the next clause begins with the same vb. (epanastrophe).

41 Ἀριαῖος: for his changed bearing, cf. § 1 of this chapter.

43 ὑφορῶντες, regarding with suspicion.

αὐτοὶ ἐφ' ἑαυτῶν, alone by themselves. The intensive is often combined with the reflexive; cf. I, 8, 100. For αὐτός virtually = μόνος, cf. I, 8, 44.

45 ἀλλήλων: i. e. the Greeks on the one hand and Tiss. and Ariaeus, with their armies, on the other.

μείον: so the MSS. πλέον has been conjectured, and seems to us more natural.

ἐφυλάττοντο . . . ἀλλήλους, were ever on their guard against one another.

48 πληγὰς ἐνέτεινον: of the simple vb. πλήττω only πέπληγμαι, ἐπλή-

γην, and πληγήσομαι were in common use. Other tenses were supplied by other vbs. (παίω, πατάσσω, τύπτω), or by periphrases, as I, 5, 70, and in the present case.

50 τὸ . . . τείχος: see I, 7, 71, and the note.

51 παρήλθον εἴσω αὐτοῦ, either, passed within it, i. e. from the outside, or, passed along its inner side. The former rendering is the more natural one, but it is hard to see how the Greeks, after passing the trench described on I, 7, 68 ff., could have got outside the wall again. Possibly Xen. was in error in saying that the trench actually reached the wall, or, if the wall was largely broken down, they may have passed it without his mentioning the fact. At the same time, it seems impossible that the Greeks should by this time have got so far to the West. The accompanying map, reproduced, by permission from Dakyns' *Xenophon*, sug-



- πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν. ἀπείχε δὲ Βαβυλῶνος οὐ πολὺ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς δύο 13
- 55 παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ ἐξευγμένην πλοίοις ἐπτά· αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας.
- 60 Καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἥ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. οἱ μὲν οὖν Ἕλληνες παρ' 14 αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα·
- 65 οὐ μέντοι καταφανεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περι- 15 πάτῳ ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσ-

gests a widely different location for the wall (usually identified with the ruins known as *Sidd-i-Nimrud*) and also suits the second rendering. It shows, further, how uncertain the identifications are.

ἦν . . . ὑποδομημένον = ὑποδομήτο, although the forms are not always identical in meaning. In the resolved form the partic. often has an independent (adjectival) meaning. Cf. εἶναι φυλάττων, I, 2, 122 f., and the note.

52 πλίνθοις ὀπταῖς: i. e. not merely sun-dried, as often.

εἴκοσι ποδῶν: see I, 2, 30 f., and the note. εὖρος, ὕψος, and μῆκος are all acc.

54 οὐ πολὺ: this agrees with the identification given on the map, rather than with the common view.

55 διώρυχας . . . τὴν μὲν . . . τὴν δέ: partitive apposition.

56 ἐξευγμένην: cf. I, 2, 31, and the note.

58 ἐλάττους: for the form, see the note on I, 3, 35.

61 μεγάλη καὶ πολυάνθρωπος: yet the very site of Sittace is now uncertain; see the map. It was apparently on the west side of the river, as the Greeks encamp near it and do not cross until next morning (§ 24).

ὄνομα: nom., as I, 5, 21; more frequently it is acc.

63 δασέος: here construed with the gen., as an adj. of fulness; ordinarily it takes the dat. (means), as IV, 7, § 6, δασὺ πίτυσι. Others regard δασέος as abs., and the gen. as dependent on παράδεισος, which seems most unlikely.

64 οἱ δὲ βάρβαροι: sc. ἐσκήνησαν.

66 τῶν ὅπλων, the camp. Cf. III 1, § 3.

Πρόξενος καὶ Ξενοφῶν: for their

- ελθὼν ἀνθρωπὸς τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι  
 Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρ'  
 16 Ἀριαίου ὧν τοῦ Μένωνος ξένου. ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι  
 αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε. "Επεμψέ με 70  
 Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ  
 κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρ-  
 17 βαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. καὶ  
 παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι  
 φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης τῆς νυκτὸς, 75  
 ἐὰν δύνηται, ὥς μὴ διαβῇτε ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ  
 18 ποταμοῦ καὶ τῆς διώρυχος. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν  
 παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος  
 ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο.
- 19 Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὥς οὐκ ἀκό- 80  
 λουθα εἶη τό τε ἐπιθήσεσθαι καὶ τὸ λύσειν τὴν γέφυραν. δῆλον  
 γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. ἐὰν μὲν οὖν  
 νικῶσι, τί δεῖ λύειν αὐτοὺς τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλὰ

friendship see the *Introd.*, § 38, and *III*, 1 § 4

67 ποῦ ἂν ἴδοι: potential opt. in an indir. ques. Cf. *I*, 6, 47 f.

68 καὶ ταῦτα . . . ὧν: and that too, although he came. The circumstance was in itself suspicious; the warning would naturally have been given to Menon.

69 ὅτι: introducing dir. disc.; cf. *I*, 6, 36.

70 "Επεμψε: for the agreement, cf. *I*, 2, 20, and the note.

71 πιστοὶ . . . εὖνοι: the chiasmic order is often the natural one, when emphasis is desired (here on ὑμῖν).

73 ἔστι: accented at the head of the sentence (*G.* 144, 5; *H.* 480, 2; *B.* 262, 1).

74 παρὰ τὴν γέφυραν: an exception to the rule that *παρά*, expressing

the limit, is, in prose, used only of persons.

75 ὥς διανοεῖται: causal; but, below, ὥς μὴ διαβῇτε, final.

78 φράζουσιν: φράζω regularly means, *tell in detail*; it is more than λέγω.

79 ἐταράχθη . . . ἐφοβεῖτο: note the tenses.

80 νεανίσκος: it has been assumed that this was Xen. himself, or possibly the Theopompus of c. 1. 62. ἐννοήσας, on reflection.

81 τό τε . . . καὶ τὸ λύσειν, the intention of attacking and of destroying. For the fut. infin., thus used, see *G.* 1277; *H.* 855a; *B.* 548, 549; *G. M. T.* 113.

δηλον γάρ: a shift to direct speech.

82 ἐπιτιθεμένους: sc. αὐτοὺς. It is equivalent to ἐὰν ἐπιτιθῶνται.

83 οὐδὲ . . . σωθῶμεν, for not even

γέφυραι ὧσιν ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. ἐὰν δὲ 20  
 85 ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι  
 φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς  
 δυνήσεται λελυμένης τῆς γεφύρας.

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις 21  
 εἴη χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ εἶπεν  
 90 ὅτι πολλὰ καὶ κῶμαι ἔνισσι καὶ πόλεις πολλαὶ καὶ μεγάλαι.  
 τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, 22  
 ὁκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μείναιεν ἐν τῇ  
 νήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώ-  
 ρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ  
 95 ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀπο-  
 στροφὴ γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμως 23  
 φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς  
 τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγ-  
 100 γελλον. ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐξυγμένην 24  
 πλοίοις τριάκοντα καὶ ἑπτὰ ὥς οἷον τε μάλιστα πεφυλαγμένως·  
 ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνηους Ἑλλήνων ὥς δια-

*though there be many bridges should we be able to save ourselves by flight.* Note the blending of two forms (G. 1421, 2; H. 901a; B. 612, 1; G. M. T. 505). *σωθῶμεν* is the deliberative subjv. in an indir. ques.; so *φύγωσιν*, below. We might have had the opt. by assimilation; see the note on *εἴη*, above, I. 12.

85 *λελυμένης τῆς γεφύρας*: for the position and repetition of this phrase, cf. *ἠγγελλον*, I, 7, 62, and the note.

86 *οὐδὲ μὴν*, *no, nor*.

*βοηθῆσαι*: emphatic position.

*όντων*: concessive.

90 *πολλὰ καὶ μεγάλα*: cf. c. 3. 70, and the note.

91 *ὑποπέμψαιεν*: cf. *ὑπήγετο*, c. 2. 88, and *ὑπόπεμπος*, III, 3, § 4.

93 *ἐρύματα*, as defences. The word is uncommon in Attic prose.

95 *οὔσης*, *which was*.

*καὶ . . ἐνόντων*, and *in which there were men to till it*.

*εἶτα δὲ καὶ*, and *furthermore (fearing) that*.

*ἀποστροφῇ*, *place of refuge*, "base," a poetic word.

96 *τις*: cf. I, 4, 80, and the note.

97 *μέντοι . . ὁμως*, *however . . none the less*.

98 *οὔτε . . ἦλθε*: for the accumulation of negatives, cf. I, 2, 152, and I, 8, 81 f.

101 *πεφυλαγμένως*: from the partic. See the note on *ἡμελημένως*, I, 7, 92.

- βαινόντων μέλλοιεν ἐπιθήσασθαι. ἀλλὰ ταῦτα μὲν ψευδῇ ἦν·  
 διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν  
 εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ᾤχετο ἀπελαύνων. 105
- 25 Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμούς τέτταρας παρα-  
 σάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου·  
 ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη ὄνομα  
 Ὠπιδί· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρτα-  
 ξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν 110  
 πολλὴν ἄγων ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ  
 26 στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. ὁ δὲ Κλέ-  
 αρχος ἡγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφ-  
 ιστάμενος· ὅσον δ' οὖν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος  
 ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύ- 115  
 ματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς  
 τοῖς Ἑλλησι δόξαί πάμπολυ εἶναι, καὶ τὸν Πέρσῃν ἐκπεπλήχθαι  
 27 θεωροῦντα. ἐντεῦθεν δ' ἐπορεύθησαν διὰ τῆς Μηδίας σταθμούς  
 ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας  
 τῆς Κύρου καὶ βασιλέως μητροῦς. ταύτας Τισσαφέρνης Κύρῳ 120  
 ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπό-

102 Ἑλλήνων: mercenaries, doubtless. Many Greeks took service under Persian princes; cf. the instances of Gaulites (I, 7, 26), Ctesias (I, 8, 107), and Phalinius (c. 1. 38).

διαβαινόντων: gen. abs., with subj. omitted. We should have expected the dat. after ἐπιθήσασθαι; see, however, προΐδων, I, 2, 99, and a more striking instance, below, l. 104, where αὐτοῖς follows.

104 σκοπῶν, to see whether. The pres. partic. (conative) may express purpose.

105 ᾤχετο ἀπελαύνων, he rode off. The circumstantial partic. with οἰχομαι often expresses the means of motion.

109 πρὸς ἣν: motion is implied.

111 βοηθήσων: he was too late, as Abrocomas was (I, 7, 61).

112 παρερχομένους: ἔρχομαι is rarely found, in prose, save in the pres. indic.

113 εἰς δύο, two abreast. With the whole passage, cf. the note on ἐπὶ τεττάρων, I, 2, 87.

114 τὸ ἡγούμενον: cf. I, 2, 3, and the note.

115 ἐπιστήσειε: frequentative.

116 καὶ αὐτοῖς τοῖς Ἑλλησι: the καὶ is intensive, not parallel with καὶ τὸν Πέρσῃν.

117 ἐκπεπλήχθαι: see c. 3. 83, and the note.

121 ἐπεγγελῶν: different from καταγγέλλαντες, l. 20, in that ἐπι-, in

δων. ἐνὴν δὲ σῖτος πολλὸς καὶ πρόβατα καὶ ἄλλα χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους τέτταρας παρα- 28  
 125 δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διηγόν ἐπὶ σχεδίαῖς διφθερίναις ἄρτους, τυρούς, οἶνον.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμόν, 1  
 τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. ἔδοξεν οὖν τῷ Κλέαρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει 2  
 5 καὶ εἶ πως δύναιτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμφέν τινα ἐροῦντα ὅτι ξυγγενέσθαι αὐτῷ χρήζει. ὁ δὲ ἐτοίμως ἐκέλευεν ἥκειν.

Ἐπειδὴ δὲ ξυνήλθον, λέγει ὁ Κλέαρχος τάδε. Ἐγώ, ὦ 3  
 Τισσαφέρνει, οἶδα μὲν ἡμῖν ὄρκους γεγεννημένους καὶ δεξιὰς δεδο-  
 10 μένας μὴ ἀδικήσιν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ 4  
 δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς

such compounds, denotes exultation over a fallen foe.

διαρπάσαι: cf. I, 2, 110.

πλὴν ἀνδραπόδων: i. e. they might not enslave the inhabitants.

124 ἐν δὲ . . . Καιναί: a very similar sentence occurs I, 5, 60 f.

127 σχεδίαῖς διφθερίναις: described in the passage just cited.

ἄρτους . . . οἶνον: asyndeton in an enumeration.

## CHAPTER V

1 Ζαπάταν: at last a geographical point, the identification of which seems certain. See the map.

2 ἡμέρας τρεῖς: doubtless supplies were needed, so that the delay was not in itself a ground for suspicion.

3 ὑποψίαί: the pl. of abstract

nouns is often concrete and has a cumulative force.

4 ξυγγενέσθαι, to have an interview with.

5 παῦσαι: also governed by ἔδοξεν. πρὶν, before. See I, 1, 58, and the note.

8 τάδε: on this speech see the Introd., § 40.

9 Τισσαφέρνει: a rare voc. form, as if of the first declension. Accusatives in -ην, on the other hand, are not uncommon; see e. g. Τισσαφέρνην, I, 1, 37.

γεγεννημένους: cf. ἐγένετο, c. 2. 42.

10 ἀδικήσιν: cf. παρέξιν, c. 3. 108.

φυλαττόμενον . . . ἀντιφυλαττόμεθα: for the order, cf. the note on ἡγγελλον, I, 7, 62. For the fact, cf. c. 4. 43 ff.

12 οὔτε σὲ . . . ἐγώ τε: οὐθ' ἡμᾶς



ποιεῖν ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον  
οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἔλθειν, ὅπως εἰ δυναίμεθα ἐξέ-  
5 λοιμεν ἀλλήλων τὴν ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους ἤδη 15  
τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας οἱ φοβηθέντες  
ἀλλήλους φθάσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα  
κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν.  
6 τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστ' ἂν  
παύεσθαι ἤκω καὶ διδάσκειν σε βούλομαι ὥς σὺ ἡμῖν οὐκ ὀρθῶς 20  
7 ἀπιστεῖς. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι  
κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν  
αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν

would follow logically, but there is a shift in the thought and the latter part of the sentence is the stronger for not being exactly parallel with the former. As to the attitude and intentions of the Greeks Clearchus had certain knowledge. For the correlation of οὔτε with τε, cf. μήτε . . . τε, c. 2. 38.

14 εἰς λόγους σοι ἔλθειν: cf. εἰς χεῖρας ἔλθειν, I, 2, 152 f., and the note.

15 ἤδη, *ere now*.

16 οἷ . . . ἐποίησαν: rel. clause, instead of the partic. in indir. disc., due, perhaps, to the desire to avoid a cumulation of participles. Cf. III, 2, § 23. Some, however, read ὅτι, for οἷ.

17 φθάσαι . . . πρὶν: a frequent combination. Cf. πρόσθεν and πρότερον, leading up to πρὶν (c. g. I, 1, 58).

18 τοὺς . . . μέλλοντας . . . βουλομένους: obj. of ἐποίησαν κακὰ: cf. I, 9, 36. μέλλοντας may perhaps be rendered *intending*, though it need not be regarded as trans.

19 συνουσίαις: emphatic position.

21 πρῶτον μὲν: balanced by τῶν δ' ἀνθρωπίνων, below, I. 29.

οἱ θεῶν . . . ὅρκοι, *our oaths (sworn in the name) of the gods*. The gen. is objective (G. 1085, 3; H. 729c; B. 350).

22 ὅστις . . . σύνοιδεν: ὅστις, being itself indefinite, does not need the generalized construction; cf. ὅστις ἀφικνεῖτο, I, 1, 18, and the note.

τούτων: after παρημεληκῶς; cf. ἡμῶν αὐτῶν, I, 3, 52. Note the emphasis the word receives from its position. For the partic., cf. ἐψευσμένος, I, 3, 49, and the note.

23 τοῦτον: resumptive, as often.

τὸν . . . πόλεμον, *a war against the gods*. The gen. is better taken as objective than as subjective (*the war the gods wage*), although the idea of the inevitability of retribution has led many to prefer the second rendering. The perjurer is, however, in a sense, the aggressor. The acc. is to be construed with οἶδα (prolepsis), rather than with ἀποφύγοι.

γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων  
 25 τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ οὔθ' ὅπως ἂν  
 εἰς ἐχυρὸν χωρίον ἀποσταίῃ. πάντῃ γὰρ πάντα τοῖς θεοῖς  
 ὑποχα καὶ πάντων ἴσον οἱ θεοὶ κρατοῦσι. περὶ μὲν δὴ τῶν 8  
 θεῶν τε καὶ τῶν ὄρκων οὕτω γινώσκω, παρ' οὓς ἡμεῖς τὴν  
 φιλίαν συνθέμενοι κατεθέμεθα. τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν  
 30 τῇ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ 9  
 σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν τε  
 ἐπιτηδείων οὐκ ἀπορία. ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ  
 ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος,  
 πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ  
 35 πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, 10  
 ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν  
 μέγιστον ἔφεδρον πολεμήσομεν; ὅσων δὲ δὴ καὶ οἷων ἂν ἐλπί-

24 ἀπό, *with*. Cf. I, 1, 47.

φεύγων . . . ἀποφύγοι: observe the change of tense, and cf. the note on ἀτήσασθαι, c. 3. 70.

25 ἀποδραίῃ: see the note on ἀποδεδράκασιν, I, 4, 48. For the thought, cf. Ps. cxxxix: 7-12.

26 ἐχυρὸν: the form δχυρὸν is found I, 2, 133 and 139, and IV, 7, §17.

πάντῃ . . . πάντα . . . πάντων: a noteworthy instance of paronomasia.

27 πάντων: masc., not neut. It is the obj. of κρατοῦσι.

τῶν θεῶν . . . ὄρκων: not a case of hendiadyoin (= τῶν θεῶν ὄρκων); each noun has independent value.

28 παρ' οὓς . . . κατεθέμεθα, *into whose keeping we consigned the friendship which we contracted*.

29 τῶν δ' ἀνθρωπίνων, *of things human*; neut., not masc.

30 μέγιστον . . . ἀγαθόν: ἀγαθόν has become a substantive and itself takes an adj.

σὺν . . . σοί: cf. σὺν ὑμῖν, I, 3, 29.

31 πᾶσα . . . ὁδός, *every road*; contrast πᾶσα . . . ἡ ὁδός, below, I. 32, *all our way*.

πᾶσα μὲν . . . πᾶς δέ: for the anaphora, cf. I, 3, 16.

τῶν τε: τε, rather than δέ, is often used to add a third clause.

34 φοβερώτατον: for the neut., cf. ἡδύ, c. 3. 60. Note the chiasm.

μεστὴ . . . ἐστίν: a bold oxymoron. The literal rendering is perhaps the best.

35 εἰ δὲ δὴ καί: both δὴ and καί are intensive.

μανέντες, *in a fit of madness*; note the tense.

36 ἄλλο τι . . . ἡ = *nonne* (G. 1604; H. 1015b; B. 573, note).

κατακτείναντες: purposely chosen, in a rhetorical passage, instead of the usual ἀποκτείναντες. Xen. has also κατακάλνω (e. g. I, 6, 8).

37 ἔφεδρον, *a reserve combatant, i. e. one who draws a bye and fights the winner of the bout*.

- δων ἐμαντὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν,  
 11 ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι,  
 νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιο· σέ δὲ 40  
 νῦν ὁρῶ τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαντοῦ  
 σφύζοντα, τὴν δὲ βασιλέως δύναμιν, ἣν Κῦρος πολεμῖα ἐχρήτο,  
 12 σοὶ ταύτην ξύμμαχον οὔσαν. τούτων δὲ τοιούτων ὄντων τίς  
 οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; ἀλλὰ μὴν  
 ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σέ βουλήσεσθαι 45  
 13 φίλον ἡμῖν εἶναι. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας,  
 οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρα-  
 σχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ  
 τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ  
 εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς γιγνώσκω τεθυ- 50  
 μωμένους, οὐχ ὁρῶ ποίᾳ δυνάμει συμμάχῳ χρησάμενοι μᾶλλον  
 14 ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν ἔν γε τοῖς

Metaphors from the games are very common.

πολεμήσομεν: more effective than the opt. with *ἄν*.

39 ταῦτα: resuming the indir. ques., *ἔσων* . . . *στερῆσαιμι*.

40 τῶν τότε: cf. c. 2. 89.

σέ: note the position. Cf. σοί, below, l. 43.

42 ἐχρήτο: cf. II, 6, §13.

43 ξύμμαχον: fem.; see G. 304; H. 225; B. 119.

τούτων . . . ὄντων, *quae cum ita sint*.

44 ὅστις οὐ βούλεται: a rel. clause expressing result (G. 1445; H. 910; B. 597), where we might have looked for *ὥστε μὴ βούλεσθαι*. *ὅστις* often serves to characterize. Cf. the use of *οἵτινες*, below, l. 83, and *ὅστις*, II, 6, §6.

ἀλλὰ μὴν . . . γάρ: with ἀλλὰ γάρ there is regularly an ellipsis, as with καὶ γάρ; here, *but* (we can

also be of service to you) for. The irregularity consists in the fact that what, to us, is the principal vb. is contained in the γάρ-clause. Cf. III, 2, §11. For ἀλλὰ μὴν, cf. I, 9, 62, and below, l. 52.

46 οἶδα μὲν . . . οἶδα δέ: anaphora again.

Μυσοὺς: cf. III, 2, §23.

47 νομίζω ἂν: for the position of *ἄν*, cf. I, 3, 29, and the note.

48 ἀκούω: with the infin. of hear-say.

49 ἐνοχλοῦντα, *from disturbing*.

50 Αἰγυπτίους, *as for the Egyptians*. By so rendering we keep the emphatic order. The word is, of course, obj. of κολάσαισθε.

μάλιστα . . . τεθυμωμένους: because of their revolt; see I, 8, 33. The perf. partic. is intensive.

52 τῆς . . . οὔσης=ἡ τῇ . . . οὔση. ἀλλὰ μὴν: resuming the thought of §11.

πέριξ οἰκοῦσι σὺ εἰ μὲν βούλοιο φίλος ὥς μέγιστος ἂν εἴης, εἰ  
 δέ τις σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρε-  
 55 τας, οἳ σοι οὐκ ἂν μισθοῦ ἔνεκα ὑπηρετοῖμεν ἀλλὰ καὶ τῆς  
 χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. ἐμοὶ μὲν 15  
 ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σέ  
 ἡμῖν ἀπιστεῖν ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα τίς οὕτως  
 ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων ὥς ἡμεῖς σοι ἐπιβου-  
 60 λεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε. Τισσαφέρνης δὲ  
 ὦδε ἀπημείβθη.

Ἄλλ' ἥδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λό- 16  
 γους· ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν βουλευοῖς, ἅμα ἂν  
 μοι δοκεῖς καὶ σταντῶ κακόνους εἶναι. ὥς δ' ἂν μάθῃς ὅτι οὐδ'  
 65 ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον.  
 εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων 17

54 ἀναστρέφοιο, *would conduct yourself*. For the omission of ἂν, cf. I, 6, 9, and the note. The particle could, however, easily have been omitted by a copyist before ἀναστρέφοιο, and many insert it.

ὑπηρετας: a strong word; they would do his bidding in all things.

55 οὐκ ἂν: for the position of ἂν, cf. I, 3, 29, and the note.

μισθοῦ: a frank admission of the fact that they are mercenaries.

56 ἥν: ἥς, with attraction, would be more regular.

σοῦ σοί: the collocation adds emphasis, as does also the postponement of δικαίως. Cf. ἡμεῖς σοί, below, l. 59.

57 τὸ . . . ἀπιστεῖν, *your distrust of us*. The articular infin. is a favorite construction with Xen.

58 τὸ ὄνομα τίς: a blending of two constructions, ἀκούειν τίς, and ἀκούειν τὸ ὄνομα τούτου ὅστις.

59 λέγων, *by his mere words*, since proofs are lacking.

61 ἀπημείβθη: another of Xen.'s poeticisms. ἀμειβεσθαι, in this sense, has no footing in prose.

62 Ἄλλ' ἥδομαι: for ἀλλά, beginning a speech, cf. I, 7, 31.

σου: cf. I, 2, 26, and the note.

63 ἂν . . . δοκεῖς . . . εἶναι: ἂν goes, of course, with εἶναι; cf. I, 3, 29, and the note. Observe that the personal construction cannot here be retained in Eng. Cf., below, ἀπορεῖν . . . ἂν . . . σοι δοκοῦμεν.

64 ὥς δ' ἂν μάθῃς: Xen. stands alone among prose writers in using ὥς ἂν, in final clauses (G. 1367; H. 882; B. 590, note 2; G. M. T. 326, 2, and Appendix IV). Cf. his unusual fondness for ὥς, alone.

66 εἰ ἐβουλόμεθα: best taken as contrary to fact; see on εἰ μὴ ἤλθετε, c. 1. 21. Instead of the normal apodosis, Xen. has chosen

- πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως ἐν ᾗ ὑμᾶς μὲν βλάπτειν  
 18 ἱκανοὶ εἶημεν ἄν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; ἀλλὰ χωρίων  
 ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; οὐ τοσαῦτα  
 μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, 70  
 τοσαῦτα δὲ ὄρη ὁράτε ὑμῖν ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκα-  
 ταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ'  
 ᾧ ἔξεστιν ἡμῖν ταμιεύεσθαι ὅποσοις ἂν ὑμῶν βουλώμεθα μά-  
 χεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ  
 19 ἡμεῖς ὑμᾶς διαπορεύοιμεν. εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, 75  
 ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναί-  
 μεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ  
 20 πᾶν ἀγαθοὶ εἶητε μάχεσθαι ἂν δύναισθε. πῶς ἂν οὖν ἔχοντες  
 τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα  
 ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτον ἂν τὸν τρό- 80  
 πον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβήης, μόνος δὲ πρὸς  
 21 ἀνθρώπων αἰσχρός; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων

the more pointed rhetorical ques-  
 tion, equally natural in Eng.

67 ἐν ᾗ, *by means of which*.

68 εἶημεν ἄν: ideal, not unreal; but  
 the shift is an easy one. With  
 the following οὐδεὶς κίνδυνος, ἂν εἴη  
 is to be supplied.

ἀλλά: here best rendered by *or*.  
 It anticipates objections.

69 οὐ = *nonne*. The vb. is ὁράτε,  
 below.

τοσαῦτα μὲν . . . τοσαῦτα δὲ . . . το-  
 σοῦτοι: the anaphora is rhetori-  
 cal, but vigorous.

70 φίλια ὄντα: concessive.

71 ὄντα πορευτέα: indir. disc., after  
 ὁράτε. For the construction of  
 the verbal, see the note on δια-  
 βατέος, c. 4. 28. It goes also with  
 πεδία, above, both phrases being  
 an extension of ὁδὸν πορεύεσθαι.

72 εἰσὶ, *are there not?* The inter-  
 rog. force of οὐ is still felt.

74 εἰσὶ δ' . . . οὓς: *cf. ἦν . . . οὓς*,  
 I, 5, 35, and the note.

75 διαπορεύοιμεν: no other instance  
 of the occurrence of this com-  
 pound in the act. is known; δια-  
 βιβάζω supplies its place. The  
 act. of the simple vb. occurs in  
 a causative sense, but is rare in  
 prose.

76 ἀλλὰ . . . ἐστίν, *yet, at any rate*,  
*fire, as you know, is*.

77 κατακαύσαντες: Tiss. tries this,  
 III, 5, § 3. *Cf.*, also, I, 6, 3.

λιμὸν . . . ἀντιτάξαι: a fine meta-  
 phor.

78 πῶς ἂν: for the position of ἂν,  
*cf. I, 3, 29*. It is repeated below,  
 l. 80.

79 μηδένα: not οὐδένα; ἔχοντες is  
 felt as conditional.

81 πρὸς: *cf. I, 6, 29*.

82 ἐστί, *belongs to, is characteris-*  
*tic of*. The gens. are possessive.



καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιπορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πρᾶτ-  
 85 τειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλεάρχε, οὔτε ἀλόγιστοι οὔτε ἡλί-  
 θιοὶ ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο 22  
 ἤλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἷτιος τὸ τοῖς Ἑλλησιν  
 ἐμὲ πιστὸν γενέσθαι, καὶ ὃ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας  
 πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίαν ἰσχυρόν. ὅσα δ' 23  
 90 ἐμοὶ χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον  
 ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξε-  
 στιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων  
 καὶ ἕτερος εὐπετῶς ἔχοι.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· 24  
 95 Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πει-

83 ἀνάγκῃ ἐχομένων, *the thralls of necessity*. Cf. ἀνάγκῃ κατεχομένων (II, 6, § 13).

καὶ τούτων πονηρῶν: cf. καὶ ταῦτα, I, 4, 81. Observe the climax.

οἵτινες ἐθέλουσι: as if ἀπορρίψαι εἰσι had preceded. We should have looked for the simple infin.; cf. the use of ὅστις, II, 6, § 6.

86 ἐξόν: acc. abs. (G. 1569; H. 973; B. 343). Note that the acc. abs. generally expresses an adversative relation, *although we had every chance to destroy you*.

87 ἔρως, *passion, burning desire*, a strong word.

τούτου: i. e. τοῦ ἡμᾶς μὴ ἐπὶ τοῦτο ἐλθεῖν. The gen. depends on αἷτιος.

τὸ . . . γενέσθαι . . . καταβῆναι: a clause, in the acc., defining the verbal noun ἔρως. Trans., *my burning desire to show myself . . . and to go down*.

88 ᾧ . . . ξενικῶ: military dat. of accompaniment; see on I, 7, 66. For the incorporation of the

noun in the rel. clause, cf. I, 2, 5 and for the order (rel. first, resumed by demonstrative), cf. I, 9, 107.

μισθοδοσίας: acc., not gen.

89 ὅσα, in what respects. Cf. the acc. with χρῶμαι, e. g. I, 3, 93.

90 ἐστε: stronger than ἔσσεθε. Note the emphatic pronouns.

εἶπας: for the form, see c. I. 102, and the note.

91 τιάραν . . . ὀρθήν: a symbol of royalty. It is debatable whether by τὴν δ' ἐπὶ τῇ καρδίᾳ (sc. ὀρθήν) Tiss. means to indicate a desire on his part to set himself up as king with the help of the Greeks, or whether the phrase simply denotes the enjoyment of kingly power. The former view seems preferable.

93 ἕτερος: more modest than ἐγώ. Cf. the use of τις to denote a definite individual (e. g. I, 4, 80).

94 εἶπεν: the subj. is easily supplied from the preceding dat.

95 οὐκοῦν: cf. I, 6, 37, and the note.

ῥῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ  
 25 ἔσχατα παθεῖν; Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βού-  
 λεσθέ μοι οἷ τε στρατηγὸν καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ  
 λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ  
 23 σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, ἄξω πάντας, καὶ 100  
 27 σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. ἐκ τούτων δὴ τῶν  
 λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν  
 ἐκέλευε καὶ σύνδειπνον ἐποιήσατο.

Τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος ἀπελθὼν ἐπὶ τὸ στρατόπεδον  
 δῆλός τ' ἦν πάννυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει 105  
 καὶ ἃ ἔλεγεν ἐκείνος ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ  
 Τισσαφέρνην οὓς ἐκέλευσεν, καὶ οἱ αὖ ἐλεγχθῶσι διαβάλλοντες  
 τῶν Ἑλλήνων, ὥς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν

ἔφη: repeating εἶπεν; it is parenthetic.

τοιούτων . . . ὑπαρχόντων, *when we have such grounds for*; see the note on ὑπῆρχε, I, 1, 16.

98 μοι: with ἐλθεῖν; less formal than πρὸς με.

οἱ . . . στρατηγὸν . . . λοχαγοί: apposition with ὑμεῖς, contained in the vb.; cf. I, 5, 94, and the note. The art. is repeated, since the two groups do not form one class.

ἐν τῷ ἐμφανεῖ: cf. ἐν τῷ γε φανερόν, I, 3, 113. Note the punctuation; this clause goes with λέξω, not with ἐλθεῖν.

101 ὅθεν = *those from whom*.

δὴ: the particle emphasizes the treachery of Tiss.

102 φιλοφρονούμενος, *with a great show of friendliness*.

103 σύνδειπνον ἐποιήσατο, *made him his guest at dinner* (note the mid.). This was a pledge of friendship among eastern peoples. Cf. ὁμοτράπεζοι, I, 8, 103 f.,

and συντράπεζοι, I, 9, 114 f., and the reference to the present passage in III, 2, § 4.

105 δῆλός τ' ἦν . . . διακεῖσθαι, *evidently thought that he stood on very friendly terms with*. For the use of δῆλος with a partic., see I, 2, 70, and for διακεῖσθαι, expressing a state, cf. II, 6, § 12, and III, 1, § 3. It serves as a pass. of διατιθέναι (cf. διατιθεῖς, I, 1, 19). Clearchus evidently felt flattered by the attention shown him.

107 οὓς ἐκέλευσεν: the subj. is Tiss., not Clearchus.

οἱ αὖ . . . Ἑλλήνων, *whoever of the Greeks should be found guilty of making false charges*.

108 αὐτούς: less frequent in resuming a rel. than τούτους . . . τούτους, however, would properly have stood at the head of the sentence, and would thus have deprived ὥς προδότας of its emphatic position.

- ὄντας τιμωρηθῆναι. ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, 28  
 110 εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου καὶ  
 στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν  
 πρὸς αὐτὸν λαβὼν φίλος ᾗ Τισσαφέρνει. ἐβούλετο δὲ καὶ 29  
 Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην  
 καὶ τοὺς παραλνπούντας ἐκποδὼν εἶναι. τῶν δὲ στρατιωτῶν  
 115 ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγοὺς καὶ στρα-  
 τηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ Κλέαρχος ἰσχυρῶς 30  
 κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγοὺς ἰέναι, ἑκκοσι  
 δὲ λοχαγοὺς· συνηκολούθησαν δὲ ὥς εἰς ἀγορὰν καὶ τῶν ἄλλων  
 στρατιωτῶν ὥς διακόσιοι.  
 120 Ἐπεὶ δὲ ἦσαν ἐπὶ θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ 31  
 παρεκλήθησαν εἶσω, Πρόξενος Βοιώτιος, Μένων Θετταλός, Ἀγίας  
 Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοί· οἱ δὲ λοχαγοὶ  
 ἐπὶ θύραις ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ ση- 32

109 τιμωρηθῆναι: the infin. is governed by χρῆναι, above.

Μένωνα: for the strife between Clearchus and Menon, see I, 5, 68 ff. Clearchus' precedence da'es from the events narrated in I, 3 (cf. I, 6, §5), and seems not to have been affected by Menon's action at Thapsacus (I, 4, §§13-17). Ctesias (see the Introd. 30) says: Κλέαρχω ἅπαντα ὁ Κῦρος συνεβούλευε, τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν.

110 μετ' Ἀριαίου: for his friendship with Menon, see c. 1. 26.

111 αὐτῷ: i. e. Κλέαρχω.

112 καὶ Κλέαρχος: a remark showing Xen.'s fairness; Menon was not the only schemer.

113 ἅπαν τὸ στράτευμα: a chiasmic variation from τὸ στράτευμα ἅπαν, above.

115 ἀντέλεγον, protested, a durative tense, as κατέτεινεν, below.

The vb. takes μή, as implying a command.

116 ὁ δὲ Κλέαρχος: Ctesias' version is different. According to him, Menon was the prime mover and Clearchus was forced by the troops to go against his will. It was natural that Xen. should emphasize the activity of Clearchus, and Ctesias (in the Persian camp) that of Menon. We may well believe that each was scheming to get the other out of the way.

117 ἔστε: cf. I, 9, 38, and the note.

118 ὥς εἰς ἀγοράν: i. e. unarmed.

120 ἐπὶ θύραις . . . Τισσ.: note the position; cf. I, 1, 43f., and the note. For θύραις, cf. I, 2, 69, and the note.

123 πολλῷ: dat. of measure, but indistinguishable from the adv. πολύ.

ἀπό, at. The signal is said to have

μείου οἳ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ  
 δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες 125  
 ᾧτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκτει-  
 33 νον. οἱ δὲ Ἕλληνες τήν τε ἰππασίαν ἐθαύμαζον ἐκ τοῦ στρατο-  
 πέδου ὀρῶντες καὶ ὅ,τι ἐποιοῦν ἡμφεγνούν, πρὶν Νίκαρχος  
 Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα  
 34 ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. ἐκ τούτου 130  
 δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι καὶ  
 νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον.  
 35 Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ  
 Μιθραδάτης, οἳ ἦσαν Κύρῳ πιστότατοι. ὁ δὲ τῶν Ἑλλήνων  
 ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν 135  
 καὶ γινώσκειν. ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρα-  
 36 κισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν  
 ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων στρατηγὸς ἢ λοχαγός, ἵνα  
 37 ἀπαγγείλωσι τὰ παρὰ βασιλέως. μετὰ ταῦτα ἐξῆλθον φυλατ-  
 τόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ 140  
 Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως  
 μάθοι τὰ περὶ Προξένου. Χειρίσοφος δὲ ἐτύγχανεν ἀπὼν ἐν

been the raising of a red flag over the tent of Tiss.

124 **ξυνελαμβάνοντο . . . κατεκόπησαν**: note the change in tense. With the whole *cf.* Caesar's action toward the Upsipites and Tencteri (*B. G.* IV, 13). It was thus, also, that the Parthians seized Crassus.

125 **τινὲς**: for the position, *cf.* III, 3, §4. It is permitted in Attic only when the subst. has an attrib. adj., but is common in Herodotus.

126 **ᾧτινι ἐντυγχάνοιεν**: see the note on *ὅστις ἀφικνεῖτο*, I, 1, 18, where again *ὅστις* is followed by a pl.

**ἔκτεινον**: the simple vb. only here in Xen.

128 **ἐποιοῦν**: instead of *ποιοῖεν*; see I, 2, 11, and the note.

**ἡμφεγνούν**: for the double augment, *cf.* *ἠνέσχετο*, I, 8, 105, and the note.

**πρὶν**: see the notes on I, 1, 53, and I, 9, 38. Here *ἡμφεγνούν* implies a neg.

131 **ἔθεον**: see the note on *θεῖν*, I, 8, 71.

**ἐκπεπληγμένοι**: how different from *ἐκπλαγέντες*?

137 **προσελθεῖν**: they said, *εἰ τίς ἐστι . . . προσελθέτω*.

140 **στρατηγοὶ μὲν . . . ξὺν αὐτοῖς δέ**: Xen. held no rank, hence the two groups.

142 **τὰ περί**, *the news about*, a common phrase, oftener with the

- κώμη τινὲ ξὺν ἄλλοις ἐπισιτιζομένοις. ἐπειδὴ δὲ ἔστησαν εἰς 38  
 ἐπήκοον, εἶπεν Ἀριαῖος τάδε. Κλέαρχος μὲν, ὃ ἄνδρες Ἑλλη-  
 145 νες, ἐπεὶ ἐπιорκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν  
 δίκην καὶ τέθηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν  
 αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς  
 τὰ ὅπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναί φησιν, ἐπεὶ περ Κύρου ἦσαν  
 τοῦ ἐκείνου δούλου. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε 39  
 150 δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ  
 οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ'  
 ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ  
 ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ  
 τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οἷς ὥμνυτε ἀπολω-  
 155 λέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμίοις  
 ἐφ' ἡμᾶς ἔρχεσθε; ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν 40  
 ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντῃ, καὶ  
 πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. ἐπὶ τούτῳ Ξενοφῶν τάδε εἶπε. 41  
 Κλέαρχος μὲν τοῖνυν εἰ παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς,  
 160 τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιорκοῦντας·

acc. than the gen. For the friendship of Xen. and Proxenus, see the note on c. 4. 66.

**Χειρίσοφος:** his subsequent prominence justifies the special mention of him here.

**143 ἔστησαν εἰς:** motion, followed by rest.

**145 ἐφάνη, was proved;** cf. φανερός ἐγένετο, below, I. 157. See the note on ἐφαίνετο, I, 9, 70.

**τὴν δίκην, his deserts.**

**148 ἀπαιτεῖ:** for the two accs., see the note on I, 1, 55. Observe the emphatic position of ὑμᾶς and of αὐτοῦ, below.

**ἦσαν:** pl, despite the neut. pl. subj.; see the note on I, 2, 38.

**149 ἐκείνου: i. e. the king,** said from the standpoint of Ariaeus. δούλου: cf. I, 9, 105, and the note.

ἀπεκρίναντο . . . ἔλεγε: cf. c. 3. 87.

**150 Κλεάνωρ:** called πρεσβύτατος, c. 1. 51, and therefore entitled to take a prominent place. His words well express his outraged moral sense. Compare his words in III, 2, §§ 4 ff.

**151 οἱ ἄλλοι:** apposition; cf. I, 5, 94, and the note.

**θεοὺς . . . ἀνθρώπους:** for the case, see the note on c. 3. 91.

**152 οἵτινες, seeing that you.** The rel. is often causal (G. 1461; H. 910; B. 598; 619, note).

**ἡμῖν:** the dat. goes with ὁμόσαντες, but is felt also with τοὺς αὐτοὺς (the same as we).

**155 προδεδωκότες:** varied from προδόντες, above. The repetition adds emphasis.

**156 γάρ, (we are not traitors) for,**



- Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα ξυμβουλευσαι. πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπήλθον οὐδὲν ἀποκρινάμενοι. 165
- 1 VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος 2 ἐσχάτως. καὶ γὰρ δὴ ἔως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις 5 πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπειδὴ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολε- 3 μήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. ἐπεὶ δὲ

γάρ is very common in answers, the context supplying *yes or no*. Here it may be rendered *but*.

161 Πρόξενος . . . Μένων: best regarded as a real anacolouthon (nom. abs.). The emphasis may be retained by translating, *as regards Proxenus and Menon*. Cf. the note on ποταμός, c. 4. 27.

## CHAPTER VI

2 τὰς κεφαλὰς: acc. of the part affected (G. 1058; H. 718; B. 335; cf. III, 1, §31, τὰ ὦτα τετρυπημένον, *with his ears pierced*). Used with a pass. this suggests an act. construction ἀποτέμνειν τινὰ τὴν κεφαλὴν (cf. βάλλειν with two accs.). Instead of this we have III, 1, §17, τοῦ ἀδελφοῦ . . . ἀποτέμων τὴν κεφαλὴν, and I, 10, 1 the regular pass., Κύρου ἀποτέμνεται ἡ κεφαλὴ.

εἰς μὲν: balanced by Πρόξενος δέ, §16. It is a form of partitive appos. with οἱ στρατηγοί, εἰς μὲν

serving to bring the individual into stronger relief than ὁ μὲν.

3 Κλέαρχος: see the Introd., §38.

ἐκ πάντων: with ὁμολογουμένως, in the opinion of all. For this use of ἐκ, cf. I, 1, 28, and the note. τῶν . . . ἐχόντων, *those acquainted with him*. Cf. I, 9, 3 f.

4 δόξας, *reputed*.

5 ἐσχάτως: a strong word in emphatic position.

δῆ: a specific instance of a general truth. The two characteristics (πολεμικός and φιλοπόλεμος) are taken up in reverse (chiastic) order. Cf. III, 1, §20.

πόλεμος: the Peloponnesian war, 431-404 B.C.

6 παρέμενεν, *could find service at home* (Dakyns).

7 τοὺς Ἕλληνας: i. e. those inhabiting the Chersonesus; see the map, and I, 1, 49.

8 διαπραξάμενος: cf. c. 3. 85.

ὡς ἐδύνατο, *no matter how*. Intrigue is implied.

- 10 μεταγνόντες πως οἱ ἔφοροι ἤδη ἔξω ὄντος ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἴσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὥχετο πλέων εἰς Ἑλλάσποντον. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν 4 ἐν Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὦν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται, 15 δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς· ὁ δὲ λαβὼν οὐκ ἐπὶ ῥάθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν διεγένετο μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ 20 αὐ πολεμήσων. ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκείνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τιὰ 25 ἡδουήν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δὲ αὐ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν

10 μεταγνόντες: cf. μεταμελεῖν, I, 6, 41, and the note.

ἤδη . . . ὄντος: sc. αὐτοῦ. For the gen. abs., where we should have looked for a case in agreement, cf. I, 2, 99, and the note.

11 Ἴσθμοῦ: the isthmus of Corinth is meant.

ἐνταῦθα: resumptive.

ὥχετο πλέων: cf. c. 4. 105, and the note.

12 καί, actually.

13 τελῶν: often used of high magistrates.

14 ἄλλη γέγραπται: note the tense. Xen. is perhaps referring to I, 1, §9 (which section should be compared throughout), but the arguments are not given.

15 ἐπὶ ῥαθυμίαν: cf. Clearchus' own words, I, 3, 15.

16 ἀπό: cf. I, 1, 47.

17 ἀπὸ τούτου, thenceforth.

18 ἔφερε καὶ ἤγε, plundered, a standing phrase. ἔφερε has reference to inanimate objects, ἤγε to live stock. Cf. ἔφερον, IV, 1, §8.

πολεμῶν διεγένετο: stronger than ἐπολέμει. Cf. λέγων διῆγε, I, 2, 70.

19 ἐδεήθη: for the fact, cf. 1, 2, 4.

21 ὅστις . . . αἰρεῖται: instead of αἰρεῖσθαι. See the note on οἷτινες, c. 5. 83.

ἐξόν: cf. c. 5. 86. Note the anaphora and the parallel structure.

22 ὥστε πολεμεῖν, so it be for war. See G. 1453; H. 953b; B. 596.

26 πολεμικὸς δὲ αὐ: returning to the first characteristic, mentioned at the end of §1; see the note there.

φιλοκίνδυνός τε: parallel with καὶ . . . φρόνιμος. The intervening

- καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς  
 δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὁμολόγουν.  
 8 καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου  
 οἶον ἀκακείνος εἶχεν. ἱκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντί- 30  
 ζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτηδεῖα καὶ παρασκευ  
 ἀζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν ὡς πειστέον  
 9 εἶη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ  
 ὁρᾶν στυνγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζέ τε ἰσχυρῶς, καὶ  
 ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ γνώμη δ' 35  
 10 ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγείτο ὄφελος  
 εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην  
 φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ  
 φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἵεναι  
 11 πρὸς τοὺς πολεμίους. ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ 40

words καὶ ἡμέρας καὶ νυκτὸς ἄγων, κ.τ.λ., explain φιλοκινδυνος. Do not connect ἄγων with ἦν. For the gens. ἡμέρας and νυκτός, cf. I, 7, 85, and the note.

28 φρόνιμος: cf. I, 10, 34.

πανταχοῦ πάντες: cf. c. 5. 26.

29 ὡς . . . εἶχεν, as far as was possible for a man with such a temper as he had. καὶ with rel. words may often be left untranslated; cf. καὶ ἄλλος, just below, and see the notes on I, 3, 31, and I, 4, 97.

31 ὅπως ἔχοι: obj. clause after φροντίζειν.

αὐτῷ: cf. I, 1, 43, and the note.

32 ἐμποιῆσαι τοῖς παροῦσιν, to inspire in those about him (the feeling that). For the vb., cf. below, l. 69.

33 Κλεάρχῳ: the use of the proper name instead of the pron. has always a distinct force.

ἐκ τοῦ . . . εἶναι, by being. Cf. I, 1,

35, and the note. Observe that χαλεπὸς must be nom., despite the fact that the clause is gen.

34 ὁρᾶν: dat. infin., parallel with the following τῇ φωνῇ; cf. ὁρᾶσθαι, c. 3. 8. In these cases dat. and acc. are indistinguishable.

ἐκόλαζέ τε: for the solitary τε, cf. I, 5, 91. Clearchus was a severe disciplinarian; cf. c. 3. 41, and the note, and III, 2, § 31.

35 ὡς = ὥστε.

ἔσθ' ὅτε: varied from ἐνίοτε, above. For the form, cf. the note on ἦν οὖς, I, 5, 35.

καὶ . . . ἐκόλαζεν: repeated in chiasmic order, a rhetorical feature common in this chapter.

36 ὄφελος: cf. I, 3, 56.

37 λέγειν . . . ἔφασαν: cf. c. 1. 72, and the note.

38 εἰ μέλλοι, if he was to. After this vb. the fut. infin. is usual.

39 ἀφέξεσθαι, hold aloof from, abstain from injuring.

ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡρῶντο οἱ στρατιῶται· καὶ γὰρ  
 τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν  
 φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδό-  
 κει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω 12  
 45 τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλον ἀρξομένους ἀπιέναι,  
 πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰ  
 χαλεπὸς ἦν καὶ ὤμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται  
 ὥσπερ παῖδες πρὸς διδάσκαλον· καὶ γὰρ οὖν φιλία μὲν καὶ 13  
 εὐνοία ἐπομένους οὐδέποτε εἶχεν· οὔτινες δὲ ἢ ὑπὸ πόλεως τεταγ-  
 50 μένοι ἢ ὑπὸ τοῦ δέισθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείη-  
 σαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο· ἐπεὶ δὲ ἄρξαιτο νικᾶν 14  
 ξὺν αὐτῷ τοὺς πολεμίους, ἥδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα  
 εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους  
 θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖ-  
 55 σθαι εὐτάκτους ἐποίει· τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ 15  
 ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο· ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ  
 τὰ πεντήκοντα ἔτη.

41 σφόδρα: with ἀκούειν (*yield absolute obedience*), rather than with ἡθελον. Cf. σφόδρα πειθομένους, I. 51.

42 τὸ στυγνὸν . . . φαίνεσθαι: strongly rhetorical, *his gloominess then shone as a bright light*. φαιδρὸν is pred. to φαίνεσθαι (note the alliteration). αὐτοῦ, by its very unusual position, is strongly contrasted with τοῖς ἄλλοις. This phrase is one of very doubtful interpretation: either *among the faces of the rest* (in which fear was seen), or *reflected in the faces of the rest*. Some omit ἄλλοις, in which case αὐτοῦ ἐν τοῖς προσώποις means simply *in his face*, a poetical use of the pl. πρόσωπα referring to a single individual (Gildersleeve, *Syntax*, 48, 50).

44 σωτήριον οὐκέτι χαλεπόν: Plutarch (*Marius* 14) uses similar language of Marius.

45 ἀρξομένους, *to take service*, fut. mid. in pass. sense.

46 τὸ . . . ἐπίχαρι, *charm of manner*. Retain the order.

47 διέκειντο: cf. c. 5. 105, and the note.

50 ὑπὸ . . . δέισθαι: with κατεχόμενοι, and therefore parallel with the following dat., but the use of ὑπό gives a slight personification.

51 σφόδρα . . . ἐχρήτο, *he exacted absolute obedience*.

52 μεγάλα: the order must be retained, else this word loses its emphasis.

53 τό . . . ἔχειν, *boldness in the face of the foe*.

56 οὐ μάλα, *not much*, but meaning, *not at all* (litotes).

18 Πρόξενος δὲ ὁ Βοιωτίας εὐθὺς μὲν μεираάκιον ὧν ἐπεθύμει γε-  
 νέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν  
 17 ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. ἐπεὶ δὲ συνε- 60  
 γένητο ἐκεῖνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος  
 ὧν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς  
 σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα  
 18 καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· τοσούτων δ' ἐπι-  
 θυμῶν σφόδρα ἐνδηλον αὐτῷ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν 65  
 θελοὶ κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο  
 19 δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ. ἄρχειν δὲ καλῶν  
 μὲν καὶ ἀγαθῶν δυνάτεις ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατι-  
 ώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο  
 μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβού- 70  
 μενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ  
 20 οἱ στρατιῶται τὸ ἀπιστεῖν ἐκεῖνῳ. ᾤετο δὲ ἀρκεῖν πρὸς τὸ  
 ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν  
 δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ

57 τὰ πεντήκοντα: for the art., cf. τοὺς δισχιλίους, I, 2, 59.

58 Πρόξενος δέ: see the Introd., § 38. δέ balances μέν in I. 2.

ἐπεθύμει, cherished the desire. How different from ἐπεθύμησε?

60 Γοργία: the most famous, perhaps, of the Greek "sophists." His fee is stated to have been 100 minae (nearly \$2,000). Where was Leontini?

συνεγένετο ἐκεῖνῳ, had completed his course with him. συγγίγνεσθαι and συνεῖναι are regularly used to express the relations of teacher and pupil.

62 τοῖς πρώτοις, the first men (of his day).

εὐεργετῶν: after ἡττᾶσθαι; cf. c. 3. 99.

63 καὶ . . . καί: in enumerations both polysyndeton and asyndeton (I. 93) are common.

65 ἐνδηλον . . . εἶχεν, yet he made this too clear.

67 μὴ: not οὐ, because going with τυγχάνειν, not with δεῖν; cf. μὴ ἐπαινεῖν, below, I. 74.

καλῶν . . . ἀγαθῶν, gentlemen, i. e. men endowed with the ideal qualities, comeliness and manliness. The phrase is a common one; cf. § 20 and IV, 1, § 19.

68 αἰδῶ . . . ἑαυτοῦ, respect for himself, obj. gen. For ἐμποιῆσαι, cf. I. 32.

70 οἱ ἀρχόμενοι: a synonym instead of the word just used.

φοβούμενος: after φανερός ἦν. Several instances of this use of the partic. occur in §§ 21 and 22. Cf. I, 2, 70, and the note.

72 ἀρκεῖν: the subj. is the clause τὸν μὲν . . . τὸν δὲ . . . ἐπαινεῖν.

73 ἀρχικόν: acc., not nom., since



75 ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέθνησκεν ἦν ἐτῶν ὡς τριάκοντα.

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυ- 21  
ρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ  
τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς  
80 μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. ἐπὶ δὲ τὸ 22  
κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ  
τοῦ ἐπιπορεύειν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν, τὸ δ' ἀπλοῦν καὶ  
ἀληθὲς τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. στέργων δὲ φανερός μὲν ἦν 23  
οὐδένα, ὅτῳ δὲ φαίῃ φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπι-  
85 βουλεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων  
πάντων ὡς καταγελῶν αἰεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολεμίων 24  
κτῆμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυ-  
λαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι  
ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. καὶ ὅσους μὲν αἰσθάνοιτο 25  
90 ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὥπλισμένους ἐφοβεῖτο, τοῖς δὲ  
ὁσίοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδροις ἐπειράτο χρῆσθαι.

the notion is an abstract one and there is no reference to the main subj.; contrast l. 33.

76 ὅτε δὲ ἀπέθνησκεν: Xen. varies the phrase in each case, both in stating the fact of death and in giving the age.

ἐτῶν: gen. of measure.

77 Μένων: see the Introd., § 38.

ἐπιθυμῶν: note the triple anaphora.

78 ὅπως . . . ἵνα: note the varied phrases.

79 φίλος τε: for the solitary τε, cf. l. 34, and the note.

80 μέγιστα: adv. modifying δυνα-  
μένοις.

ἀδικῶν . . . δίκην: note the alliteration.

ἐπὶ . . . ὁδόν, the shortest road leading to the accomplishment of his desires. Why is ἐπιθυμοίη opt.?

83 τὸ αὐτό, the same thing as, synonymous with. For the dat., see G. 1175; H. 773; B. 392, 2.

στέργων: a strong word, properly denoting natural affection. Note the strong emphasis that falls both on στέργων and on οὐδένα, and also the chiasitic order.

85 τῶν . . . διελέγετο, while, as for his associates, his whole conversation turned upon their ridicule. The gen. is governed by καταγελῶν.

88 μόνος . . . εἰδέναι, thought that he knew better than any one else. Cf. the use of εἰς in ἐν γὰρ ἀνδρὶ, I, 9, 39.

89 ὃν: partic. in indir. disc. after εἰδέναι.

ἀφύλακτα: trans. as causal.

92 ἀγάλλεται: with ἐπὶ, but below, ἡγάλλετο, with the simple dat.

- 26 ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιο-  
τητι, οὕτω Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλά-  
σασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν  
ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρω- 95  
τεύειν φίλῃ, διαβάλλων τοὺς πρώτους τοῦτο ᾤετο δεῖν κτήσασθαι.  
27 τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδι-  
κεῖν αὐτοῖς ἐμχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου  
ἐπιδεικνύμενος ὅτι πλείστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐερ-  
γείαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος 100  
28 αὐτῷ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῇ ἔξεστι περὶ  
αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ' ἐστί. παρὰ Ἀριστίπ-  
που μὲν ἔτι ὥραϊος ὢν στρατηγεῖν διεπράξατο τῶν ξένων, Ἀριαίῳ  
δὲ βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἤδετο, οἰκειότατος ἐγέ-  
νετο, αὐτὸς δὲ παιδικὰ εἶχεν Θαρύπαν ἀγένειος ὢν γενειῶντα. 105  
29 ἀποθνησκόντων δὲ τῶν συστρατῆγων ὅτι ἐστράτευσαν ἐπὶ βασι-  
λέα ξὺν Κύρῳ, ταῦτα πεποιηκῶς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν  
ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν,  
οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς

δικαιοσύνη: a Xenophontic word,  
for which δικαιοσύνη is usual.

93 τῷ . . . τῷ . . . τῷ: note the  
effect of the asyndeton.

94 διαγελᾶν: a rare compound.

τὸν . . . μὴ πανοῦργον: μὴ shows  
that the phrase is general.

τῶν ἀπαιδευτῶν: partitive gen. in  
the pred.

95 ἐπεχειρεῖ: we should have ex-  
pected the opt.; cf. ὅστις ἀφικνεῖτο,  
I, 1, 18, and ὅποτε τις . . . ἀφί-  
στατο, below.

96 διαβάλλων: in agreement with  
the main subj., although logi-  
cally subordinated to δεῖν.

τοὺς πρώτους: i. e. those already  
first in their friendship.

τοῦτο: i. e. τὸ πρωτεύειν φίλῃ.

97 τὸ . . . παρέχεσθαι: obj. of ἐμ-  
χανᾶτο.

99 δύναιτο καὶ ἐθέλοι ἂν: direct,  
δύναμαι καὶ ἐθέλοιμι' ἂν. The shift  
of construction is appropriate to  
the meanings of the two vbs.

100 χρώμενος, while associated  
with him.

101 αὐτόν: emphatic repetition  
after αὐτῷ. Generally the pron.  
is expressed but once.

δῆ: emphasizing the contrast be-  
tween ἀφανῇ and ἃ . . . πάντες ἴσα-  
σι. By ἀφανῇ Menon's assumed  
treachery is doubtless meant.

102 Ἀριστίππου: cf. I, 1, 52 ff.

104 βαρβάρῳ ὄντι: said with indig-  
nation.

105 ἀγένειος . . . γενειῶντα: con-  
temptuous contrast.

107 πεποιηκῶς: concessive.

109 ἀποτμηθέντες τὰς κεφαλὰς: cf.

110 κεφαλᾶς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισ-  
θεῖς ἐνιαυτόν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ τούτῳ ἀπε- 30  
θανέτην. τούτων δὲ οὐθ' ὥς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα  
οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἦστην δὲ ἄμφω ἀμφὶ τὰ  
115 πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

110 ὅσπερ: the rel. is attracted to the gender of the pred. noun.

ζῶν αἰκισθεὶς ἐνιαυτόν, *tortured alive for a year*. αἰκισθεὶς suggests mutilation, but we know nothing of the manner of his end.

112 Ἀγίας . . . Σωκράτης: of these men nothing is known beyond what the *Anabasis* tells us.

καὶ τούτῳ: *they too*, but Eng. omits the pron. The dual groups the two together as contrasted with the others, but it is not consistently used.

114 εἰς, *with reference to*.

αὐτοῖς: μέμφομαι more often takes a dat.

115 ἀπὸ γενεᾶς: note the varied phrase.

## BOOK III

- 1 I. [“Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες ἔπρα-  
ξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο  
ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν  
2 τῷ πρόσθεν λόγῳ δεδήλωται.] ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημ-  
μένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπισπό- 5  
μενοι ἀπωλώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες,  
ἐννοοῦμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς  
πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιοι ἦσαν, ἀγορὰν δὲ  
οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον  
ἢ μύρια στάδια, ἡγεμῶν δ’ οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖρ- 10  
γον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὔδεδώκεσαν δὲ αὐτοὺς  
καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι  
ἦσαν οὐδὲ ἰππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν

### CHAPTER I

- 1 Ὅσα . . . δεδήλωται: with this  
introductory paragraph cf. II, 1,  
1, and the note.  
3 ἀπιόντων: temporal.  
4 συνειλημμένοι ἦσαν . . . ἀπωλώλε-  
σαν: plpf. in a temp. clause,  
instead of the normal aor.; see  
the note on ἐτελεύτησε, I, 1, 9.  
7 ἐννοοῦμενοι: after eight depend.  
clauses, in which the despond-  
ency of the Greeks is effectively  
portrayed, this is resumed by  
ταῦτ’ ἐννοοῦμενοι, I. 15.  
ἐπὶ . . . θύραις: cf. I, 2, 69, and the  
note. The phrase is here an ex-  
aggerated one, but they are at  
least in the heart of the king’s  
country.  
ἦσαν: past indic., not opt., and so  
in the following clauses. This

accords with Xen.’s point of view  
at the time of the composition  
of the *Anabasis*.

- 8 πολλά: to be taken with both  
nouns, although agreeing in  
gender with the nearer only; so,  
too, πολέμιοι, in the pred.

ἀγορὰν δέ: with this passage cf.  
the words of Clearchus in II, 4,  
§ 5.

- 10 μύρια στάδια: a round number,  
like our *a thousand miles*. In  
reality the distance by the route  
over which they had come was  
far greater.

διείργον, *barred their progress*. ἐν  
μέσῳ is best taken in its literal  
sense, *in the midst of*.

- 13 ἰππέα οὐδένα: cf. with the whole  
passage II, 4, § 6, and the notes  
there.

ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν  
 15 οὐδεὶς ἂν λειφθείη· ταὐτ' ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι 3  
 μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέ-  
 καυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα,  
 ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν  
 ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὓς  
 20 οὔποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες  
 ἀνεπαύοντο.

Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρα- 4  
 τηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὦν συνηκολούθει, ἀλλὰ  
 Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν ξένος ὦν ἀρχαῖος· ὑπισχ-  
 25 νείτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς  
 ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μέντοι Ξενοφῶν 5  
 ἀναγνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ  
 περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας μή τι πρὸς τῆς

14 κατακάνοιεν: for the vb., cf. I, 6, 8, and the note.

15 ὀλίγοι μὲν . . . ὀλίγοι δέ: parti-  
 tive apposition with anaphora.

16 εἰς τὴν ἐσπέραν: cf. I, 7, 4.

17 ἐπὶ . . . τὰ ὄπλα, *to their quar-*  
*ters.*

18 ὅπου ἐτύγχανεν: cf. II, 2, 78.  
 There the pl. was used, denoting  
 groups, here the sing. of indi-  
 viduals; cf. the note on ἐκάστοις,  
 I, 1, 25.

19 ὑπό: again a slight personifica-  
 tion.

πατρίδων: there were many states  
 in Greece. Note the asyndeton  
 and the order of the words. We  
 begin with the most emphatic,  
 and we have chiasmic alliteration.

20 διακείμενοι: cf. διακῆσθαι, II, 5,  
 105, and the note.

22 Ἦν δέ τις: Xen. introduces him-  
 self modestly. He has been  
 mentioned before, but only casu-  
 ally (I, 8, §§ 15 and 16, and II,

4, § 15); now he comes to the  
 front.

Ἀθηναῖος: no art., but below, Σω-  
 κράτει τῷ Ἀθηναίῳ, since Socrates  
 was famous.

24 αὐτόν: the rel. construction is  
 given up, as regularly (G. 1040;  
 H. 1005; B. 487).

25 εἰ ἔλθοι . . . ποιήσειν: direct,  
 ἐὰν ἔλθῃς . . . ποιήσω.

αὐτός: for the combination of the  
 intensive and the reflexive, cf. I,  
 8, 100, and the note.

26 τῆς πατρίδος: Boeotia.

27 ἀνακοινοῦται, *consulted with,*  
 but, below, the act., ἀνακοινῶσαι,  
 simply, *lay the matter before.*

28 ὑποπτεύσας . . . γενέσθαι, *sus-*  
*pecting that his becoming a*  
*friend of Cyrus' might preju-*  
*dice him with the state.* The  
 infin. clause (φίλον . . . γενέσθαι)  
 is the subj. of εἴη. τι goes closely  
 with ὑπαίτιον, *a matter for accu-*  
*sation.*



πόλεως ὑπαίτιον εἶη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κῦρος  
 προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι, 30  
 συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι  
 6 τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν  
 Ἀπόλλω τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα  
 ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖη. καὶ ἀνείλεν  
 7 αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, 35  
 λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ἡγιάτο αὐτὸν  
 ὅτι οὐ τοῦτο πρῶτον ἡρώτα πότερον λῶον εἶη αὐτῷ πορεύεσθαι  
 ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἱτέον εἶναι τοῦτ' ἐπυνθάνετο ὅπως  
 ἂν κάλλιστα πορευθεῖη. ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ', ἔφη,  
 8 χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. ὁ μὲν δὴ Ξενοφῶν οὕτω θυσά- 40  
 μενος οἷς ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι  
 Πρόξενον καὶ Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ  
 9 συνεστάθη Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κῦρος

29 ὅτι . . . συμπολεμήσαι: the al-  
 lusion is to the latter part of the  
 Peloponnesian war when Cyrus  
 furnished the Lacedaemonians  
 with funds; see the Introd.,  
 § 26. Socrates' apprehensions  
 were apparently well grounded.  
 Xen. was subsequently banished,  
 and an epigram quoted by Di-  
 ogenes Laertius in his Greek  
 life of Xen. contains the words,  
 πολῖται φεύγειν κατέγνωσαν τοῦ φίλου  
 χάριν Κύρου.

31 ἐλθόντα: for the acc. after the  
 dat., cf. I, 2, 4, and the note.

32 τῷ θεῷ: Apollo, of course; see  
 below.

33 τίνι . . . σωθεῖη, freely, *to whom  
 of the gods he should sacrifice  
 in order to.*

κάλλιστα καὶ ἄριστα: cf. II, 1, 83.

34 ἀνείλεν . . . θύειν, *made answer  
 (naming) the gods to whom he  
 was to sacrifice.* θεοῖς is dat. by

inverse attraction; see the note  
 on ἄλλον, I, 4, 100. These gods  
 were doubtless Zeus, Hermes,  
 and Heracles. In any case Zeus  
 was one of them; see VI, 1, § 22.  
 For the religious side of Xen.'s  
 nature, see the Introd., § 11.

37 τοῦτο: looking forward to the  
 question; so again I. 32; cf. I, 3,  
 34, and the note.

λῶον = ἄμεινον; very rare in prose.

38 ἱτέον εἶναι: cf. I, 3, 53.

ὅπως . . . πορευθεῖη: direct, πῶς ἂν  
 . . . πορευθεῖην; cf. I, 7, 2.

39 ἐπεὶ . . . ἦρου: a shift to direct  
 speech, as so often.

40 θυσάμενος: what is the force of  
 θύεσθαι, as contrasted with θύειν?

42 ὁρμᾶν, *to set out on*, with cogn.  
 acc., as ἔλθοι, above. The act. of  
 this vb. is often intrans., like the  
 mid.

τὴν ἄνω ὁδόν: for ἄνω, cf. I, 2, 1.

43 συνεστάθη, *was presented to.*

συμπrouθυμείτο μείναι αὐτόν, εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἡ  
 45 στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. ἐλέγετο δὲ ὁ στόλος  
 εἶναι εἰς Πισίδας. ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθείς — 10  
 οὐχ ὑπὸ Προξένου· οὐ γὰρ ἤδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ  
 ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς  
 50 Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι ὅτι ὁ στόλος εἴη  
 ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκουτες ὅμως οἱ  
 πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν·  
 ὦν εἷς καὶ Ξενοφῶν ἦν.

Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπέτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ 11  
 ἐδύνατο καθέδδεν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ. ἔδοξεν  
 55 αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρώαν οἰκίαν,  
 καὶ ἐκ τούτου λάμπεσθαι πᾶσα. περίφοβος δ' εὐθὺς ἀνηγέρθη, 12  
 καὶ τὸ ὄναρ τῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὦν καὶ κινδύ-  
 νοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· τῇ δὲ καὶ ἐφοβείτο, ὅτι ἀπὸ  
 Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει

45 λήξῃ . . . ἀποπέμψει: the direct form is retained in both vbs.

46 Πισίδας: cf. I, 2, 62.

ἐστρατεύετο . . . ἐξαπατηθείς: retain the order.

51 ἀλλήλων . . . Κύρου: obj. gens. after αἰσχύνην.

οἱ πολλοί: only Xenias and Pasion deserted (I, 4, § 7). The tone of the whole passage suggests that Xen. is defending his own course in the matter; cf. the notes on § 5 of this chapter.

54 ὕπνου: partitive gen. with μικρόν. In such cases the word denoting the part stands, of course, in the acc., even if the vb. might properly take a gen.

εἶδεν ὄναρ: cf. IV, 3, § 8, for a similar occurrence. Dreams have in all ages been regarded as fraught with meaning; cf. *Iliad* I, 63, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν.

ἔδοξεν αὐτῷ: explanatory asyndeton.

56 πᾶσα: note the emphatic position.

περίφοβος, in great fear. For the force of the prep., cf. περιγενέσθαι, περιεῖναι, and the phrase περί πολλοῦ (παντὸς) ποιεῖσθαι.

57 τῇ μὲν . . . τῇ δέ, partly . . . partly. The construction shifts slightly. ὅτι is causal in both clauses.

58 φῶς: not a mere variant for σκηπτός, but chosen because it commonly denotes a light of safety; so constantly in Homer. ἀπὸ Διὸς . . . βασιλέως, from Zeus as king: i. e. King Zeus suggested King Artaxerxes.

59 κύκλῳ: strongly emphatic.

60 μὴ οὐ: for the double neg., cf. I, 7, 36, and the note.

τῆς χώρας . . . τῆς βασιλέως: the

λάμπεισθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς 60  
 13 βασιλέως, ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν. ὁποῖόν  
 τι μὲν δὴ ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν  
 συμβάντων μετὰ τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθύς ἐπειδὴ  
 ἀνηγέρθη πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἡ  
 δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν. 65  
 εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν  
 τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα παθόντας  
 14 ὑβριζομένους ἀποθανεῖν; ὅπως δ' ἀμυνούμεθα οὐδεὶς παρασκευ-  
 ἀζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν  
 ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ 70  
 ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαντῶ ἐλθεῖν ἀναμείνω; οὐ  
 γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαντὸν  
 τοῖς πολεμίους.

formal order of the words (*cf.* I, 1, 43, and the note) suits well the gravity of the situation.

61 ὁποῖόν . . . ἐστὶ, *now what it betokens.*

62 ἐκ τῶν συμβάντων: a sage reflection.

64 πρῶτον μὲν: there is no *εἵπειτα* δέ, but *ἐκ τούτου* follows in l. 74.

τί κατάκειμαι: a vivid dramatic touch, quite in Homer's manner.

65 εἰκός: *sc. ἐστὶ*, which is often omitted.

66 εἰ δὲ γενησόμεθα: note the warning tone of the condition; *cf.* I, 5, 96, and the note.

ἐπὶ βασιλεῖ: *cf. ἐπὶ τῷ ἀδελφῷ*, I, 1, 15.

τί ἐμποδὼν . . . ἀποθανεῖν, *what is to prevent our beholding . . . suffering . . . and then being slain?* μὴ οὐ is used, not μὴ alone, since the question, τί ἐμποδὼν, implies a neg.; see on μὴ οὐ *συσπυδάξεν*, II, 3, 45.

67 ἐπιδόντας: so Priam says of himself (*Iliad* XXII, 61) κακὰ πόλλ' ἐπιδόντα, *having lived to see many ills.*

68 ὅπως . . . ἀμυνούμεθα: obj. clause after παρασκευάζεσθαι.

69 ἐξόν: *cf.* II, 5, 86, and the note.

70 ἐγὼ . . . πράξειν, *lit., now I, for my part, expect the general from what city to do this?* ἐγὼ is strongly emphasized by being placed before the interrogative word: although neither general nor captain he must act. Note that *ποίας* connotes quality; it is more than *τινός*. What state, indeed, if not Athens?

71 ἀναμείνω: for the subjv. question, *cf.* I, 7, 37, and the note.

ἡλικίαν: Xen. was probably about thirty years old at this time; see the *Introd.*, § 1. Note the modest tone of the whole; yet the Greeks owed their salvation to his energetic action.

Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον 15  
 75 λοχαγούς. ἐπεὶ δὲ συνήλθον, ἔλεξεν. Ἐγώ, ὦ ἄνδρες λοχα-  
 γοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατα-  
 κεῖσθαι ἔτι, ὁρῶν ἐν οἷοις ἐσμέν. οἱ μὲν γὰρ πολέμιοι δῆλον 16  
 ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν  
 καλῶς τὰ ἑαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπι-  
 80 μελεῖται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ ὑψησόμεθα 17  
 καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ  
 ὁμομητρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν  
 καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς  
 πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως  
 85 ποιήσοντες καὶ ἀποκτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα πα-  
 θεῖν; ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος 18  
 πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαι ποτε ἐπ'

74 Ἐκ τούτου: is the asyndeton felt?

τοὺς Προξένου . . . λοχαγούς: with these he was doubtless already acquainted.

76 οἶμαι: parenthetic; cf. I, 9, 79. δύνασθε is therefore to be supplied.

77 ἐν οἷοις, in what straits; cf. ἐν τοιούτοις . . . πράγμασι, II, 1, 81.

δῆλον ὅτι: cf. I, 3, 44, and the note.

78 πρότερον . . . πρὶν: cf. πρόσθεν πρὶν, I, 2, 12.

79 οὐδέν: inner obj. of ἀντεπιμελεῖται.

80 καὶ μὴν, and yet. μὴν is strongly adversative.

ὑψησόμεθα . . . γενησόμεθα: again a warning condition.

81 ὃς, a man who. The rel. is causal; cf. ὅς γε, I, 6, 24.

82 ὁμομητρίον: this constituted the strongest tie of kinship.

καὶ . . . ἤδη, even though already dead—i. e. it was wanton barbarity, although in harmony

with Persian customs; cf. I, 10, 1.

83 ἡμᾶς δέ, but as for us, an independent acc., as the sentence stands, rather than the subj. of παθεῖν, which would properly be nom. Doubtless Xen. had in mind a trans. phrase (e. g. ποιεῖν αὐτόν) and shifted his thought as the sentence went on.

κηδεμῶν οὐδεὶς: there was no Parysatis to support their cause.

84 δοῦλον: cf. I, 7, 16.

85 ἂν . . . παθεῖν: cf. I, 3, 29, and the note.

86 ἐπὶ πᾶν ἔλθοι, make every effort. τὰ ἔσχατα: inner obj. of αἰκισάμενος.

87 παράσχοι: for the mood, cf. εἴη, II, 4, 12, and the note. That whole passage should be compared with this.

τοῦ στρατεύσαι: obj. gen. with φόβον.

83 ὅπως . . . γενησόμεθα: an obj. clause; despite the fact that

- αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γεννησόμεθα πάντα ποιητέον.  
 19 ἐγὼ μὲν οὖν ἔστε μὲν αἱ σπονδαὶ ἦσαν οὐποτε ἐπαυόμεν ἡμᾶς  
 μὲν οἰκτίρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, δια- 90  
 θεώμενος αὐτῶν ὅσῃν μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα  
 τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ,  
 20 ἐσθῆτα δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν  
 μὲν ἀγαθῶν τούτων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου  
 δ' ὠνησόμεθα ἦδεν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορί- 95  
 ζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἦδη κατέχοντας ἡμᾶς·  
 ταῦτ' οὖν λογιζόμενος ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ

ποιητέον has its own obj., πάντα. The two together are equivalent to a vb. of striving. Cf. the similar sentence, below, § 35, and the note.

89 ἔστε μὲν: balanced by ἐπεὶ μέντοι in l. 98. For the poetic word, ἔστε. cf. I, 9, 38, and the note.

90 οἰκτίρων . . . μακαρίζων: suppl. partics. with ἐπαυόμεν.

91 αὐτῶν, in regard to them. A personal gen. is frequently found with vbs. of observing, wondering, etc., often in connection with the acc. of a demonstr. pron. (e. g. σου ταῦτα θαυμάζω). This acc. may be omitted and sometimes cannot easily be supplied, so that some prefer to construe the gen. directly with the vb. Here the place of the acc. is supplied by the following clauses. Cf. III, 3, § 18.

92 χρυσὸν . . . ἐσθῆτα: the omission of the exclamatory rel. is natural at the end of the enumeration (aye, and gold and raiment). For ἐσθῆτα, cf. the note on στολήν, I, 2, 158.

93 τὰ . . . τῶν στρατιωτῶν, the lot of our men, further explained by

the ὅτι-clause. This phrase precedes the temporal word for emphasis; cf. I, 9, 56. Observe that the ideas expressed by οἰκτίρων and μακαρίζων are taken up in chiasmic order; cf. II, 6, 5.

ὁπότε ἐνθυμοίμην: cf. ὁπότε βούλοιο, I, 2, 40, and the note. Owing to the length of the clause, this is resumed by ταῦτ' οὖν λογιζόμενος.

τῶν . . . ἀγαθῶν τούτων: partitive gen. with οὐδενός, which is itself governed in the same way by μετεῖη. μικρόν, l. 54, is different; see the note there.

94 εἰ μὴ πριαίμεθα: direct, ἐὰν μὴ πριώμεθα.

ὅτου δ' ὠνησόμεθα, wherewith to buy, a rel. final clause; cf. ὅστις ἀπάξει, I, 3, 71, and the note. For the gen. ὅτου, cf. σίγλων, I, 5, 32, and the note.

95 ἔχοντας: indir. disc. after ἦδεν; κατέχοντας, after ἦδη.

ἄλλως . . . πως . . . ἢ ὠνουμένους, otherwise than by purchase.

πορίζεσθαι, from procuring. The infin. is governed by κατέχοντας, a vb. of hindering.

97 ἐνίστε: cf. ἔσθ' ὅτε, II, 6, 35.



- νῦν τὸν πόλεμον. ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδάς, λε- 21  
 λύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. ἐν  
 100 μέσῳ γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄθλα ὁπότεροι ἂν ἡμῶν  
 ἄνδρες ἀμείνονες ᾧσιν, ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν,  
 ὥς τὸ εἰκός, ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς 22  
 δὲ πολλὰ ὀρώντες ἀγαθὰ στεργῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς  
 τῶν θεῶν ὅρκους· ὥστε ἐξεῖναι μοι δοκεῖ ἰέναι ἐπὶ τὸν ἀγῶνα  
 105 πολὺ σὺν φρονήματι μεῖζονι ἢ τούτοις. ἔτι δ' ἔχομεν σώματα 23  
 ἱκανώτερα τούτων καὶ ψύχη καὶ θάληπῃ καὶ πόνους φέρειν·  
 ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ  
 τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἣν οἱ θεοὶ ὥσπερ τὸ πρόσθεν

98 ἔλυσαν . . . λελύσθαι: the chias-  
 tic order gives to the second  
 vb. an emphasis that well suits  
 the meaning. Note, also, the  
 force of the tense.

99 ἐν μέσῳ: in the great games  
 of Greece the prizes were set  
 forth in plain view. All such  
 metaphors were easy for the  
 Greek.

100 ἄθλα, as prizes, pred.

ὁπότεροι . . . ᾧσιν, for whichever  
 of us (the two contending par-  
 ties).

101 ἀγωνοθέται, judges; cf. the  
 phrase ἀγῶνα ἔθηκε, I, 2, 62.

102 αὐτούς: for the acc., cf. θεούς,  
 II, 4, 35, and the note.

103 τοὺς . . . ὅρκους: cf. II, 5, 21,  
 and the note.

104 ἐξεῖναι: sc. ἡμῖν, it is permitted  
 us.

105 πολὺ: strongly emphasized by  
 its separation from μεῖζονι; cf.  
 I, 5, 9.

ἢ τούτοις: agreeing in case with  
 the omitted ἡμῖν.

ἔτι δ' ἔχομεν: μέν is omitted for  
 euphony's sake, although ἔχομεν  
 δέ follows.

106 τούτων, than theirs. For the  
 "short comparison," cf. ἡλέκτρον,  
 II, 3, 58, and the note.

ψύχη . . . θάληπῃ: the pl. of ab-  
 stract nouns is often concrete  
 (successive attacks of cold and  
 heat).

107 σὺν τοῖς θεοῖς, with heaven's  
 help. The Greek shunned ex-  
 pressions which sounded like  
 idle boasting.

ἀμείνονας, braver, not better.

οἱ δὲ ἄνδρες: i. e. the enemy; cf.  
 c. 4. § 40, and ἀνθρώπους, IV, 2,  
 § 7.

108 τρωτοὶ . . . θνητοί: i. e. their  
 armor is poorer and they are  
 physically inferior. There are  
 many flings at Persian effemi-  
 nacy in Greek writers: the  
 memory of Marathon and Sal-  
 amis lived long, and Xen.'s  
 hearers had had experience of  
 their own to confirm it. Cf., also,  
 the words of Cyrus in I, 7, 14.

ἣν . . . δίδωσιν: the apodosis im-  
 plies the fut. (we shall find them  
 so, if).

109 ἀλλ' ὥσως γάρ: there is no el-  
 lipsis: ἀλλ' introduces the appeal

- 24 νίκην ἡμῖν διδῶσιν. ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυ-  
μούνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν 110  
παρακαλούντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ  
ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν· φάνητε τῶν λοχα-  
25 γῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. κἀγὼ δέ,  
εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι,  
εἰ δ' ὑμεῖς τάττετ' ἐμὲ ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, 115  
ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.
- 26 Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ ἀρχηγοὶ ἀκούσαντες ἡγεῖσθαι ἐκέ-  
λευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάδων τῇ φωνῇ·  
οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγει ἄλλως πως σωτηρίας ἂν

(μὴ ἀναμένωμεν), γὰρ the subordinate clause.

110 πρὸς τῶν θεῶν: more formal, and hence more impressive than the commoner πρὸς θεῶν (II, 1, 82). For the subjv., see G. 1344; H. 866, 1; B. 585.

111 παρακαλούντας: fut., not pres. In pure vbs., if the final vowel of the theme is not lengthened in the fut. and aor. (contrast ἐκάλεσα with ἐποίησα), the σ of the fut. is regularly dropped, and contraction ensues (καλῶ as against ποιῆσω). The same principle holds if the vowel ε is added to the theme (μαχοῦμαι, but γενήσομαι).

ἀλλ' . . . ἄρξωμεν, nay, let us be first to. With τοῦ ἐξορμῆσαι, cf. τοῦ διαβαίνειν, I, 4, 96.

112 φάνητε: note the abruptness of this effective climax.

113 τῶν στρατηγῶν: the gen. follows the comparative adj. Xen.'s audience was composed of λοχαγοί.

115 εἰ δ' ὑμεῖς: the expression of the pron. is a mark of modesty: he is ready to lead, but only if it is their wish.

οὐδὲν . . . τὴν ἡλικίαν: the inner and the outer obj. of προφασίζομαι. This passage is proof positive that Xen. was a young man at this time—probably not much over thirty; see the *Introd.*, § 1. The Greeks placed a man's prime (ἀκμή) at about forty.

116 ἐρύκειν: a poetic word. Xen. has ἀπήρυστα, V, 8, § 25. The infin. is governed by ἀκμάζειν, as a vb. of ability.

117 ἀρχηγοί: another poeticism; many read λοχαγοί.

118 πλὴν: cf. I, 2, 140, and the note. The new personage is introduced in an independent clause.

βοιωτιάδων τῇ φωνῇ, speaking the Boeotian dialect. He was, however, not a Boeotian, as the sequel shows.

119 φλυαροίη . . . λέγει: a rapid shift of mood in indir. disc.; the converse shift (indic. to opt.) is far less common.

ἄλλως πως . . . ἤ: cf. above, l. 95 f.

ἂν τυχεῖν: the infin. is unusual after λέγω (see the note on I, 2, 47), but, if the normal ὅτι . . . ἂν τύχοι had been used here, we

- 120 *τυχεῖν ἢ βασιλέα πείσας, εἰ δύναίτο, καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε. Ὡ* 27 *θαυμασιώτατε ἄνθρωπε, σύγε οὐδὲ ὁρῶν γινώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταύτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε*
- 125 *παραδιδόναι τὰ ὅπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξο-* 28 *πλιστάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, 29 ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον*
- 130 *πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκείνοι παιόμενοι, κεντούμενοι, ὑβρίζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ' οἶμαι ἐρῶντες τούτου; ἂ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνασθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας; ἐμοί, 30 ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταῦτό*

should have had an ill-sounding sentence. Observe the omission of the subj. of the infin. and the fact that *πείσας* is nom., not acc. The sentence is not general, but personal.

121 *μεταξὺ*: sc. *λέγοντα*, in the midst of his talk. For *ὑπολαβὼν*, cf. II, 1, 77.

122 *οὐδὲ . . . οὐδέ, not even . . . nor*. Demosthenes (XXV, 89) cites the proverb, *ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν*. Cf., also, Isa. vi:9 and Matt. xiii:13. Note the varied phrase in our text.

123 *ἐν ταύτῳ . . . τούτοις, present* (lit., in the same place) with these men. Cf. *εἰς ταῦτό ἡμῖν*, below, § 30.

*ὅτε βασιλεὺς*: the allusion is to II, 1, §§ 7 ff.

126 *τί οὐκ ἐποίησε*: cf. *ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι*, above, I, 86. For the events here alluded to, see II, 3, §§ 1 ff.

127 *αἰτῶν . . . παρέχων*: the order is chiasmic.

128 *ἔστε*: cf. I, 9, 38, and the note.

129 *εἰς λόγους αὐτοῖς*: cf. II, 1, §§ 25 f., and the note on I, 2, 152.

130 *οὐ . . . οὐδὲ . . . δύνανται, are they not . . . unable even to die?* The first neg. is interrogative, the second intensive (*nonne . . . ne quidem*).

*παιόμενοι . . . ὑβρίζόμενοι*: the asyndeton well marks the speaker's indignation. Observe that Xen. could not have known these facts at the time this speech is assumed to have been made. See the *Introd.*, § 40.

132 *ἐρῶντες τούτου*: i. e. *τοῦ ἀποθανεῖν*, a strong phrase; cf. the note on *ἔρω*s, II, 5, 87. The gen. is used as with *ἐπιθυμῶ* (e. g. IV, 1, § 14).

133 *ἐμοί, . . . δοκεῖ, I move*.

134 *μήτε . . . τε*: cf. II, 2, 38, and the note.

ἡμῖν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὥς 135  
 τοιοῦτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ  
 31 πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὦν τοιοῦτός ἐστιν. ἐντεῦθεν  
 ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε  
 τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν,  
 ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφότερα τὰ ὦτα τετρυν- 140  
 32 πημένον. καὶ εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν.

Οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς  
 σῶος εἶη τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴχοιτο τὸν  
 ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶος εἶη τὸν λοχαγόν.  
 33 ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέ- 145  
 ζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ  
 34 ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες.  
 ἐνταῦθα Ἰερώνυμος Ἡλείος πρεσβύτατος ὦν τῶν Προξένου  
 λοχαγῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ  
 λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς 150  
 παρακαλέσαι, ὅπως βουλευσάμεθα εἴ τι δυναίμεθα ἀγαθόν.  
 λέξον δ', ἔφη, καὶ σύ, ὦ Ξενοφῶν, ἅπῃ καὶ πρὸς ἡμᾶς.

135 ἀφελομένους . . . χρῆσθαι, *to deprive him of his command and packing our baggage on him to use him in that capacity* (ὥς σκευοφόρῳ). The chiasmic order emphasizes the contrast between *λοχαγίαν* and *σκεύη*.

136 τὴν πατρίδα: assuming him to be a Boeotian.

καταισχύνει: the prep. is intensive.

137 ἐντεῦθεν: cf. ἐκ τούτου, I, 74.

138 τούτῳ . . . προσήκει: cf. τῶν μὲν . . . μετεῖη, I, 93.

140 ὥσπερ Λυδόν: gentile names of barbarian races were often used by the Greeks as synonymous with *slave*, but this word has here an especial force. The effeminacy of the Lydians was proverbial; cf. the note on *Λυδία*

ἀγορᾶ, I, 5, 31. To wear earrings marked a man as an Asiatic (Juvenal I, 104).

τὰ ὦτα: for the case, cf. the note on II, 6, 2.

143 εἶη . . . οἴχοιτο: for the mood, see the note on *ὅστις ἀφικνεῖτο*, I, 1, 18.

145 εἰς . . . ὅπλων, *in front of*. For the acc. (rest following motion), see the note on I, 2, 78.

146 ἐγένοντο: cf. I, 2, 58.

147 ἀμφὶ τοὺς ἑκατόν: cf. I, 2, 59, and the note.

ὅτε . . . ἦσαν: cf. I, 10, 80.

μέσαι . . . νύκτες: cf. I, 7, 4, and the note.

148 πρεσβύτατος: see the note on *Κλεάνωρ*, II, 1, 51.

150 καὶ αὐτοῖς . . . καὶ, *ourselves to come together and* . . . The

Ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἄλλα ταῦτα μὲν δὴ 35  
 πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν  
 155 ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπι-  
 βουλεύουσιν, ὥς ἦν δύνωνται ἀπολέσωσιν. ἡμῖν δέ γε οἶμαι  
 πάντα ποιητέα ὥς μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ  
 μᾶλλον ἐκείνοι ἐφ' ἡμῖν. εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦ- 36  
 τοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ  
 160 στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κἂν μὲν ὑμᾶς  
 ὀρώσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἂν δὲ ὑμεῖς αὐτοὶ τε  
 παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολεμίους καὶ τοὺς  
 ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ πειράσονται  
 μιμῆσθαι. ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι 37  
 165 τούτων. ὑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχα-  
 γοί· καὶ ὅτε εἰρήνη ᾗν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων  
 ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πόλεμός ἐστιν ἀξιούν δεῖ  
 ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν

intensive may be of any person;  
 here it agrees with ἡμῖν.

152 ἅπερ καί: see the note on I, 3,  
 31.

153 Ἄλλά: cf. I, 7, 62.

155 ἡμῶν: partitive gen. with οὓς.  
 δῆλον ὅτι: cf. I, 3, 44, and the note.

156 ἡμῖν δέ γε: the contrast is, of  
 course, with βασιλεὺς καὶ Τισσ.,  
 although formally δέ balances  
 ταῦτα μέν.

157 πάντα ποιητέα: how different  
 from πάντα ποιητέον, I. 88?

ὥς . . . γενώμεθα: in view of the  
 parallel sentence in § 18 (which  
 cannot be final), this is best re-  
 garded as an obj. clause of an  
 irregular type; cf. the note on  
 ὡς εἴησαν, I, 1, 20 f.

158 ὑμεῖς: this pron. is expressed  
 ten times in this and the follow-  
 ing sections.

τοσοῦτοι . . . ὅσοι: cf. II, 1, 80.

159 καιρόν, opportunity.

161 αὐτοὶ τε: cf. αὐτοῖς, above, I. 150,  
 and the note.

162 παρασκευαζόμενοι: cf. the note  
 on ἀνιῶμενος, I, 2, 70.

163 εὖ ἴστε ὅτι: inserted for em-  
 phasis; not a mere adv., as δῆλον  
 ὅτι.

164 διαφέρειν τι, to excel in a  
 measure. τι is the inner obj.;  
 cf. οὐδὲν διέφερον, II, 3, 58 f.

165 τούτων: thrice in this section  
 after a word implying compari-  
 son.

ὑμεῖς γὰρ . . . ὑμεῖς . . . ὑμεῖς: for  
 the emphatic repetition, cf. Ar-  
 nold's *Rugby Chapel*,

We were weary, and we  
 Fearful, and we in our march  
 Fain to drop down and to die.

166 χρήμασι: i. e. higher pay.

167 ἀξιούν δεῖ, it is right to de-  
 mand that.



38 τούτων καὶ προπονεῖν, ἣν που δέη. καὶ νῦν πρῶτον μὲν οἶομαι  
 ἂν ὑμᾶς μέγα ὠφελῆσαι τὸ στρατεύμα, εἰ ἐπιμεληθείητε ὅπως 170  
 ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντι-  
 κατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε  
 ἀγαθὸν γένοιτο ὡς μὲν συνελόντι εἰπεῖν οὐδαμοῦ, ἐν δὲ δὴ τοῖς  
 39 δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὴν δὲ καταστή- 175  
 σῃσθε τοὺς ἄρχοντας ὅσους δεῖ, ἣν καὶ τοὺς ἄλλους στρατιώτας  
 συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς πάνν ἐν καιρῷ  
 40 ποιῆσαι. νῦν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν  
 ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω  
 γ' ἐχόντων οὐκ οἶδα ὅ,τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι 180  
 41 εἴτε καὶ ἡμέρας. ἣν δέ τις αὐτῶν τρέψη τὰς γνώμας, ὡς μὴ

168 αὐτοῦς: as αὐτοῖς, l. 150.

προβουλεύειν . . . προπονεῖν: force of the prep.? Plan and labor for, or in a higher degree than? Probably the former.

169 πρῶτον μὲν: balanced by ἐπειδὴν δέ, at the beginning of § 39. οἶομαι ἂν: for the order, cf. I, 3, 29. and the note. The type of condition chosen suits Xen.'s advisory tone. He has no authority.

170 ὅπως . . . ἀντικατασταθῶσιν: again the subjv. in an obj. clause, but this time with the normal ὅπως, not ὡς.

172 οὐδὲν ἂν: ἂν is often expressed with the neg. (the emphatic word), even though far removed from its vb.

173 ὡς . . . εἰπεῖν, in a word. For the dat., cf. G. 1172, 2; H. 771b; B. 382; for the infin., G. 1534; H. 956; B. 642, 1. The phrase modifies the strong word οὐδαμοῦ.

ἐν δὲ δὴ: the specific after the general; cf. I, 3, 65.

174 εὐταξία . . . ἀταξία: note the rhetorical tone: anaphora with paronomasia.

175 ἀπολώλεκεν: the empiric (gnomic) perf., an appeal to experience; see G. 1295; H. 824b; Gildersleeve, *Syntax*, 257.

ἐπειδὴν . . . καταστήσῃσθε, when you shall have appointed (see the note on II, 4, 15). After this subjv. the condit. clause has naturally the corresponding type, yet the apodosis is again in the ideal form.

177 πάνν ἐν καιρῷ, at a very opportune time.

179 ἀθύμως δέ: with the omission of ὡς, cf. χρυσὸν . . . ἐσθῆτα, c. l. 92 f.

οὕτω γ' ἐχόντων (sc. αὐτῶν), while they are thus minded.

180 ὅ,τι . . . αὐτοῖς, what use any one could make of them. Cf. I, 3, 92 f.

νυκτὸς . . . ἡμέρας: cf. II, 6, 27.

181 αὐτῶν: with γνώμας, not with τις.

τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, 42  
πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι οὔτε πλήθός 42  
ἔστιν οὔτε ἰσχὺς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιούσα, ἀλλ'  
185 ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν  
ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ  
δέχονται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι 43  
ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμι-  
κοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνή-  
190 σκουσιν, ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασιν πᾶσι κοινὸν εἶναι  
καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν  
ἀγωνίζονται, τούτους ὁρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνου-  
μένους καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἃ καὶ 44  
ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἔσμεν,  
195 αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν.  
ὁ μὲν ταῦτα εἰπὼν ἐπαύσατο. 45

Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἀλλὰ πρόσθεν μὲν, ὦ  
Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἤκουον Ἀθηναῖον  
εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις καὶ  
200 βουλομένην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἶη  
τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελ- 46  
θόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἤκετε

184 ἢ . . . ποιούσα, *that which brings about*. Cf. c. 2. 96. Here the partic. is attracted from the abstract neut. to the gender of *ισχύς*.

185 ὁπότεροι ἂν . . . ἴωσιν: cf. l. 100. Note the position of the rel. clause, resumed by *τούτους*, below. *σὺν τοῖς θεοῖς*: cf. l. 107, and the note.

186 ὡς ἐπὶ τὸ πολὺ, *for the most part*; cf. below, l. 189.

187 τοῦτο ὅτι: in this use *τοῦτο* regularly looks forward; cf. I, 7, 36, and the note.

188 μαστεύουσι: a poetic word, used several times by Xen.

ἐκ παντὸς τρόπου, *at all hazards, by hook or crook*.

189 κακῶς . . . αἰσχυρῶς: the words go naturally together, as do *καλῶς* and *ἀγαθός*.

192 τούτους ὁρῶ . . . ἀφικνουμένους: a more effective form of statement than *οὗτοι δὲ . . . ἀφικνοῦνται*.

195 αὐτούς: cf. *αὐτοῖς*, l. 150.

198 τοσοῦτον . . . ὅσον, *to this extent only, that*.

ἤκουον . . . εἶναι: with the infin. *ἀκούω* denotes mere hearsay.

201 μὴ μέλλωμεν: cf. *μὴ ἀναμένωμεν*, l. 110.

202 αἰρεῖσθε . . . ἤκετε: *imv.*, not *indic.* The shift to the second

εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ'  
 47 ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν,  
 ἔφη, καὶ Τολμίδης ὁ κῆρυξ. καὶ ἅμα ταύτ' εἰπὼν ἀνέστη, ὡς 205  
 μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ἡρέθησαν  
 ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ  
 Σωκράτους Ξανθικλῆς Ἀχαιοός, ἀντὶ δὲ Ἀγίου Κλεάνωρ ὁ Ὀρχο-  
 μένιος, ἀντὶ δὲ Μένωνος Φιλῆσιος Ἀχαιοός, ἀντὶ δὲ Προξένου  
 Ξενοφῶν Ἀθηναῖος.

210

1 II. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε καὶ εἰς τὸ  
 μέσον ἦκου οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφυλακὰς κατα-  
 στήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι  
 στρατιῶται συνήλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακε-  
 2 δαιμόνιος καὶ ἔλεξεν ὧδε. Ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ 5  
 παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ

pers. is natural; Chirisophus is  
 a general already.

οἱ δέόμενοι, *you who lack them.*

204 συγκαλοῦμεν: fut.; cf. the note  
 on c. 1. 111.

205 Τολμίδης: cf. II, 2, 88.

ὡς μὴ μέλλοιτο, *that there might  
 be no delay.* Strictly the vb. is  
 pass. with τὰ δέοντα as its subj.  
 —a rare use.

207 Δαρδανεύς: Dardanus, a city in  
 the Troad; cf. map. Timasion had  
 served under Clearchus, V, 6, §24.

208 Κλεάνωρ: see the Intro., § 38.  
 As he was already a general (al-  
 though not mentioned in con-  
 nection with the mustering of  
 the army in book I; (see, how-  
 ever, the note on Σοφαίνετος, I, 2,  
 56), he seems to have had the  
 troops of Agias added to his own.  
 Observe the art. before Ὀρχομέ-  
 νιος; Cleanor was well known.

209 Φιλῆσιος: mentioned in V, 3,  
 §1 as being, with Sophænetus,  
 πρεσβύτατος.

210 Ξενοφῶν: we are prepared for  
 his election after the events of  
 this night.

## CHAPTER II.

1 ἤρηντο: plpf. again; cf. c. 1. 4,  
 and the note.

ὑπέβαινε, for the force of the prep.,  
 cf. ὑπομαλακίζομένους, II, 1, 72.

2 προφυλακὰς: collective, but προ-  
 φύλακας (II, 3, 4) individual.

καταστήσαντας: for acc. after the  
 dat., cf. note on λαβόντι, I, 2, 4.

4 Χειρίσοφος: see the Intro., § 38.  
 From now on he and Xen. eclipse  
 all the others. Remember that  
 Chirisophus held a commission  
 from Sparta, then the leading  
 state in Greece. πρῶτον μὲν is  
 balanced by ἐπὶ τούτῳ, in I. 13.

5 Ἄνδρες στρατιῶται: cf. I, 3, 11.  
 The omission of δὲ makes the  
 address less formal.

6 ὅποτε: *seeing that.*

ἀνδρῶν στρατηγῶν: apposition.

στερόμεθα: a perf. in sense, but with

- λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ  
 πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς· ὅμως δὲ δεῖ ἐκ 3  
 τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ  
 10 πειρᾶσθαι ὅπως ἦν μὲν δυνώμεθα καλῶς νικῶντες σφῶμέθα·  
 εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε  
 γενώμεθα ζῶντες τοῖς πολεμίοις. οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα  
 παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. ἐπὶ τούτῳ Κλεάνωρ 4  
 ὁ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. Ἄλλ' ὁρᾶτε μὲν, ὦ  
 15 ἄνδρες, τὴν βασιλέως ἐπιορκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν  
 Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὥς γείτων τε εἴη τῆς  
 Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιο τῶσαι ἡμᾶς, καὶ ἐπὶ  
 τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας  
 20 Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας

vbs. of depriving the durative tenses prevail.

7 πρὸς δ' ἔτι, and furthermore. The prep. is a mere adv.

9 τελέθειν: poetic for γίγνεσθαι. For subj. supply ἡμᾶς.

10 ὅπως . . . σφῶμέθα: obj. clause, instead of another infin.

11 εἰ δὲ μή: cf. II, 2, 6, and the note. The phrase generally, as here, introduces the unfavorable alternative.

ἀλλὰ . . . γε, yet at any rate.

ἀποθνήσκωμεν . . . γενώμεθα: best regarded as governed by ὅπως, like σφῶμέθα, above. The alternative is to regard them as hortative (cf. ἀναμένωμεν, above, c. 1. 110).

ὑποχείριοι . . . ζῶντες: both strongly emphasized by their position.

13 ποιήσειαν: a wish; see G. 1507; H. 870; B. 587. Observe that in the imprecation the speaker uses ἐχθρούς, not πολεμούς; see the note on I, 3, 31.

Κλεάνωρ: with the speech, cf. Cleonor's words in II, 5, § 39.

16 ὅστις, a man who. ὅστις is frequently used to characterize.

λέγων: the reference is to the speech of Tiss. in II, 3, §§ 18 ff.

εἴη . . . ἂν ποιήσαιο: direct, εἰμι . . . ἂν ποιησαίμην. The former vb. states a fact, the latter is hypothetical. [this.]

17 ἐπὶ τούτοις, in confirmation of

18 αὐτός: note the indignant repetition of this word and the asyndeton.

19 ἥδεσθη: cf. αἰδεσθῆς, below, l. 24. The vb. is far stronger than αἰσχύνομαι (cf. II, 5, 151).

20 ὁμοτράπεζος γενόμενος: see II, 5, § 27.

αὐτοῖς τούτοις, by these very means. The pl. embraces the various details mentioned.

21 Ἀριαῖος δὲ . . . καὶ οὗτος, and Ariaeus . . . he too. For the facts alluded to, see II, 1, § 4, and II, 2, §§ 8 ff.

- 5 τοὺς ἄνδρας ἀπολώλεκεν. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους 25
- 6 κακῶς ποιεῖν πειράται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτείσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὀρώντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὥς ἂν δυνώμεθα κρᾶτιστα τοῦτο ὅ,τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.
- 7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὥς 30 ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾷν πρέπειν, εἴτε τελευτᾷν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιόσαντα ἐν τούτοις τῆς τελευτῆς
- 8 τυγχάνειν· τοῦ λόγου δὴ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ 35 καὶ ὑμεῖς οἶμαι. εἰ μὲν οὖν βουλόμεθα πάλιν αὐτοῖς διὰ φιλίας

22 ἐδώκαμεν: the rel. is not re-expressed in a different case; cf. c. 1. 24. Pl. forms, like ἐδώκαμεν, are rare; G. 670; H. 432; B. 205.

μὴ προδώσειν: after ἐλάβομεν πιστὰ; cf. II, 3, 108, and the note.

23 Κῦρον . . . Κύρου . . . Κύρου: note the pathetic repetition.

25 ἐχθίστους: the adj., although superlative, is felt as a noun; hence the gen. ἐκείνου. Something similar is τῆς αὐτῶν πολεμίας χάρας, IV, 7, § 19.

26 ἀποτείσαιντο: another imprecation. Note the force of the prep. (*as is their due*).

28 τοῦτο ὅ,τι: ordinarily in such phrases τοῦτο is not expressed unless it follows the rel.

30 Ἐκ τούτου . . . ἀνίσταται: note the asyndeton and the graphic force of the pres.

ἐσταλμένος, *arrayed*. Xen. wishes to make an impression, and he knows that his appearance will count for much.

32 ὀρθῶς ἔχειν, *that it was right*.

33 ἀξιόσαντα: the context supplies the pronominal subj.

34 τοῦ λόγου δὴ, *his speech*, contrasted with his action just mentioned. This speech is worthy of a close rhetorical study.

Τὴν μὲν: μὲν dismisses the topic and paves the way for another; there is no balancing δέ. Observe that the art. is expressed but once; the two nouns form one idea.

36 αὐτοῖς . . . ἔναι, *to be on terms of friendship with them*. Cf. below, διὰ παντὸς πολέμου ἔναι, *be on terms of absolute hostility*. For the dat., cf. I, 2, 152, and the note.



ἵεναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπνύσασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε  
 40 πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἵεναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰς σωτηρίας.

Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δ' οἱ 9  
 στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ  
 45 Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτῆρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. καὶ  
 50 ἀνέτειναν ἅπαντες. ἐκ τούτου ἠῤῥξαντο καὶ ἐπαίανισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε.

Ἐτύγχανον λέγων ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἶεν 10  
 σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὅρκους, οἳ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς  
 55 παρὰ τοὺς ὅρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν

37 τοὺς στρατηγούς: prolepsis.

39 ὧν: *i. e.* τούτων ἅ; cf. I, 3, 20, and the note.

40 τὸ λοιπόν: cf. II, 2, 23, and the note.

41 πολλὰ . . . καὶ καλὰ: cf. πολλὰ καὶ ἀμήχανα, II, 3, 70f.

43 πτάρνυται: in antiquity (Hom. *Od.* 17. 545) the sneeze was commonly regarded as an omen (so still in many countries). Here the omen is favorable, since it accompanies mention of *σωτηρία*. So Xen. himself regards it as sent by Zeus Soter.

44 προσεκύνησαν: cf. I, 6, 60, although here it bears the religious sense, *worshipped*.

τὸν θεόν: *i. e.* the god who sent the omen.

46 οἰωνός, *omen*, a common use, see the vocab.

47 θύσειν σωτήρια, *to make thank-offerings for safety*. Cf. I, 2, 62, and the note. The fut. infin. follows *εὔχεσθαι*, as it follows vbs. of promising.

ὅπου ἂν . . . ἀφικώμεθα: this vow was performed at Trapezus, IV, 8, § 25.

48 συνεπεύξασθαι: note the force of both preps., *to make at the same time an additional vow*.

49 ἀνατεινάτω: Greek popular assemblies regularly voted by a show of hands.

53 τοὺς . . . ὅρκους: cf. II, 5, 21, and the note.

55 οὕτω δ' ἐχόντων, *since this is so*. Cf. *c.* I. 141.

- πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ  
 ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς  
 μικροὺς κἂν ἐν δεινοῖς ᾧσι σφῶζειν εὐπετῶς, ὅταν βούλωνται.  
 11 ἔπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν  
 ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει 60  
 εἶναι σφῶζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοί.  
 ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ  
 στόλῳ ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστῆναι αὐτοὶ Ἀθη-  
 12 ναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέ-  
 μιδι ὁπόσους κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαίρας 65  
 καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὔρεῖν, ἔδοξεν αὐτοῖς  
 13 κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. ἔπειτα  
 ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ

57 τοὺς μεγάλους: for the thought, see Luke i:52, and, in general, the words of Clearchus, II, 5, § 7.

58 κἂν: *i. e.* καὶ ἐάν, even if.

59 ἔπειτα . . . γάρ: with the whole *cf.* II, 5, 44 f., and the note. We may render by omitting γάρ, and treating ἀναμνήσω as the principal vb. By this long parenthesis the sequence is interrupted and the speaker goes on with ἐλθόντων μὲν γάρ.

60 ἀγαθοῖς: the pred. adj. takes the case of ὑμῖν. προσήκει may also take the acc. and infin. (below l. 80).

62 ἐλθόντων μὲν: balanced by ἔπειτα ὅτε, below, l. 67.

παμπληθεὶ στόλῳ: for the dat., *cf.* στρατεύματι, I, 7, 66, and the note.

63 ὡς ἀφανιούντων, to blot out of existence. *Cf.* ὡς ἀποκτενῶν, I, 1, 12.

αὐτοί, by themselves; *cf.* I, 8, 44, and the note. As a matter of fact Athens had the support of a thousand Plataeans.

64 ἐνίκησαν: *i. e.* at Marathon, 490 B.C.

εὐξάμενοι . . . ἔδοξεν αὐτοῖς, having vowed . . . they resolved. The nom. abs. is not uncommon; ἔδοξεν αὐτοῖς is equivalent to a pers. vb.

65 τοσαύτας χιμαίρας: according to the scholiast on Aristophanes' *Knights*, 657, the vow was originally to sacrifice heifers, but because of the large number (Herodotus VI, 117 states that 6,400 of the barbarians were slain) an annual sacrifice of 500 she-goats was substituted.

67 ἀποθύουσιν: the prep. would naturally mean that the debt had not yet been paid in full (see on ἀπέπεμπε, I, 1, 41). The number 6,400, however, would have been reached in thirteen years, so that we must assume that an annual sacrifice was instituted. It appears to have been continued for centuries.

68 τὴν . . . στρατιάν: for the art., *cf.* τῇ μάχῃ, I, 2, 50. Herodotus

- τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων  
 70 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι μὲν  
 τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία  
 τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ  
 ἄνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων  
 μὲν ἐστε προγόνων.
- 75 οὐ μὲν δὴ τοῦτό γε ἐρῶ ὥς ὑμεῖς καταισχύnete αὐτούς· ἀλλ' 14  
 οὐ πολλαὶ ἡμέραι ἅφ' οὐ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων  
 ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς.  
 καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· 15  
 νῦν δ' ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστι πολλὴν  
 80 δῆπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι.  
 ἀλλὰ μὴν καὶ θαραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς 16  
 πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν, τὸ δὲ πλῆθος  
 ἄμετρον ὀρώντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι  
 ἵεναι εἰς αὐτούς· νῦν δὲ ὁπότε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι  
 85 οὐ θέλουσι καὶ πολλαπλάσιοι ὄντες δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν  
 προσήκει τούτους φοβεῖσθαι;  
 μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν εἰ οἱ Κύριοι πρόσθεν 17

makes the army of Xerxes to number more than two and a half millions of fighting men.

69 ἐνίκων: imperf., since there was a series of victories—Salamis, Plataea, and Mycale.

70 ἔστι . . . ὁρᾶν: cf. II, 3, 56.

71 τεκμήρια: pred., as proofs.

ἡ ἐλευθερία: if ἔστιν ὁρᾶν is supplied, the construction must be personal (cf. ἀρχή, I, 7, 31). Observe, however, that ἐστι would suffice, and that the shift would be an easy one.

73 ἀλλά, nay, on the contrary.

75 οὐ μὲν δὴ: cf. I, 9, 41.

76 οὐ πολλαὶ . . . ἅφ' οὐ, not many days ago.

77 πολλαπλασίους ὑμῶν, although many times your number. For

the gen., cf. οὗ, I, 3, 111, and the note. Observe the acc., despite the nearness of the dat., ἐκγόνοις.

79 πολὺ: for the position, cf. c. 1. 105.

80 ὑμᾶς: προσήκει far more frequently takes the dat. (above, l. 60).

83 ἄμετρον: pred.; sc. ὧν.

84 εἰς αὐτούς, into their midst, stronger than the normal ἐπ' αὐτούς.

ὁπότε . . . ὅτι, when from your experience with them you know that.

87 μηδὲ . . . δόξητε: G. 1346; H. 874; B. 584. For δοκῶ, meaning think, cf. I, 7, 4, and the note.

τοῦτο μείον . . . ἔχειν, that you are

σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονες εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφυγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν πολὺν κρεῖττον 90 σὺν τοῖς πολεμίοις ταπτομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὄρᾶν.

- 18 εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ 95 δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαις γίγνηται.
- 19 οὐκοῦν τῶν ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παῖσομεν, ἣν τις προσίῃ, πολὺ δὲ μάλλον 100

at a disadvantage in this. Cf. I, 10, 35.

εἰ: see G. 1423; H. 926; B. 598, 1.

οἱ Κύριοι: cf. I, 10, 3. The word must here denote Ariaeus and his men—Cyrus' barbarian troops. The text is perhaps corrupt.

88 ἔτι: strongly emphatic. For its position, cf. πολὺ, I. 79.

89 ἐκείνους: i. e. τοὺς ὑφ' ὑμῶν ἡττημένους. With πρὸς, which the MSS. give, but which some editors omit, the meaning is: they sought safety by fleeing for refuge to cowards; therefore they are the greater cowards. It is literally true that Ariaeus' and Cyrus' barbarian troops had bought their safety by going over to the king's side. Xen. attempts in this and the next section to make the best of a bad situation by adopting a jocular tone, but he does not do this until he is sure of his

ground. Contrast the words of Clearchus in II, 4, §5.

92 ἱππεῖς: cf. II, 4, §6, and the Introd., §28.

93 ἐνθυμήθητε: as though ὑμεῖς, not τις ὑμῶν, had preceded.

οἱ μύριοι: for the art. with round numbers, cf. I, 2, 59.

96 οἱ ποιοῦντες: cf. ἡ . . . ποιούσα, c. I. 184.

γίγνηται: plainly the pass. of ποιεῖν, cf. II, 2, 42, and the note. With this passage contrast III, 3, §16, where Xen. points out their need of cavalry. It is to be noted that his audience is composed largely of Peloponnesians, among whom, owing to the mountainous character of the country, cavalry was little used and little esteemed.

97 ἱππέων: gen. after the comparative. Note again the emphatic position of πολὺ.

98 κρέμανται, sit clinging.

99 βεβηκότες, with feet firmly planted, note the tense.

ὅτου ἂν βουλόμεθα τευξόμεθα· ἐνὶ δὲ μόνῳ προέχουσιν οἱ  
 ἰππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. εἰ δὲ δὴ 20  
 τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνης ἡγήσε-  
 ται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε  
 105 πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων  
 ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγείσθαι  
 κελεύωμεν, οἳ εἴσονται ὅτι ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς  
 ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτήσονται. τὰ δὲ ἐπιτήδεια 21  
 πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἧς οὗτοι παρέρχον  
 110 μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς  
 λαμβάνειν, ἣν περ κρατῶμεν, μέτρῳ χρωμένους ὅπόσῳ ἂν ἕκαστος  
 βούληται.

εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς 22  
 ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγείσθε ἐξαπατηθῆναι δια-  
 115 βάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ  
 βάρβαροι. πάντες γὰρ ποταμοί, εἰ καὶ πρόσω τῶν πηγῶν

101 τευξόμεθα, *shall hit*.

103 τὰς . . . μάχας θαρρεῖτε, *have courage for the fighting*. The acc. is used as after ἔτρεσεν, I, 9, 18.

104 τοῦτο: resuming the ὅτι-clause. It is the inner obj. of ἄχθεσθε; cf. οὐδὲν ἤχθετο, I, 1, 40.

105 κρεῖττον: *sc. ἐστι*.

106 ἄνδρας: incorporated in the rel. clause; cf. I, 1, 24.

107 περὶ . . . σώματα: *i. e.* they will be scourged or even killed (cf. IV, 1, § 23). For the acc. after περὶ, cf. I, 4, 54. Observe that the art. is expressed but once; cf. I, 7, 10, and the note.

108 τὰ δὲ ἐπιτήδεια: see the note on ποταμοί, II, 4, 27.

110 μηδὲ . . . ἔχοντας: cf. c. 1. 95. The partic. agrees with ἡμᾶς, understood. We have μηδέ, not οὐδέ, because of the infin. construction.

αὐτούς: cf. αὐτοῖς, c. 1. 150, and the note.

113 ταῦτα: prolepsis. Observe how this serves to emphasize the word.

114 ἄπορον, *a hopeless difficulty*. Cf. ἡδύ, II, 3, 60, and the note.

διαβάντες: causal.

115 σκέψασθε . . . βάρβαροι, *consider whether this is not the most foolish thing the barbarians have done*. We insert *not*, since an affirmative answer is expected. The thought is that the Persians would have done well to have got rid of the Greeks as soon as possible, instead of putting obstacles in their way—and besides the obstacles are not unsurmountable.

116 εἰ καί, *even if*; *i. e.* it makes no difference.

πρόσω: with the gen., *far from*.



ἄποροι εἰσι, προσιοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται οὐδὲ τὸ γόνυ βρέχοντες.

- 23 εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμών τε μηδεὶς ἡμῖν φανέ-  
ται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσοὺς, οὓς 120  
οὐκ ἂν ἡμῶν φαίμεν βελτίους εἶναι, ὅτι ἐν βασιλέως χώρα πολ-  
λὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα  
δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς  
πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται·  
24 καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οὔκαδε 125  
ὥρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ οἰκήσοντας. οἶδα  
γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη,  
πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ  
γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. καὶ ἡμῖν  
γ' ἂν οἶδ' ὅτι τρισάσμενος ταύτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν 130

117 προσιοῦσι: for the dat., cf. *συνελόντι*, c. 1. 173, and the note.

119 διήσουσιν, *shall let us pass*.

120 οὐδ' ὥς: cf. I, 8, 86, and the note.

ἡμῖν γε: the particle adds emphasis.

Μυσοὺς: prolepsis. Cf. I. 37.

οὓς . . . βελτίους: a clause marking the Greek contempt for Asiatics; see the note on *Λυδόν*, c. 1. 140.

123 Πισίδας: see I, 1, 62.

Λυκάονας . . . εἶδομεν: *i. e.* on their upward march; see I, 2, 109.

124 τούτων: after *βασιλέως*, an easy shift, whereby the passage gains in force.

125 ἂν ἔφην, *I should say*. The protasis is not expressed, although *ἀλλὰ γὰρ δέδοικα*, below, l. 131, suggests that Xen. had in mind *εἰ μὴ ἐδεδόκη*. *ἔφην*, of course, governs *χρῆναι*.

126 ὥρμημένους: after *φανεροὺς εἶναι*; cf. I, 2, 70, and the note.

ὥς . . . οἰκήσοντας, *as if intending to make our homes here*.

128 τοῦ . . . ἐκπέμψειν, *that he would send them forth without guile*. The gen. depends on *ὀμήρους*; cf. *τοῦ στρατεῦσαι*, c. 1. 87. For the fut. infin. with the art., cf. *ἐπιθήσεσθαι* and *λύσειν*, II, 4, 81, and the note.

129 καὶ εἰ: different from *εἰ καὶ*, above, l. 116, in that here the supposition is a most unlikely one.

σὺν τεθρίπποις: implying a triumphal progress, as though they were victors in the great games. For ancient roads, see I, 9, 44, and the note, and the *Introd.* § 17.

130 οἶδ' ὅτι: parenthetic; see the note on *δῆλον ὅτι*, I, 3, 44.

τρिसάσμενος: adj. where we use the adv.; cf. *προτέρα*, I, 2, 142, and *ἀργοί*, below, which is parallel with *ἐν ἀφθόνοις*. The use of *τρι-* (or its equivalents), with intensive force, is very common in

- κατασκευαζομένους. ἀλλὰ γὰρ δέδοικα μή, ἂν ἅπαξ μάθωμεν 25  
 ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν  
 καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὀμιλεῖν, μὴ ὥσπερ οἱ  
 λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς 26  
 135 καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους  
 πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἕλλησιν ὅτι ἐκόντες  
 πένονται, ἐξὸν αὐτοῖς τοὺς νῦν σκληρῶς ἐκεῖ πολιτεύοντας ἐνθάδε  
 κομισαμένους πλουσίους ὀρᾶν.  
 ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ δῆλον ὅτι τῶν  
 140 κρατούντων ἐστὶ· τοῦτο δὲ δεῖ λέγειν ὅπως ἂν πορευοίμεθά τε 27  
 ὡς ἀσφαλέστατα καὶ εἰ μάχεσθαι δέοι ὡς κράτιστα μαχοίμεθα.  
 πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας ἃς  
 ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπη  
 ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι.  
 145 αὗται γὰρ αὐτὸν ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν

Greek. Cf. Vergil's *ter quaterque beati* (*Aen.* I, 94) and the Eng. use of thrice—.

ἂν . . . ἐποίει, *ei éwra*: a shift from the ideal to the unreal; note the position of ἂν.

131 ἀλλὰ γάρ: for the ellipsis, cf. II, 5, 44, and the note. Here, as so often, we may render, *but the fact is*.

ἂν ἅπαξ: cf. II, 2, 53.

133 μὴ ὥσπερ: μὴ is repeated after the interposed condit. clause; so ἂν frequently, and in § 35, *ei*.

καλαῖς καὶ μεγάλαις: to the Greek, tallness was an important element of beauty.

134 λωτοφάγοι: see *Odyssey* IX, 83–104, and Herodotus IV, 177, and cf. Tennyson's "Lotus Eaters." The fruit of the lotus is actually used as a food in north Africa.

136 ἐκόντες, *of their own choosing*. Cf. *τρισάσμενος*, above, l. 130.

137 ἐξόν, *when they might*. Cf.

II, 5, 86, and the note. The acc. abs. most frequently expresses an adversative relation.

τοὺς . . . πολιτεύοντας: obj. of *κομισαμένους*. For the latter (acc. after dat.), see the note on *λαβόντι*, I, 2, 4. What Xen. here declares feasible Alexander subsequently accomplished.

140 τοῦτο: looking forward to the ὅπως-clause.

ὅπως ἂν: with *μαχοίμεθα*, as well as with *πορευοίμεθα*. For the opt. with ἂν in an indir. quest., cf. *πῶς ἂν . . . ποιοῖτο*, I, 7, 11. Some of Xen.'s "irregular" object clauses with ὅπως ἂν are merely indir. quests. (e. g. IV, 3, § 14; V, 7, § 20). The two vbs., with their modifiers, are given in chiasmic order.

143 ἡμῶν: with *στρατηγῇ*; see the note on I, 4, 14.

145 ὄχλον . . . ἄγειν, are a nuisance to carry. ἄγειν defines ὄχλον (in the matter of carrying).

- 28 οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἔνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾧσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ 150 τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν.
- 29 λοιπόν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξευεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον, νομίζον- 155 τες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρ- 30 χία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέροους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον 31 τοῖς ἄρχουσι νῦν ἢ πρόσθεν· ἦν δέ τις ἀπειθῇ, ψηφίσασθαι τὸν 160 αἰὲ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν· οὕτως οἱ πολέ-

It may be felt as acc. or as dat. Cf. ὁρᾶν, II, 6, 34, and the note.

147 ἀπαλλάξωμεν, *let us get rid of*. See the note on ἀπηλλάγη, I, 10, 35. For the subjv., cf. ἀναμένωμεν, c. 1. 110. The advice here given is carried out, c. 3. § 1.

148 ἔνεκεν: with all three gens.

149 κρατουμένων: Xen. purposely avoids expressing ἡμῶν or using a vb. in the first person (ἦν . . . κρατῶμεθα, parallel with ἦν δὲ κρατῶμεν, below). Render, *when men are conquered*.

150 πάντα ἀλλότρια, *all their goods become the property of others (i. e. of the foe)*. γίγνεται or ἐστὶ is easily supplied.

καὶ: *i. e.* in addition to the bearers we have now.

152 λοιπόν (sc. ἐστὶν), *it remains*.

ὁρᾶτε γάρ: the rest of the section is parenthetic. The important

matter is told in § 30, with presumptive ὄν.

153 τοὺς πολεμίους: prolepsis.

οὐ πρόσθεν . . . πρὶν, *not until*. Cf. I, 2, 58, and the note.

155 ἡμῶν πειθομένων . . . ἡμᾶς: cf. ὄντων, I, 4, 82, with the note. Here the absolute construction was necessitated by the preceding gen. abs.

157 ἂν: with ἀπολέσθαι. For its position, see I, 3, 29, and the note.

πολὺ μὲν . . . πολὺ δέ: anaphora of the strongly emphatic adv. (see the note on c. 1. 105) instead of the simple parallelism, τοὺς μὲν ἄρχοντας . . . τοὺς δὲ ἀρχομένους.

158 τοὺς νῦν τῶν πρόσθεν: for the emphatic collocation, cf. σὲ ἐγώ, II, 5, 29.

160 ψηφίσασθαι: sc. δεῖ.

161 κολάζειν: cf. the note on πληγὰς

μιοι πλείστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους  
 ὄψονται ἀνθ' ἐνὸς Κλεάρχους τοὺς οὐδενὶ ἐπιτρέψοντας κακῶ  
 εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι 32  
 165 αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρω-  
 σάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. εἰ δέ τι ἄλλο βέλτιον  
 ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς  
 σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν· 'Αλλ' εἰ μὲν τινος ἄλλου 33  
 170 δεῖ πρὸς τοῖτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν·  
 ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον  
 εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν  
 πάντες.

ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες, ἀκούσατε ὧν 34  
 175 προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ  
 ἐπιτήδεια· ἀκούω δὲ κόμας εἶναι καλὰς οὐ πλέον εἴκοσι σταδίῳ  
 ἀπεχούσας· οὐκ ἂν οὖν θαυμάζοιμεν εἰ οἱ πολέμιοι, ὥσπερ οἱ 35  
 δειλοὶ κύνες τοὺς μὲν παριόντας διώκοντες καὶ δάκνουσιν, ἣν δύ-  
 νωνται, τοὺς δὲ διώκοντες φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν  
 180 ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαί- 36

ἐνέβαλεν, I, 5, 69. Xen. alludes to this compact, V, 8, §21.

162 ἐψευσμένοι ἔσονται, *will find themselves deceived*. The compound form of the fut. perf., regular in the act., is not infrequent in the pass., and may be the only form in use.

163 Κλεάρχους: *i. e.* stern disciplinarians like him. See the note on I, 5, 69.

τοὺς . . . ἐπιτρέψοντας, *who will not permit*.

κακῶ: *cf.* ἀγαθοῖς, I, 60, and the note.

164 περαίνειν: with ὥρα; *cf.* καθεύδειν, I, 3, 51.

167 καὶ ὁ ἰδιώτης, *even though he be a private*.

170 καὶ αὐτίκα: *i. e.* presently (as well as now).

ποιεῖν, *attend to, carry out; cf.* below, I, 194.

172 ἀνέτειναν: vivid asyndeton.

174 ὧν προσδοκεῖ μοι, *what further measures recommend themselves to me*.

176 ἀκούω . . . εἶναι: *cf.* I, 3, 105, and the note.

177 εἰ οἱ πολέμιοι: resumed, after the simile, by *εἰ καὶ αὐτοὶ*.

178 διώκοντες καὶ δάκνουσιν: the *καὶ* is intensive, not connective—*go so far as to bite*.

179 εἰ καὶ αὐτοὶ, *if they too, I say*.

180 πλαίσιον: here a hollow square; see the Introd., §34. Contrast I, 8, 35.

σιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς  
ὄχλος ἐν ἀσφαλεστέρῳ εἴη. εἰ οὖν νῦν ἀποδειχθεῖη τίνας χρῆ  
ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ  
τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν  
ὁπότε οἱ πολέμοι ἐλθοιεν βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρὴ 185  
37 μεθὰ ἂν εὐθὺς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλο τις βέλτιον  
ὄρᾳ, ἄλλως ἐχέτω. εἰ δέ, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ  
Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῷ πρεσβυ-  
τάτῳ στρατηγῷ ἐπιμελοίσθην· ὀπισθοφυλακοῦμεν δ' ἡμεῖς οἱ  
33 νεώτατοι ἐγὼ καὶ Τιμασίῳ τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώ- 190  
μενοι ταύτης τῆς τάξεως βουλευσόμεθα ὅτι ἂν αἰεὶ κράτιστον  
δοκῇ εἶναι. εἰ δέ τις ἄλλο ὄρᾳ βέλτιον, λεξάτω. ἐπεὶ δ' οὐδεὶς  
ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.  
39 ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογ-  
μένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω 195  
ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε  
ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ καίνειν,  
τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ· καὶ εἴ τις δὲ χρημάτων  
ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ  
ἐαυτῶν σφάζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

203

181 τῶν ὅπλων = τῶν ὀπλιτῶν, as often.

182 ἐν ἀσφαλεστέρῳ: i. e. in the center.

185 ὁπότε . . . ἐλθοιεν: for the mood, cf. *δοίη*, I, 3, 87, and the note.

187 εἰ δέ: exceptional for *εἰ δὲ μή* (G. M. T. 478. 2; H. 906b). We may understand *καλῶς ἔχει*, or something of that sort. Observe that if *εἰ δὲ μή* were used, it would not here, as usual, introduce the unfavorable alternative.

ἡγοῖτο: opt. for the more natural *imv.*, an uncommon use in prose; so, again the two opts. that follow.

188 Λακεδαιμόνιος: this was the

period of Spartan supremacy, and an Athenian is speaking.

190 τὸ νῦν εἶναι, for the present; cf. I, 6, 55.

194 ἔδοξε ταῦτα: cf. I, 3, 102, and the note.

τὰ δεδογμένα: cf. *τὰ δόξαντα*, I, 3, 103.

195 ὅστις τε: note the parallel clauses, *ὅστις τε . . . ὅστις τε . . . εἴ τις*.

μεμνήσθω εἶναι, let him remember to be.

197 τῶν . . . νικῶντων . . . τῶν . . . ἡττωμένων: both gens. are possessive.

καίνειν: Xen. has the simple form of this poetic vb. here and *Cyrop.* IV, 2, 24. For the compound, *κατακαίνειν*, cf. the note on I, 6, 8.



- III. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέ- 1  
 καιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιπτῶν ὅτου μὲν  
 δέοιτό τις μετεδίδουσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἔρρίπ-  
 τουν. ταῦτα ποιήσαντες ἡρίστοποιούντο. ἀριστοποιουμένων  
 5 δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ  
 καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε. Ἐγὼ, ὦ 2  
 ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ  
 νῦν ὑμῖν εὖνους· καὶ ἐνθάδε δ' εἰμὶ σὺν πολλῷ φόβῳ διάγων.  
 εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς  
 10 ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με τί  
 ἐν νῷ ἔχετε ὡς φίλον τε καὶ εὖνουν καὶ βουλόμενον κοινῇ σὺν  
 ὑμῖν τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδο- 3  
 ξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ  
 μὲν τις ἐᾷ ἡμᾶς ἀπιεῖναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν  
 15 δυνώμεθα ἀσινέστατα· ἣν δέ τις ἡμᾶς τῆς ὁδοῦ ἐπικωλύῃ, δια-  
 πολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειρᾶτο 4  
 Μιθραδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι.  
 ἐνθα δὲ ἐγινώσκετο ὅτι ὑπόπεμπτος εἴη· καὶ γὰρ τῶν Τισσα-

## CHAPTER III

1 κατέκαιον, *set about burning*; cf. the following impfs.

2 τῶν . . . περιπτῶν: partitive; ὅτου, with δέοιτο.

3 ἔρρίπτουν: Xen. uses both ῥίπτω and ῥίπτω (ἔρριπτον, IV, 8, §3). A difference in meaning is not to be insisted on.

5 Μιθραδάτης: cf. II, 5, 134.

6 εἰς ἐπήκοον: cf. II, 5, 143 f.

8 εἰμὶ . . . διάγων: for such forms, see the note on εἶναι . . . φυλάττων, I, 2, 122. Here we may render, *And here I am—living in great fear.*

11 ὡς φίλον: i. e. ὡς πρὸς φίλον. The prep. may be omitted before ὡς and ὥστε, as it often is before rel. prons.

13 εἰ μὲν τις ἐᾷ, *if we are permitted.* For τις, cf. I, 4, 80.

15 ἀσινέστατα: cf. the note on ἀσινῶς, II, 3, 112.

τῆς ὁδοῦ: gen. with the vb. of hindering (separation).

διαπολεμεῖν, *fight it out.* Observe the parallelism in structure between the two clauses and the fact that both end with a superl. adv. In the second clause the threatening form of condition (εἰ τις . . . ἐπικωλύσει) is avoided.

17 ὡς, *how*, rather than *that*.

βασιλέως ἄκοντος: cf. ἄκοντος Κύρου, I, 3, 89, and the note.

18 ὑπόπεμπτος: cf. ὑποπέμψαιεν, II, 4, 91.

19 τις: for the position, cf. II, 5, 125.

- 5 φέρνους τις οἰκείων παρηκολουθήκει πίστεως ἔνεκα. καὶ ἐκ  
 τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι 20  
 τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ' ἐν τῇ πολεμῷ εἶεν· διέφθειρον  
 γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν  
 Νίκαρχον Ἀρκάδα, καὶ ὄχετο ἀπὼν νυκτὸς σὺν ἀνθρώποις ὡς  
 εἴκοσι.
- 6 Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν ποτα- 25  
 μὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ  
 ἔχοντες. οὐ πολὺ δὲ προεληλυθότων αὐτῶν ἐπιφαίνεται πάλιν  
 ὁ Μιθραδάτης, ἱππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ
- 7 σφενδονήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ  
 προσῆι μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας· ἐπεὶ δ' ἐγγὺς 30  
 ἐγένοντο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἱππεῖς καὶ πεζοί,  
 οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν  
 Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ  
 Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες
- 8 εἴσω τῶν ὅπλων κατεκέκλειντο, οἱ δὲ ἀκοντισταὶ βραχύτερα 35  
 ἡκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου Ξενο-  
 φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν ὀπλιτῶν καὶ τῶν

παρηκολουθήκει: the tense denotes the permanent relation.

πίστεως ἔνεκα, to secure his good faith (he had formerly been Κύρω πιστότατος, II, 5, 134).

20 δόγμα ποιήσασθαι: cf. ἐποιεῖτο τὴν συλλογὴν, I, 1, 21, and the note.

21 ἔστ': see the note on I, 9, 38.

διέφθειρον... διέφθειραν: the former vb. is conative, the latter records an actual occurrence.

23 Νίκαρχον: can this be the Nicarchus mentioned in II, 5, 128?

25 Ζαπάταν: cf. II, 5, 1.

26 τεταγμένοι: i. e. in the formation suggested by Xenophon, c. 2. 180 f.

31 ἐξαπίνης: an Ionicism, but more

frequent in the *Anabasis* than the normal *ἐξαίφνης*.

καὶ ἱππεῖς καὶ πεζοί: apposition with οἱ μὲν.

32 ἐτίτρωσκον: the subj. is the whole body (οἱ μὲν as well as οἱ δέ).

33 ἀντεποιοῦν δ' οὐδέν, could do nothing in retaliation. Note the tense, and see the note on I, 4, 64.

34 Κρήτες: see the note on I, 2, 54.

35 βραχύτερα . . . ἢ ὡς, not far enough to (a shorter distance than so as to).

36 τῶν σφενδονητῶν: for the gen., see G. 1099; H. 739; B. 356.

37 ὀπλιτῶν . . . πελταστῶν: partitive with οἱ.

πελταστῶν οἳ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες  
 δὲ οὐδένα κατελάμβανον τῶν πολεμίων. οὔτε γὰρ ἵππεῖς ἦσαν 9  
 40 τοῖς Ἑλλήσιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς φεύγοντας ἐδύναντο  
 καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ  
 τοῦ ἄλλου στρατεύματος διώκειν· οἱ δὲ βάρβαροι ἵππεῖς καὶ 10  
 φεύγοντες ἅμα ἐτίτρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν  
 ἵππων, ὅποσον δὲ διώξαιαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπανα-  
 45 χωρεῖν μαχομένους ἔδει. ὥστε τῆς ἡμέρας διῆλθον οὐ πλέον 11  
 πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δέιλῃς ἀφίκοντο εἰς τὰς κώμας.  
 ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ πρεσβύ-  
 τατοι τῶν στρατηγῶν Ξενοφῶντα ἡγίωοντο ὅτι ἐδίωκεν ἀπὸ τῆς  
 φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν  
 50 μᾶλλον ἐδύνατο βλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι 12  
 ὀρθῶς αἰτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. ἀλλ' ἐγώ,  
 ἔφη, ἡναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς  
 μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. ἐπειδὴ δὲ ἐδιώ- 13  
 κομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν  
 55 μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ παγχαλέπως.  
 τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις 14  
 ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλώσαι δὲ ὧν δεόμεθα.

39 κατελάμβανον: the tense, as  
 ἀντεποιοῦν, above. Cf. ἐδύνατο κα-  
 ταλαμβάνειν, below.

41 πολὺ: in emphatic position be-  
 cause contrasted with ὀλίγῳ  
 χωρίῳ.

οὐχ οἶόν τε ἦν: cf. II, 2, 16, and the  
 note.

42 καὶ φεύγοντες ἅμα, even while  
 fleeing. Cf. εὐθύς with partic.,  
 I, 9, 10.

43 εἰς τοῦπισθεν, backwards. This  
 method of fighting, made famous  
 by the Parthians, is said still to  
 be characteristic of the Persians.

44 ὅποσον, as far as.

45 μαχομένους: i. e. the Persians  
 in turn pursued them.

τῆς ἡμέρας, in the course of the  
 day. See the note on I, 7, 85.  
 Cf. δέιλῃς, below. They had,  
 however, not started until after  
 their ἀριστον.

46 τὰς κώμας: i. e. those men-  
 tioned, c. 2. 176.

49 οὐδὲν μᾶλλον, none the more;  
 i. e. than if he had not incurred  
 the risk. οὐδὲν is, of course,  
 inner obj.; so μεγάλα, below,  
 1. 57.

51 τὸ ἔργον, the result.

52 ἐν τῷ μένειν, while staying  
 (where we were).

54 ἀληθῆ . . . λέγετε: i. e. it was  
 as you say.

56 τοῖς . . . χάρις, thank Heaven.

15 νῦν γὰρ οἱ πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ  
 Κρήτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξι-  
 κνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον 60  
 ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη  
 16 πεζὸς πεζὸν ἂν διώκων καταλαμβάνοι ἐκ τόξου ῥύματος. ἡμεῖς  
 οὖν εἰ μέλλοιμεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν  
 ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ καὶ ἱππέων.  
 ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίου, ὧν τοὺς πολλοὺς 65  
 φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλους αὐτῶν καὶ διπλά-  
 17 σιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γὰρ διὰ τὸ  
 χειροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνουῦνται, οἱ δὲ  
 18 Ῥόδιοι καὶ ταῖς μολυβδίσιν ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν  
 ἐπισκεψόμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δῶμεν 70  
 αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον  
 τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην  
 τινὰ ἀτέλειαν εὐρίσκωμεν, ἵσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς  
 19 ὠφελεῖν. ὁρῶ δὲ ἱπποὺς ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν

58 ὅσον: of space, as ὀπόσον, above, I. 44.

59 οἱ ἐκ χειρὸς βάλλοντες: i. e. οἱ ἀκοντισταί.

62 ἐκ τόξου ῥύματος, with a bow-shot the start. Cf. ἐκ πλέονος, I, 10, 47.

ἡμεῖς: assimilated to μέλλοιμεν, where we should have expected ἡμῖν (with δεῖ). Trans., as if the construction were personal, *we, if we are to . . . , have need of*. Cf. also the note on ποταμός, II, 4, 27. With μέλλω the potential form is less frequent; εἰ μέλλοιμεν would have been normal.

64 τὴν ταχίστην, at once. The elipsis of a fem. noun (δόδον?) is hardly felt.

65 ἀκούω δ' εἶναι: see I, 3, 105, and the note.

ὧν . . . ἐπίστασθαι: acc. and infin.

in a rel. clause, as c. 2. 120 f. Note, however, that the rel. construction is given up in the next clause.

66 καὶ . . . φέρεσθαι, carries even twice as far. For the vb. cf. I, 8, 78.

67 διὰ τὸ . . . σφενδονᾶν, because the stones they sling are as large as the fist. Note that the adj. is pred.

69 αὐτῶν: see the note on c. 1. 91.

70 πέπανται: for the vb. cf. I, 9, 69, and the note. There was as yet no troop of slingers in the army.

τούτῳ: = τῷ πεπαμένῳ (κεκτημένῳ); sing. despite the preceding pl.

71 αὐτῶν, for them, i. e. the slings.

72 ἐν τῷ τεταγμένῳ, wherever stationed.

ἄλλην . . . ἀτέλειαν, exemption from some other duty.

- 75 **τινας παρ' ἐμοί**, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε καὶ ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδο- 20  
80 **νῆται** μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκίμασθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο 1  
πρωαίτερον ἀναστάντες. χαράδραν γὰρ ἔδει αὐτοὺς διαβῆναι ἐφ' ᾗ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης, ἔχων ἱππέας 2  
5 **χιλῖους**, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλῖους· τοσούτους γὰρ ᾗτησε Τισσαφέρην, καὶ ἔλαβεν ὑποσχόμενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβη- 3

74 **τοὺς μὲν τινας**, *some few*. Cf. II, 3, 59.

75 **παρ' ἐμοί**: Xen., as a man of means, had brought horses with him.

**τῶν Κλεάρχου**: for Clearchus' troop of horse see I, 5, 82; for their desertion, II, 2, 31. Evidently some horses had been left behind.

77 **σκευοφόρα . . . ἀντιδῶμεν**, *put pack-animals in their places*.

78 **εἰς ἱππέας**, *for cavalry*.

79 **καὶ ταῦτα**: *καὶ* is intensive, not connective. The asyndeton is regular.

80 **ἐγένοντο**, *were equipped*. **γίγνομαι** may supply a passive to almost any vb.

**ἐδοκίμασθησαν**: the vb. is suggested

by the Attic custom of having all candidates for cavalry service pass certain tests (a *δοκιμασία*) before the *βουλὴ* (*Senate*).

#### CHAPTER IV

1 **μείναντες**: *i. e.* this day was occupied with the equipment of the cavalry.

2 **χαράδραν**: *i. e.* a deep water course, presumably dry.

3 **ἐπιθοῖντο**: for the form see the note on I, 9, 26.

6 **ᾗτησε**: with two accs.; cf. I, 3, 69.

7 **λάβῃ, παραδώσειν**: he said, *ἂν . . . λάβω, παραδώσω*.

**καταφρονήσας**: note the tense, *having come to despise*.

8 **οὐδέν, πολλὰ**: an effective chiasm.



- κότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ 10  
 Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγελο δὲ τῶν τε πελτα-  
 στῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἵππεύσιν εἴρητο  
 4 θαρροῦσι διώκειν ὡς ἐφεψομένης ἱκανῆς δυνάμεως. ἐπεὶ δὲ ὁ  
 Μιθραδάτης κατειλήφει, καὶ ἤδη σφενδόναί καὶ τοξεύματα ἐξι-  
 κνοῦντο, ἐσήμηνε τοῖς Ἑλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθعون 15  
 ὁμόσε οἷς εἴρητο καὶ οἱ ἵππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'  
 5 ἔφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις  
 τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἵππέων ἐν τῇ χαράδρᾳ  
 ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθανόντας αὐτοκέ-  
 λευστοι οἱ Ἕλληνες ἤκισαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις 20  
 εἴη ὄραν.  
 6 καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ Ἕλληνες  
 ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν  
 7 Τίγρητα ποταμόν. ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ'  
 αὐτῇ ἦν Λάρισα· ᾧκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ 25

10 ὅσον, *about*; cf. I, 2, 15.

11 παρήγγελο . . . εἴρητο, *word had been passed . . . commands had been given*. Only in the case of vbs. of saying and commanding, and of παρασκευάζω is the impers. pass. common in Greek — a marked contrast with Latin. Cf. οἷς εἴρητο, below.

πελταστῶν . . . ὀπλιτῶν: *partitive with οὓς*.

13 θαρροῦσι, *boldly*.

15 ἐσήμηνε: cf. I, 2, 98, and the note.

16 οἷς εἴρητο: *trans. as if pers., those who had been ordered*.

17 τοῖς βαρβάροις, *on the part of the barbarians*.

19 αὐτοκέλευστοι: *see the vocab. for similar compounds*.

21 ὄραν: cf. ὄρασθαι, II, 3, 8, and the note.

23 τὸ λοιπὸν τῆς ἡμέρας: cf. II, 2, 23, and the note.

ἀφίκοντο . . . ποταμόν: *this proves that they had crossed the Zab at a point some distance above its junction with the Tigris*.

25 Λάρισα: *the ruins now called Nimrud, apparently identical with the Calah of Gen. x:11 and 12, but, in reality, a portion of the great complex of capitals making up the ancient Nineveh (see below). Included in these was also the Resen of Gen. x:12, and it has been assumed that this (in the form with the art. Al Resen) may have suggested to Xen. the name Larisa, which was, however, common in Greece, designating the citadels of various towns*.

Μῆδοι: *Xen. may refer to the relatively short period of Median occupation (before their empire was overthrown by Cyrus), but*

τείχους αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν·  
 τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὥκοδόμητο δὲ πλίν-  
 θοις κεραμεαῖς· κρηπὶς δ' ὑπὲν λιθίνῃ τὸ ὕψος εἴκοσι ποδῶν.  
 ταύτην βασιλεὺς Περσῶν ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβα- 8  
 30 νον Πέρσαι πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ  
 νεφέλῃ προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ  
 οὕτως ἐάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνῃ, τὸ μὲν 9  
 εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης  
 πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλησίων κωμῶν ἀποπε-  
 35 φευγότες.

ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας ἐξ πρὸς 10  
 τεῖχος ἔρημον μέγα κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα·

it is more likely that he is speaking loosely. Neither he nor his readers felt interested in the history of the despised barbarians, so he has nothing to say of the glory of Nineveh, "that great city."

26 πόδες: cf. πλέθρα, I, 2, 30, and the note. Contrast ὕψος, acc., and ποδῶν (below, I, 28).

27 πλίνθοις: cf. II, 4, 52.

28 εἴκοσι ποδῶν: a statement corroborated by excavations.

29 βασιλεὺς Περσῶν: Cyrus the Great.

30 ἥλιον . . . ἠφάνισε: cf. "I will cover the sun with a cloud," Ezek. xxxii: 7. The passage is one of doubtful interpretation (the MSS. give ἥλιος . . . νεφέλῃν προκαλύψας). Xen. may have meant that the city was shrouded in fog, or that there was an eclipse (there was one in 556 B.C.). Probably both here and in § 12 he is giving local traditions. To the popular mind there has always seemed a connection between darkness and disaster.

32 πόλιν: for the case, cf. I, 2, 78, and the note.

πυραμὶς: not a pyramid, but, as the ruins still to be seen make clear, a structure of several stories, each smaller than the last. Its present height is said to be 141 feet and the base is 150 feet square. Presumably Xen. took no measurements himself, and it may well be that in his time the height was greater, in proportion to the base, than now.

λιθίνῃ: really of brick, with a stone facing. This was a natural and common mode of building: the base of durable stone and upon this a superstructure of material lighter and more easily worked.

34 ἦσαν . . . ἀποπεφευγότες: each element has its own force; see on εἶναι . . . φυλάττων, I, 2, 122.

36 παρασάγγας ἕξ: the actual distance between the ruins of Nimrud and those of Kuyunjik (Μέσπιλα) is eighteen miles.

37 Μέσπιλα: cf. the note on Λάρισα,

- Μῆδοι δ' αὐτὴν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντή-  
 11 κοντα. ἐπὶ δὲ ταύτῃ ἐπ' αὐτοδόμητο πλίνθινον τεῖχος, τὸ μὲν 40  
 εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ τεύχους ἡ  
 περίοδος ἕξ παρασάγγαι. ἐνταῦθα λέγεται Μῆδεια γυνὴ βασι-  
 λῆως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι.  
 12 ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο  
 οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς 45  
 ἐνοικοῦντας, καὶ οὕτως ἐάλω.  
 13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τέττα-  
 ρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνῃς ἐπεφάνη, οὗς τε  
 αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντα δύναμιν τοῦ τὴν

above. Nineveh was destroyed by Cyrus the Great in 549 B.C. It was the last and most noted of the capitals of the Assyrian empire, and is said (by Diodorus Siculus II, 3) to have been of such enormous extent that the circuit of its walls was 480 stadia, or nearly 60 miles. (This agrees with Jonah iii:3, "Now Nineveh was an exceeding great city of three days' journey.") The length given by Diodorus (150 stadia) corresponds roughly to the distance between Larisa and Mespila. These statements must be understood as including the capitals built at different periods, for the founder of each new dynasty established one of his own. Excavations at these sites have brought to light extensive remains of palaces and important works of art, many of which are in the British Museum.

38 Μῆδοι . . . ᾤκουν: see the note on l. 25.

39 κογχυλιάτου: a hard fossiliferous stone, capable of receiving a high polish—still used as the common building material in this district.

42 ἕξ παρασάγγαι: apparently exaggerated; eight miles is the estimate of modern travelers.

Μῆδεια: the name of one of the wives of Astyages, the last king of Media.

43 καταφυγεῖν: force of the prep.? (*cf.* I, 5, 79.)

ὑπὸ: ἀπώλλυσαν is a virtual pass., *were being robbed of*.

45 βροντῇ κατέπληξε: a wholly obscure tradition, indicating apparently a connection between some phenomenon, believed to be supernatural, and the fall of the city.

48 εἰς: temporal; *cf.* I, 7, 4.

49 ἔχων: if the text is right this must be taken with ἦλθεν (*cf.* ἔχων ἀνέβη and ἔχων ἐβοήθει, below, and see the note on I, 1, 8, and also with ἐπεφάνη. Properly ἔχων should have been expressed

50 βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπλου ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων 14 ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν 55 μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι 15 ἐσφενδόνησαν καὶ οἱ τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνυ προὔθυμειτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις 60 ἀπεχώρησαν.

καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· 16 καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ γε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν τοξοτῶν. μεγάλα δὲ καὶ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα 17 65 ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. ἠύρισκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ

again, but, as it is, we have ἔχων three times and ἔχοντος once in this sentence.

Ῥόοντα: for the form see I, 4, 15, and the note.

50 ἔχοντος: cf. II, 4, 39, and the note.

51 ὁ βασιλέως ἀδελφός: cf. II, 4, 110.

52 ὥστε . . . ἐφάνη: cf. II, 4, 116 f.

53 τὰς μὲν . . . τὰς δέ: i. e. the Greeks were threatened on three sides of the square.

54 ἐμβαλεῖν . . . διακινδυνεύειν: note the chiasm.

56 διαταχθέντες, stationed at intervals.

58 ἀνδρὸς, his man.

οὐδὲ . . . ῥάδιον ἦν: because of the dense ranks of the enemy.

62 ἐσίνοντο: cf. ἄσινως, II, 3, 112, and the note.

63 καὶ τῶν τοξοτῶν, even than the bowmen. That they could hurl their missiles farther than the Persian slingers has already been stated (above, c. 3. 65f). The text of this passage is, however, very uncertain.

65 τῶν τοξευμάτων: these words are bracketed by Gemoll, in order that ὅποσα may refer not to the arrows of the enemy, but to their bows. The Cretans could not make use of the long arrows of the Persians unless they used the captured bows as well.

διετέλουν χρώμενοι, they made constant use of. Cf. λέγων διήγε, I, 2, 70.

66 ἄνω ἰέντες: i. e. so that they could recover the arrows.

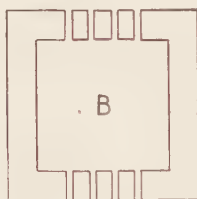
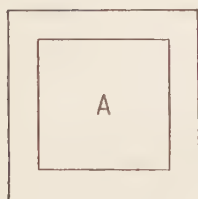
νεῦρα, cords; not bowstrings (νευρά).





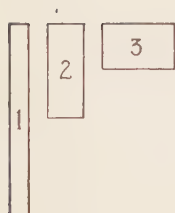
## PLANS TO ILLUSTRATE III, 4, §§ 19-23

The Greeks found that the hollow square was a formation which could not always be maintained. Sometimes the wings would be forced to converge, and the men in the centre would then necessarily be thrown out of position; sometimes they would diverge, and a gap would then be formed in the line. To meet this difficulty the generals formed six companies of one hundred men each. These fell behind when the way was narrow, and thus allowed the wings to converge without confusion, and if there was a gap they filled it up, adapting their formation to the space to be filled.



A. Original formation of the square.

BC. Possible arrangements with the six companies.



1. Company in column (3x32 men).
2. Company formed by fifties (6x16 men).
3. Company formed by enomoties (12x8 men).

18 μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτῃ μὲν τῇ  
 ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυ-  
 χόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχοντες τῇ ἀκροβολίσει· 70  
 τὴν δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο·  
 ἦν γὰρ πολλὸς σίτος ἐν ταῖς κώμαις. τῇ δὲ ὑστεραίᾳ ἐπορεύοντο  
 διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.

19 ἔνθα δὲ οἱ Ἕλληνες ἔγνωσαν πλαίσιον ἰσόπλευρον ὅτι πονηρὰ  
 τάξις εἴη πολεμίων ἐπομένων. ἀνάγκη γάρ ἐστιν, ἣν συγκύπτῃ 75  
 τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενωτέρας οὔσης ἢ ὁρέων ἀναγ-  
 καζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι  
 πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ ταραττομένους, ὥστε  
 20 δυσχρήστους εἶναι ἀτάκτους ὄντας· ὅταν δ' αὖ διάσχη τὰ  
 κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν 80  
 γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πά-  
 σχοντας πολεμίων ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνειν  
 ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθᾶσαι  
 21 πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. ἐπεὶ δὲ  
 ταῦτ' ἔγνωσαν οἱ στρατηγοί, ἐποίησαν ἕξ λόχους ἀνὰ ἑκατὸν 85  
 ἄνδρας, καὶ λοχαγούς ἐπέστησαν καὶ ἄλλους πευτηκοντῆρας

70 μείον ἔχοντες: cf. I, 10, 35.

72 πολλὸς σίτος: the plain is still noted for its fertility.

74 ἔγνωσαν, came to know, found (ingressive aor.).

πλαίσιον: prolepsis.

πονηρὰ τάξις: the normal depth of the Greek phalanx was eight ranks. If we assume this for each side of the square, and accept 9,600 as the probable number of the hoplites, we may conclude that each side of the square had a frontage of 300 men—i. e. would measure approximately 900 feet. It is apparent that this formation could not always be maintained.

75 ἦν συγκύπτῃ: the opposite of ὅταν . . . διάσχη, below, l. 79.

The following partic. are causal.

77 γεφύρας: sc. ἀναγκαζούσης.

80 τότε, in the former case.

81 τὸ μέσον, the space between; cf. I, 4, 23.

82 ὅποτε δέοι: a shift to the past, referring to their actual experience.

83 φθᾶσαι πρῶτος: redundant, but effective. Cf. πλέον προτιμήσεσθε, I, 4, 91.

84 εὐεπίθετον ἦν: probably impers. = ῥᾶδιον ἦν ἐπιτίθεσθαι.

85 ἀνὰ . . . ἄνδρας, of a hundred men each.

86 ἄλλους, besides. Cf. ἄλλο, I, 5, 27, and the note.

καὶ ἄλλους ἐνωμοτάρχους. οὗτοι δὲ πορευόμενοι ὅποτε μὲν  
 συγκύπτοι τὰ κέρατα ὑπέμενον, οἱ μὲν ὕστεροι, ὥστε μὴ ἐνοχλεῖν  
 τοῖς κέρασι, τοὺς δὲ παρήγουν ἔξωθεν τῶν κεράτων. ὅποτε δὲ 22  
 90 διόσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν ἐξεπίμπλασαν,  
 εἰ μὲν στενότερον εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον,  
 κατὰ πεντηκοστῆς, εἰ δὲ πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε  
 αἰ ἐκπλεων εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διά- 23  
 βασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λόχοι  
 95 διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι.  
 τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τέτταρας.

ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι καὶ 24  
 περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ  
 γηλόφων ὑψηλῶν γιγνομένην, οἱ καθήκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ  
 100 ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὡς  
 εἰκὸς τῶν πολεμίων ὄντων ἱππέων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ 25  
 πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς  
 ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι  
 καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, ἐτό- 26  
 105 ξενον ὑπὸ μαστίγων, καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν  
 τῶν Ἑλλήνων γυμνῶν καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν

87 οὗτοι δέ: the nom. is continued by οἱ μὲν . . . τοὺς δέ (part. appos.), but stands itself without pred. The text is again uncertain. οἱ μὲν is a conjecture, adopted by recent editors. The MSS. give οἱ λοχαγοί, after ὕστεροι, but this appears to be but a gloss, explaining οὗτοι. For the manoeuvres here described, see the plan.

90 αἱ πλευραί: identical with τὰ κέρατα, above.

ἀν ἐξεπίμπλασαν: for the frequentative ἂν, cf. I, 9, 68, and the note.

91 τὸ διέχον, the gap.

93 ἐκπλεων: for the form, cf. σύμπλεων, I, 2, 131, and the note.

95 που: with τῆς φάλαγγος, at any part of.

97 βασιλείον τι, a sort of palace. The pl. βασιλεια is more common.

98 τὴν δὲ ὁδὸν . . . γιγνομένην: render by an independent clause. For the extended use of γίγνομαι, cf. II, 2, 42, and the note.

100 ἄσμενοι: cf. ἄσμενος, II, 1, 79.

104 εἰς τὸ πρηνές, down hill.

ἔβαλλον . . . ἐτόξενον: note the graphic asyndeton.

105 ὑπὸ μαστίγων: i. e. like slaves. Cf. Herodotus' account of the battle of Thermopylae (VII, 223).

ἐκράτησαν: the aor. gives the result, as often.

- ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν  
 27 τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. ἐπεὶ δὲ  
 πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ  
 ἄκρον ἀφικνοῦνται ὀπλῖται ὄντες, οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. 110  
 28 πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα ταῦτ' ἐπασχον,  
 καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτ' ἐγίγνετο, ὥστε ἀπὸ τοῦ  
 τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν  
 ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνῆγαγον πελταστὰς  
 29 πρὸς τὸ ὄρος. ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολε- 115  
 μίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδο-  
 κότες μὴ ἀποτμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιντο οἱ  
 30 πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ  
 ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφί-  
 κοντο εἰς τὰς κώμας· καὶ ἱατροὺς κατέστησαν ὀκτώ· πολλοὶ 120  
 γὰρ ἦσαν οἱ τετρωμένοι.  
 31 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ  
 ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθᾶς ἵπποις συμβε-  
 βλημένας πολλάς. ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι  
 32 τῆς χώρας. τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. ἐπεὶ 125  
 δὲ κατελαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐ-  
 τοὺς ἢ ἀνάγκη κατασκηνῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ  
 πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἳ  
 τε τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ

107 ἐν τῷ ὄχλῳ: *i. e. the baggage train.* These had from the first (c. 2. § 36) been within the hollow square.

113 πρὶν . . . ἀνῆγαγον, *until they had brought; not, until they should have brought* (πρὶν . . . ἀναγάγειν). The indic. follows, as usual a neg. expression (ἔδοξεν . . . μὴ κινεῖν being tantamount to οὐκ ἐκίνησαν).

116 ἐπετίθεντο: note the tense.

117 οἱ πολέμιοι: *i. e. the Greeks,* from the Persian standpoint.

118 οἱ μὲν: the main body.

119 οἱ δέ: the peltasts.

120 ἱατροὺς: hardly more than eurses.

123 εἶχον: an independent clause, where we might have looked for ἔχοντες.

ἄλευρα . . . κριθᾶς: asyndeton in an enumeration.

124 τῷ σατραπεύοντι: dat. of the agent—or of advantage?

127 κατασκηνῆσαι: the word is general; they had burned their tents.

130 ὄπλα δεξάμενοι. ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς 33  
ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ  
περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὀρμώντας  
ἀλέξασθαι ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μάχεσθαι.

ἡνίκα δ' ἦν ἡδὴ δείλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε 34  
135 γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ  
ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπι-  
θῶνται αὐτοῖς. πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. 35  
οἳ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὥς ἐπὶ πολὺ πεποδισμένοι  
εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν, ἐάν τέ τις θόρυβος γί-  
140 γνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι,  
δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα  
χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἔνεκα πόρρω ἀπε-  
σκήνουν τῶν Ἑλλήνων.

ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι 36  
145 καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλλησι συσκευάζεσθαι ἄκου-

130 κατεσκήνησαν . . . ἐπεχείρησαν: a sudden shift of subj.

132 πολὺ γὰρ διέφερεν, *it was a very different thing*.

χώρας, base, position.

133 ἀλέξασθαι: cf. I, 3, 31, and the note.

137 πονηρὸν, *a wretched thing*.

The gender of the adj. is not due to στράτευμα, but is to be understood as φοβερώτατον, II, 5, 34. With this passage cf. the very similar one, *Cyrop.* III, 3, 26 f.

138 δέδενται: the perf. marks the state or condition.

αὐτοῖς: dat. of disadvantage, although we render by the possess. gen. Cf. the note on I, 2, 7.

139 τοῦ μὴ φεύγειν ἔνεκα: equivalent to a final sentence—one of the less common uses of the artic. infin.

εἰ λυθείησαν, (*as they might do*) if they got loose.

140 Πέρσῃ ἀνδρὶ: the dat. and infin. with δεῖ is so unusual that this is best rendered, *a Persian's horse must be saddled and bridled for him*. Thus the dat. is essentially the same as αὐτοῖς, above (although not here disadvantage), and we must understand *θεράποντα* (*squire*) or possibly *τινα* as the subj. of the infin., if a subj. be required (yet it is not the squire, but the horseman himself, that is subj. of ἀναβῆναι). It should be remembered that *χρή*, too, takes properly the acc. and infin. (not the dat.). Exceptions to this rule are few and, for the most part, merely apparent.

ἐπισάξαι: the "saddle" was but a cloth.

142 θορύβου ὄντος: the gen. abs. is parallel with the adv.

145 διαγγελλομένους, *passing the*



- όντων τῶν πολεμίων. καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίγνετο, ἀπῆσαν· οὐ γὰρ ἐδόκει λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατό-  
 37 πεδον. ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διήλθον ὅσον ἐξήκοντα 150 σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερ-  
 38 δέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὁρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδῖον. 155
- 38 ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατεκλημμένην τὴν ἀκρωνυ-  
 χίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα  
 39 τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν· ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγευν. ἐπιφαινόμενον γὰρ ἑώρα Τισσα-  
 φέρην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἡρώτα Τί 160 καλεῖς; ὃ δὲ λέγει αὐτῷ· Ἐξεστὶν ὁρᾶν· κατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ

word (from rank to rank); *parais* commoner.

ἐκήρυξε: for the omission of the subj., cf. ἐσάλπιγξε, I, 2, 98, and the note.

147 οὐ γὰρ . . . λύειν, *it did not seem to be worth while*. λύειν is here used, as not rarely by the poets, in the sense of λυσιτελεῖν.

νυκτός: with both the following infins.

150 καὶ αὐτοί, *they too* (as well as the Persians). αὐτός is frequently thus used with καί. Often it is best to leave the pron. untranslated and to render the whole simply, *also*. English is much more restricted in its use of pronouns than Greek is.

ἀναζεύξαντες: freely used; they had burned their wagons. Cf. κατασκηνησαι, I. 127, and the note.

153 χωρίον ὑπερδέξιον, *a commanding position on their right*.

154 ἀκρωνυχίαν: appos. with χωρίον.

155 ὑφ' ἣν: why not ὑφ' ἧ? See the note on παρὰ τὴν ὁδόν, I, 2, 78. The Tigris was on their left, so that they could not make a *détour*.

156 ἐπειδὴ δὲ ἑώρα: the following vivid narrative is in Xen.'s best style.

158 παραγενέσθαι: a vb. of motion; cf. I, 1, 62, and the note.

159 οὐκ ἤγευν: *he could not*, as the next sentence shows.

160 αὐτός: almost = *μόνος*.

161 ἔξεστιν . . . ἔστι: the former is the stronger word.

ἡμῖν: dat. of disadvantage.

162 εἰ μὴ . . . ἀποκόψομεν: a "warning" condition, marking the

τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστάς; ὁ δὲ 40  
 λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολε-  
 165 μίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλευέσθαι  
 πῶς τις τοὺς ἄνδρας ἀπελῇ ἀπὸ τοῦ λόφου. ἐνταῦθα Ξενοφῶν 41  
 ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύ-  
 ματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν  
 οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἵεσθαι  
 170 ὡς τάχιστα ἐπὶ τὸ ἄκρον. ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται  
 μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύ-  
 ματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ τὸ  
 ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, 42  
 ὁπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν  
 175 αἰρεῖται πορεύεσθαι, κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος  
 ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρίσο- 43  
 φος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ  
 τοὺς κατὰ μέσον πλαισίου. συνέπεσθαι δ' ἐκέλευσεν καὶ τοὺς  
 τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ  
 180 πλαισίου.

ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λό- 44  
 φου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς

gravity of the situation. *τούτους* is said with a gesture.

166 πῶς . . . ἀπελῇ, *how we shall dislodge*—an indir. ques. with dir. interrog. (cf. I, 8, 63, and the note). The indefinite third pers. is far commoner in Greek than in Eng.

167 κορυφὴν: called below τὸ ἄκρον and τὸ ὄρος. This was, of course, higher than the spur (*ἀκρωνυχίαν*) held by the enemy.

ὑπὲρ αὐτοῦ . . . στρατεύματος: the pron. is intensive; the whole may be rendered, *right above their own army*.

172 ἐγὼ δ' ἐθέλω, *I am ready, volunteer*. Note the emphatic ex-

pression of the subj.; the one who proposes the plan is also ready to carry it out. Observe that the balancing *σὺ μὲν* is omitted. The language is varied (*βούλει, ἐθέλω, χρήζεις*), as often.

174 εἰπὼν: asyndeton in rapid narrative.

175 οἱ: indir. reflexive. Cf. I, 1, 36, and the note. In prose *κελεύω* does not govern a dat.

177 τοὺς ἀπὸ τοῦ στόματος: cf. the note on τῶν παρὰ βασιλέως, I, 1, 18. ἔλαβε: *i. e.* to replace those taken by Xen.

178 τοὺς τριακοσίους: since these are called "picked men" they may well have been three of the

- 45 καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα  
πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευο-  
μένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην 185  
46 τοῖς ἑαυτῶν διακελευομένων. Ξενοφῶν δὲ παρελύνων ἐπὶ τοῦ  
ἵππου παρεκελεύετο. "Ανδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε  
ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον  
47 πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ  
Σικυώνιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ 190  
48 ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ  
ὃς ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται αὐτὸν  
ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὥς ἐδύνατο τάχιστα  
ἔχων ἐπορεύετο. ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν·  
ὥστ' ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, 195  
49 τοῖς δὲ ὀπισθεν παριέναι μόλις ἐπόμενος. οἱ δ' ἄλλοι στρατιῶ-  
ται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδα, ἔστε  
ἡνάγκασαν ἀναλαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δ' ἀναβάς,  
ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν,

λόχοι mentioned in §21. Others assume that they formed Chirisophus' body-guard.

183 καὶ αὐτοί: as above, l. 150.

ἀμιλλᾶσθαι, to race.

184 πολλὴ μὲν . . . πολλὴ δέ: anaphora. The rhetorical effect is heightened by the chiasmic arrangement, διακελευομένων τοῖς ἑαυτῶν . . . τοῖς ἑαυτῶν διακελευομένων. For the pl. partic. after στρατεύματος, cf. κόπτοντες, II, 1, 28, and the note.

185 τῶν ἀμφὶ Τισσαφέρνην: Tiss. is included; cf. I, 10, 3, and the note.

187 "Ανδρες: the formal ὦ would plainly be out of place here.

νῦν . . . νῦν . . . νῦν: the anaphora is forcible.

188 παῖδας . . . γυναῖκας: cf. I, 4, 55, and the note.

190 οὐκ ἐξ ἴσου, not on an equal footing.

191 καὶ ὅς: cf. I, 8, 64, and the note.

194 ἔχων, with it (the shield).

θώρακα . . . ἱππικόν: this was of metal and so heavier than the leathern cuirass of the hoplite. The horseman, of course, carried no shield.

195 ὑπάγειν, to lead on (whether he kept up or not). The rendering ordinarily given (lead on slowly) does not well suit the race for the summit.

196 παριέναι, to pass him by.

μόλις ἐπόμενος: causal; since he could hardly keep up.

197 ἔσπε, until. Cf. I, 9, 38, and the note.

198 ὁ δ': i. e. Xen.

199 βάσιμα . . . ἄβατα: i. e. for the

200 καταλιπὼν τὸν ἵππον ἔσπευδε περὶ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

V. ἔνθα δὲ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἕκαστος 1 ἐδύνατο, οἱ δὲ Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολ- 5 λῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. ἥνικα 2 δ' ἦν δαίμων ἐξαπίνης οἱ πολέμοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἄρπαγην. καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβα- 10 ζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα 3 Τισσαφέρην καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοοῦμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. καὶ οἱ 4 μὲν ἀμφὶ Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν 15 ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἥνικα ἀπὸ τῆς βοηθείας ἀπήντησαν [οἱ Ἕλληνες] ἔλεγεν· Ὁράτε, ὦ ἄνδρες Ἕλληνες, 5

horse. With these adjs. no noun need be supplied; cf. *βατά*, IV, 6, § 17.

200 φθάνουσιν: with dir. obj. and supplementary partic. as well. The experience here narrated seems to have taught Xen. a lesson; see VII, 3, § 45.

#### CHAPTER V

3 ἄλλην ὁδόν: an extension of the inner obj.: trans., *by another road*. Such accs. are often virtual advs.

5 ἀγαθῶν = ἐπιτηδείων.

7 ἐξαπίνης: cf. c. 3, 31, and the note.

9 νομαὶ . . . βοσκημάτων, *grazing herds*.

διαβιβαζόμεναι, *while being transported*; note the tense.

11 καίειν ἐπεχείρησαν: cf. the words of Tiss., II, 5, 76.

12 μὴ . . . οὐκ ἔχοιεν: ἐννοοῦμενοι implies fear. For *μὴ οὐκ*, cf. II, 3, 45, and the note.

13 ὁπόθεν λαμβάνοιεν: direct, *πόθεν λαμβάνοιεν*; with the whole cf. the note on δ, τι δῶ, I, 7, 37.

14 βοηθείας: they had evidently gone to the aid of the Greeks scattered in search of booty (§ 2).

15 ἐπεὶ κατέβη: he had a longer and a harder descent to make—from the κορυφή.

16 [οἱ Ἕλληνες]: i. e. οἱ ἀμφὶ Χειρίσοφον; but the words have all the appearance of a gloss, indicating that ἀπήντησαν has not here a hostile sense.

- ὑφιέντας τὴν χώραν ἤδη ὑμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο  
 διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίουσιν  
 ὡς ἄλλοτρίαν. ἀλλ' ἐάν που καταλείπωσί γε αὐτοῖς ἐπιτήδεια,  
 6 ὅφονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', ὦ Χειρίσοφε, 20  
 ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας ὡς ὑπὲρ τῆς ἡμετέρας.  
 ὁ δὲ Χειρίσοφος εἶπεν· Οὐκουν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς,  
 ἔφη, καίωμεν, καὶ οὕτω θᾶπτον παύσονται.
- 7 Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἦλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτή-  
 δεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆσαν. καὶ ἐνταῦθα 25  
 πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ  
 ὁ ποταμὸς τοσοῦτος βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρω-  
 8 μένοις τοῦ βάθους. ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις  
 ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς  
 κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε 30  
 9 καὶ τάλαντον μισθὸν πορίσητε. ἐρωτώμενος δὲ ὅτου δέοιτο,  
 Ἀσκῶν, ἔφη, δισχιλίῳν δεήσομαι· πολλὰ δ' ὀρῶ πρόβατα καὶ  
 αἶγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως  
 10 ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς

17 ὑφιέντας: sc. αὐτοὺς, i. e. τοὺς Πέρσας.

ἃ γὰρ . . . χώραν, lit. *the thing which they stipulated, when they made the treaty, that we should not do*. ἃ for δ, as frequently ταῦτα for τοῦτο—a course of action, rather than a concrete act.

18 νῦν αὐτοὶ καίουσιν: we should have expected ποιοῦσιν, but a more explicit word is substituted; cf. I, 9, 76.

21 βοηθεῖν ἐπὶ, *bear aid against*, as always.

22 καίωμεν: cf. the note on ἀναμύνωμεν, c. 1, 110.

24 ἐπὶ τὰς σκηνάς, *to their quarters*. Cf. the note on κατασκηῆσαι, c. 4, 127.

περὶ . . . ἦσαν, *were busied with*.

26 ἔνθεν μὲν . . . ἔνθεν δέ, *on the one side . . . on the other*.

27 ὡς=ὥστε; cf. I, 5, 64, and the note.

πειρωμένοις τοῦ βάθους, *when they tried the depth*. For the dat., see the note on προσέχοντι, I, 5, 56. Cf. διαβάντι, below, l. 54.

29 θῶω, *volunteer*; cf. c. 4, 172.

30 κατὰ: distributive; cf. I, 8, 34. ὑπηρετήσητε, *freely, supply*.

33 ἃ, *beasts which*, although with φυσηθέντα we think, of course, of the skins (δέρματα)—a shift made easy by the preceding ἀποδαρέντα.

34 διάβασιν, *means of crossing*; cf. the note on I, 5, 73. The Rhodian had seen skins used in this or similar ways; cf. I, 5, 63, and the note.

δεσμῶν, *thongs*.



- 35 *χρήσθε* περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους, ὁρμίσας ἕκαστον ἄσκον λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε 11 αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δὴ ἄνδρας ἔξει τοῦ μὴ
- 40 καταδύναι. ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ σχήσει. ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει 12 εἶναι, τὸ δ' ἔργον ἀδύνατον. ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἳ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν.
- 45 ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν εἰς 13 τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἐξῆσαν· ὥστε οἱ πολέμοιοι οὐ προσήλυνον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θαυμάζουσιν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν.

35 *περί*, in connection with, not merely around (of girths).

*ζεύξας* . . . *δήσας*, note the array of parties. *ζεύξας*, *ὁρμίσας*, *διαγαγὼν*, and *δήσας* are co-ordinate, and give the successive stages of construction. *ἀρτήσας* and *ἀφείς* are subordinate to *ὁρμίσας* (anchoring them by attaching and letting down).

37 *διαγαγὼν* . . . *δήσας*: the line of inflated skins was to be carried across the stream and made fast on both banks.

38 *ἐπιβαλὼ* . . . *ἐπιφορήσω*: chiasm.

39 *ἔξει τοῦ μὴ καταδύναι*, will keep from sinking. For the gen. of the infin. (after a vb. of hindering), cf. *τοῦ καλεῖν*, I, 6, 9, and the note. For *μὴ*, cf. I, 3, 6, and the note. Below we have the varied phrase, *ὥστε μὴ ὀλισθάνειν*.

40 *σχήσει*: sing., since *ὕλη* and *γῆ* form one idea (the covering of earth and brush).

41 *χαρίεν*: cf. *οὐκ ἀχάριστα*, II, 1, 70.

42 οἱ κωλύσοντες, men to prevent it. With this πολλοὶ ἱππεῖς stands in appos.

43 ἂν ἐπέτρεπον: past potential (unreal); the condition is suppressed, as often.

45 τὴν ὑστεραίαν: acc. of duration. εἰς τοῦμπαλιν: the opposite of *εἰς τὸ πρόσθεν* (I, 10, 19f). The reason for this march was plainly the hope of finding some means of egress from their present position. Its exact direction, however, cannot be determined. The Greeks can hardly have retraced their steps over the hills where they had been so harassed. It has been assumed that they followed some valley leading eastward.

46 ἔνθεν = τὰς κώμας ἐξ ὧν. Cf. II, 5, 101.

47 ὅμοιοι . . . θαυμάζουσιν, seemed lost in wonder. The best MS. has *θαυμάζειν*.

48 τρέφονται . . . ἔχοιεν: the fut. is of all tenses the one least apt

- 14 ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια ᾗσαν· οἱ δὲ  
στρατηγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς ἐαλωκότας 50  
15 ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκάστη εἴη. οὐ δὲ ἔλεγον  
ὅτι τὰ πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν,  
δι' ἧσπερ ἤκοιεν, ἡ δὲ πρὸς ἔω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα  
φέρει, ἔνθα θερίζει λέγεται βασιλεύς, ἡ δὲ διαβάντι τὸν ποτα-  
μὸν πρὸς ἑσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἡ δὲ διὰ τῶν 55  
ὁρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.  
16 τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι, καὶ  
βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασι-  
λικὴν στρατιὰν δώδεκα μυριάδας· τούτων δ' οὐδέν' ἀπονοστήσαι  
διὰ τὴν δυσχωρίαν. ὁπότε μέντοι πρὸς τὸν σατράπην ἐν τῇ 60  
πεδίῳ σπείσαιντο, καὶ ἐπιμειγνύναι σφῶν τε πρὸς ἐκείνους καὶ  
17 ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν  
χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιή-  
σαντες ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς

to change to the opt. in indir. quests. or quotations.

51 ἤλεγχον . . . εἴη, *asked about the whole surrounding country, what it was in each direction (ἐκάστη). The prolepsis is admissible in Eng.*

52 τὰ πρὸς, *the region toward.*

τῆς ἐπὶ . . . εἴη: *sc. ὁδοῦ, formed part of, was on.*

53 δι' ἧσπερ ἤκοιεν, *the very road over which they had come.*

54 θερίζειν: in *Cyrop.* VIII, 6, 22 it is stated that the king spent the winter season (seven months) in Babylon, the spring (three months) in Susa, and the hot season (two months) in Ecbatana.

διαβάντι: see the note on *πειρωμένοις*, above, l. 27 f.

56 ὅτι: note the repetition—possibly intended to emphasize the route finally decided on.

εἰς Καρδούχους: see the note on *ἐς Πισίδας*, I, 1, 62.

57 ἀνά: distributive, *throughout, among.*

πολεμικοὺς: the Kurds of today defy the Turks, and mock at their attempts to collect tribute.

58 ἀκούειν, *obey; cf. II, 6, 41.*

59 δώδεκα μυριάδας: appos. with *στρατιάν*; we might have looked for the gen.

ἀπονοστήσαι: another poeticism.

60 ὁπότε . . . σπείσαιντο: still governed by *ἔφασαν*; direct, *ὁπότεν σπείσωνται*. In the following, *σφῶν* and *ἐαυτούς* denote the Persians (properly indir. reflexives, but *ἐαυτούς* is substituted for the infrequent *σφᾶς*); *ἐκείνους* and *ἐκείνων* the Carduchi. With *σφῶν* and *ἐκείνων* supply *τινας*. καί, before *ἐπιμειγνύναι*, is intensive (*actually, even*).

63 τοὺς . . . εἰδέναι, *those who*

- 65 ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τοὺς γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι. ἐπὶ τούτοις ἐθύσαντο, ὅπως ἡνίκα 18 καὶ δοκοίῃ τῆς ὥρας τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν
- 70 τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖν· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, συσκευασαμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἡνίκ' ἄν τις παραγγέλλῃ.

*claimed to know the country in each direction.*

66 ἔφασαν: *i. e.* the captives; direct, τοὺτους διελθόντες ἤξετε.

68 ἐθύσαντο: *cf.* I, 7, 85, and the note.

ἡνίκα . . . ὥρας, *at whatsoever (καὶ)*

*time it might seem best. ἡνίκα takes the gen., as local advs. do.*

69 ὑπερβολήν: *prolepsis.*

72 ἡνίκ' . . . παραγγέλλῃ, *when the word should be passed (i. e. from mouth to mouth; no signal was to be given).*

## BOOK IV

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἅς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποίησαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ 5  
2 πρόσθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων  
3 πορευτέον εἶναι. ἤκουον γὰρ τῶν ἀλίσκομένων ὅτι εἰ διέλθοιεν 10 τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἣν μὲν βούλωνται, διαβήσονται, ἣν δὲ μὴ βούλωνται, περιίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ  
4 Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα 15 δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.]

### CHAPTER I

For the opening sections consult the note on II, 1, 1. Sec. 1 gives a recapitulation of the narrative up to the point now reached, while secs. 2-4 (omitted in the best MS.) give a restatement of the matter contained in the concluding sections of the preceding book. In all probability the first four sections are a later addition and are not by Xen. Note that sec. 5 takes up the narrative again and follows closely on the end of Book III.

3 ὅσα . . . ἐπολεμήθη: ὅσα would have been the inner obj. in the act. phrase.

8 ἀπότομα . . . ἐκρέματο, *hung sheer over the very stream.*

10 τῶν ἀλίσκομένων: for the case, cf. Τισσαφέρνους, I, 2, 26.

13 ἐλέγετο: the personal use is far commoner.

τοῦ Τίγρητος = τῶν τοῦ Τίγρητος πηγῶν. Cf. the note on ἡλέκτρον, II, 3, 58.

14 ἔστιν οὕτως ἔχον = οὕτως ἔχει. Cf. the note on εἶναι . . . φυλάττων, I, 2, 122f. The text is, however, conjectural.

15 ἅμα μὲν . . . ἅμα δέ: cf. III, 4, 78.

16 φθάσαι πρὶν: cf. II, 5, 17, and the note.

ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς 5  
 νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες  
 ἀπὸ παραγγέλλεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς 6  
 20 τὸ ὄρος. ἔνθα δὴ Χειρίσοφος μὲν ἡγείτο τοῦ στρατεύματος λα-  
 βὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας, Ξενοφῶν δὲ σὺν  
 τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς  
 γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν  
 ἐπίσποιο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν 7  
 25 τινὰς αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δ' ὑφηγείτο· ἐφείπετο  
 δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν  
 τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων. ἔνθα δὴ οἱ μὲν Καρδοῦχοι 8  
 ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον  
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ  
 30 χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν  
 ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι,  
 εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὥς διὰ φιλίας  
 τῆς χώρας, ἐπέλπερ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτή- 9  
 δεια ὅτῳ τις ἐπιτυγχάνοι ἐλάμβανεν· ἀνάγκη γὰρ ἦν. οἱ δὲ

18 ὅσον . . . πεδίον, enough for crossing the plain in the dark. For the infin., cf. *οἶα* . . . ἀρδεῖν, II, 3, 49, and the note. Cf. c. 8. § 12.

σκοταίους: adj. for adv.; cf. *προτέρα*, I, 2, 142, and the note.

19 ἀπὸ παραγγέλλεως: cf. the last note on the preceding book.

21 τὸ ἀμφ' αὐτόν: no noun need be supplied; cf. *τὸ ὑπερβάλλον*, below, I, 26, and the note on I, 2, 3.

22 ὀπλίταις: in appos. with the preceding noun.

23 πορευομένων: sc. *αὐτῶν*. We might have looked for the dat., but cf. the note on I, 2, 99. As a matter of fact the Persians pursued them no farther.

26 αἰεὶ: primarily with *ἐφείπετο*, although it is felt also with *τὸ*

*ὑπερβάλλον*=each division as it crossed.

27 μυχοῖς: a poetic word, used also by Thucyd. VII, 5, 2.

28 γυναῖκας . . . παῖδας: cf. I, 4, 55, and the note.

31 ἔφερον: cf. the note on II, 6, 18. Observe the force of the tense of this vb. and of the following *ἐδίωκον*.

*ὑποφειδόμενοι*: note the force of the prep.; they had an object in view. Cf. *ὑπήγετο*, II, 1, 88, and the note.

32 εἴ πως, in the hope that. See G. 1420; H. 907.

*διέναι*: cf. *διήσουσιν*, III, 2, 119.

*φιλίας*: pred., cf. I, 3, 71, and the note.

34 ὅτῳ: collective sing. after a pl.; cf. *δοῖς* . . . *πάντας*, I, 1, 18. The



- Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο φιλικὸν οὐδὲν 35  
 10 ἐποίου·ν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς  
 τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι—διὰ γὰρ τὸ στενὴν  
 εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ  
 κατὰβασις—τότε δὴ συλλεγέντες τινὲς τῶν Καρδοῦχων τοῖς  
 τελευταίοις ἐπετίθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ 40  
 τοξεύμασι κατέτρωσαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐ-  
 11 τοῖς ἐπέπεσε τὸ Ἑλληνικόν. εἰ μέντοι τότε πλείους συνελέγησαν,  
 ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύ-  
 την μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμας ἡύλισθησαν· οἱ δὲ  
 Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων καὶ συνεώρων 45  
 ἀλλήλους.
- 12 ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς  
 τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώ-  
 τατα ἔχοντας πορεύεσθαι, καταλιπόντας τὰλλα, καὶ ὅσα ἦν  
 νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 50
- 13 σχολαίαν γὰρ ἐποίου·ν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ  
 τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν,

best attested reading is *δτι*,  
 emended by some to *δπον*.

35 καλούντων: *sc. αὐτῶν, when they  
 called*. Again note the force of  
 the impf. with the neg. (*υπήκουον*).

37 διὰ γὰρ τὸ . . . εἶναι, *on account  
 of the narrowness of the road*.  
*Cf. the note on I, 1, 35.*

38 ἐγένετο, *lasted*. The aor. may  
 be used with words expressing  
 duration and the impf. with  
 words implying speed. It de-  
 pends on the point of view; with  
*ἐπετίθεντο* we shift to the impf.

41 ἐξ ἀπροσδοκήτου: *cf. ἀπὸ τοῦ αὐ-  
 τομάτου, I, 2, 100, and the note*.  
 With this phrase, *cf. the Lat. ex  
 improviso*.

42 πλείους, *in larger numbers*.

43 ἐκινδύνευσεν ἂν διαφθαρῆναι,

*would have been in danger of  
 destruction*.

πολύ, *much of*; but τὸ πολύ, I, 4,  
 86, *the greater part of*.

45 συνεώρων, *kept each other in  
 view* (Pretor)—presumably by  
 means of fire signals; but *συνε-  
 βῶν* is a plausible emendation  
 (*cf. VI, 3, § 6*); see, however, VI,  
 2, § 13.

48 ἀναγκαῖα, *indispensable*.

49 ἔχοντας . . . καταλιπόντας: *acc.  
 after dat*. See the note on I, 2, 4.

51 σχολαίαν: note the emphasis  
 given to this word by its posi-  
 tion.

ἐποίου·ν, *rendered*. The mid., I, 1,  
 21, is different. The subj. is  
 neut., but the idea of plurality is  
 marked.

- διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.
- 55 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστήσαντες ἔν τῳ στενῷ 14 οἱ στρατηγοί, εἴ τι εὐρίσκειεν τῶν εἰρημένων μὴ ἀφαιμένον, ἀφηροῦντο, οἳ δ' ἐπείθοντο, πλὴν εἴ τις ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δέ τι ἀναπανόμενοι.
- 60 εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολὺς, ἀναγκαῖον δ' ἦν 15 πορεύεσθαι. οὐ γὰρ ἦν ἱκανὰ τὰπιτήδεια. καὶ ἡγείτο μὲν Χειρίσοφος, ὡπισθοφυλάκει δὲ Ξενοφῶν. καὶ οἱ πολέμιοι ἰσχυρῶς 16 ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες
- 65 καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι. καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο. ἐνταῦθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε 17 δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγυά ἐπείσθαι, ὥστε δῆλον ἦν ὅτι πρᾶγμα τι εἶη. σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι

52 ἀπόμαχοι: cf. III, 4, 128.

53 διπλάσια: not to be taken literally; yet the train was large.

54 δόξαν . . . ταῦτα: acc. abs.; see the note on ἐξόν, II, 5, 86. ταῦτα is best taken as subj. (cf. ταῦτα ἔδοξε). Xen. has also δόξαντα ταῦτα (Hell. III, 2, 19), δοξάντων τούτων (Hell. I, 7, 30), and δόξαντος τούτου (Hell. I, 1, 36).

55 ὑποστήσαντες, posting men (with a covert purpose, ὑπο-; cf. II, 1, 88).

56 εἴ τι, whatever; cf. I, 5, 4.

τῶν εἰρημένων, of the objects above mentioned. This is simpler than to take the phrase, as is usually done, as = τούτων ἀ εἰρητο ἀφείναι, of the things they had been ordered to abandon.

57 οἳ δ': i. e. the men, οἱ στρατιῶται. ἔκλεψεν, smuggled through (Vollbrecht).

οἷον, for example.

58 εὐπρεπῶν: part. gen. The other gens. are governed by ἐπιθυμήσας. They would more naturally have been expressed in the acc. (objs. of ἔκλεψεν).

59 τὰ μὲν . . . τὰ δέ, now . . . now. For the added τι, cf. II, 3, 59.

60 εἰς: cf. I, 7, 4.

χειμῶν: it was now about the middle of November.

65 ἀναχάζοντες: a poetic word, as is also the θαμινά, below.

παρήγγελλεν: i. e. to Chirisophus.

66 ἐπικέοιντο: frequentative.

67 ἄλλοτε μὲν . . . τότε δέ: co-ordination (parataxis), where to us subordination (although . . . yet) is more natural.

ὅτε παρεγγυῶτο, whenever word was passed. Impers. pass.; see on παρήγγελλτο, III, 4, 11.

- τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοίᾳ φυγῇ ἐγίγνετο τοῖς 70  
 18 ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς  
 Λεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς  
 πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς τὴν κεφαλὴν.  
 19 ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν  
 ἐλθὼν πρὸς τὸν Χειρίσοφον ἡτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμενε, ἀλλ' 75  
 ἡναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλῶ τε καὶ  
 ἀγαθῶ ἀνδρε τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα.  
 20 ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἰδὲ  
 ὡς ἄβατα πάντα ἐστί· μία δ' αὕτη ὁδὸς ἣν ὀρᾷς ὀρθία, καὶ ἐπὶ  
 ταύτῃ ἀνθρώπων ὀρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἱ κατειλη- 80  
 21 φότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευδον καὶ διὰ  
 τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειληφθαι  
 τὴν ὑπερβολὴν· οἱ δ' ἡγεμόνες οὖς ἔχομεν οὐ φασιν εἶναι ἄλλην

69 πρᾶγμά τι, *some trouble*.

παρελθόντι: the omission of *τινι* or *Ξενοφῶντι* is natural; so in Eng., *there was no time to go forward and see*.

73 διαμπερές, *straight through*, a poetic word.

τὴν κεφαλὴν: (sc. *τοξευθεὶς*). For the acc., see the note on τὰς κεφαλὰς, II, 6, 67 f.

74 ὥσπερ εἶχεν, *just as he was*; emphasizing *εὐθὺς*.

75 ὑπέμενε . . . ἡναγκάζοντο: rapid shift of subj.

76 καὶ νῦν: transition to dir. speech.

καλῶ τε καὶ ἀγαθῶ: cf. II, 6, 67, and the note.

77 τέθνατον, *are lying dead*. Note the tense.

ἀνελέσθαι: the recovery and interment of the bodies of those slain in battle was to the Greeks a sacred duty. (The events following upon the battle of Argi-

nusae, 406 B.C., are the best illustration of this.)

78 ἀποκρίνεται: asyndeton in dialogue. After this vb. the following ἔφη is redundant; it is none the less often inserted in colloquial narrative.

79 μία δ' αὕτη . . . ὀρθία, *there is this one road which you see, a steep one*. With numerals οὗτος omits the art. It is here said with a gesture (so τοσοῦτον, below). Cf. c. 7. § 4.

81 ἔκβασιν: it is not necessary to understand the word of a pass in the strict sense. It means a way out of the narrow valleys in which they now were. Below it is called ὑπερβολή.

ταῦτ': best taken as the inner obj. of ἔσπευδον, although it is sometimes used for διὰ ταῦτα.

82 εἰ πως: cf. I. 32, and the note.

φθάσαι πρὶν: cf. II, 5, 17, and the note.

83 οὐ φασιν: cf. I, 3, 2, and the note.

ὁδόν. ὁ δὲ Ξενοφῶν λέγει· Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ 22  
85 γὰρ ἡμῖν πράγματα παρείχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ  
ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐτῶν, καὶ ζῶντας  
προϋθυμήθημεν λαβεῖν αὐτοῦ τούτου ἔνεκα ὅπως ἡγεμόσιν εἰδόσι  
τὴν χώραν χρησαίμεθα.

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες 23  
90 εἴ τινα εἶδειεν ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ μὲν οὖν ἕτερος οὐκ  
ἔφη μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλι-  
μον ἔλεγεν, ὁρῶντος τοῦ ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν 24  
ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι ὅτι αὐτῷ ἐτύγχανε θυγά-  
τηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσασθαι δυνατὴν  
95 καὶ ὑποζυγίοις πορεύεσθαι ὁδόν· ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ 25  
δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον ὃ εἰ μὴ τις προκαταλήψοιτο,  
ἀδύνατον ἔσεσθαι παρελθεῖν.

ἐνταῦθα δ' ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς 26  
καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν

85 πράγματα παρείχον, *were bothering us; cf. I, 1, 63.*

ὅπερ: neut., because referring to the preceding clause.

86 ἀναπνεύσαι: the word recalls Homeric usage and was, therefore, probably felt as a poeticism, although Demosth. also has it (18, 195).

87 ἡγεμόσιν, *as guides; sc. αὐτοῖς.*

89 διαλαβόντες: note the force of the prep.

90 εἶδειεν: indir. ques.; dir., ἴστε.

οὐκ ἔφη, *said, No.* It is not necessary to supply εἰδέναι.

91 φόβων: here concrete; *threats*, or possibly *forms of torture.* Cf. ὑποψίαι, II, 5, 3, and the note.

92 ἔλεγεν: note the tense; he persistently refused to speak.

ὁρῶντος τοῦ ἑτέρου, *before the eyes of the other.*

93 ὅτι . . . ἐκδεδομένη, *because he happened to have a married*

*daughter living there with her husband.* Note that παρά (like the German *bei* and the French *chez*) implies characteristic locality (at her husband's house). ἐτύγχανε: in causal clauses the indic. is often retained; cf. I, 2, 126.

94 δυνατὴν . . . ὁδόν, *a road over which even the beasts of burden could travel.* The personal construction should be noted.

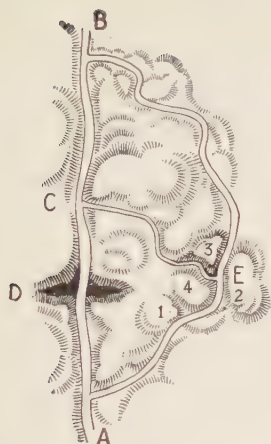
96 ὃ εἰ μὴ τις προκαταλήψοιτο: the rel. and condit. clauses are combined, as rarely in Eng.; *render, and if they should not first occupy this.* Note that the condit. is of the warning type.

98 συγκαλέσαντας: acc., despite its nearness to ἐδόκει.

λοχαγοὺς . . . τῶν ὀπλιτῶν, *the captains, both those who were pel-tasts and those of the hoplites.*

99 εἴ τις . . . γενέσθαι, *if there was*

## PLAN TO ILLUSTRATE IV



- A B Steep road.
- C Position of Carduchi.
- D Ravine
- E Position seized by the volunteers.
- 1 First hill seized by Xenophon.
- 2 Second hill seized by Xenophon.
- 3 Height which the volunteers were to have seized, and third hill seized by Xenophon.
- 4 Hill opposite the height (c. 2, 75).

The Greeks are passing along a road ACB which leads up a steep ascent to a plateau beyond (c. 1, 79). A point C on this road is occupied by the Carduchi. The guide agreed to lead them by a circuitous route AEB (c. 1, 94) over which even the baggage train could pass; the sequel showed that the train could not have proceeded by the road ACB. This circuitous road was commanded by a height (c. 1, 96) which must be seized. For this purpose a call for volunteers was issued (c. 1, 99). These set out, two thousand strong, along the road AE, with instructions to seize and occupy the hill and at daybreak to advance against the enemy at C. The main body was to make a simultaneous attack along the direct road (c. 2, 5). As the volunteers started, Xenophon, to divert the attention of the enemy (c. 2, 9) led the rear-guard along the road toward C. Crossing this was a ravine D (c. 2, 11) which it was impossible to cross, as the enemy rolled down huge stones from their position at C. Meanwhile the volunteers reached the point E (c. 2, 22) and there found a guard of the enemy sitting about a fire. These they dispersed, and themselves occupied the position (c. 2, 24), thinking that it was the height. It was not, however; and the guide seems not to have undeceived them. At daybreak they proceeded against the position C (c. 2, 29), which the Carduchi abandoned at their approach (c. 2, 32). Here at



C the volunteers were joined by Chirisophus and the main body of the Greeks, who had crossed the ravine D as best they could, some even drawing one another up by their spears (c. 2, 36). They then advanced to the plateau beyond.

Xenophon, on his part, dividing the rear-guard and placing the baggage train between the two halves (c. 2, 39), proceeded by the road AEB. As they advanced they came upon a hill (1 in the plan) which the enemy had occupied (c. 2, 42). This they took by a spirited charge in company columns (c. 2, 47), and, leaving a guard here, proceeded on their way. A second hill (2 in the plan) was met (c. 2, 51) and taken in the same way (c. 2, 59). Still another height remained (3 in the plan), higher and steeper than the others (c. 2, 60), and apparently commanding them. This was the one which the volunteers were to have occupied, and it was on one of the lower spurs of this that they had surprised the guard of the Carduchi (c. 2, 61). As Xenophon proceeded to attack this the enemy suddenly left it (c. 2, 63), and by making a *détour* re-occupied the first hill, overpowering the guard that had been left there and threatening the train. Xenophon with the youngest of the men occupied the hill 3 and bade the rest advance along the road EB, and halt under arms on the plateau beyond (c. 2, 69). While they were doing this the enemy occupied a hill (4 on the plan) over against the height (c. 2, 75). A truce was now made according to which the Carduchi agreed to restore the dead, and Xenophon not to burn the villages (c. 2, 78). Trusting in this, Xenophon and his men left the commanding height, although the numbers of the enemy had now greatly increased (c. 2, 80). As they did this the Carduchi rushed and seized the height (c. 2, 82), and rolled stones down upon the retreating Greeks (c. 2, 84). Finally, however, Xenophon and his men joined the main body under Chirisophus (c. 2, 89) and encamped in villages on the plateau, where there were abundant supplies (c. 2, 80). By negotiating with the enemy an arrangement was made whereby the bodies of the dead were restored to the Greeks, while they on their part released the guide (c. 2, 92).

ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθε- 100  
 27 λοντῆς πορεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστάνυμος  
 Μεθυδριεὺς καὶ Ἀγασίας Στυμφάλιος ἀντιστασιάζων δὲ αὐτοῖς  
 Καλλίμαχος Παρράσιος ἔφη ἐθέλγει πορεύεσθαι προσλαβὼν  
 28 ἑβελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι  
 εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι.  
 ὑφίσταται Ἀριστεὺς Χίλος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ  
 εἰς τὰ τοιαῦτα ἐγένετο.

1 II. Καὶ ἦν μὲν δέιλη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας  
 πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς,  
 καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον  
 φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς  
 μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν, 5  
 αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὥς ἂν δύνωνται τάχιστα.  
 2 ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλήθος ὥς δισχίλιοι· καὶ  
 ὕδωρ πολλὸν ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλα-  
 κας ἡγείτο πρὸς τὴν φανεράν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ

any one among them who would  
 be glad to show his valor. For  
 γενέσθαι=show oneself, cf. I, 10,  
 34.

100 καὶ . . . πορεύεσθαι, freely, by  
 offering to go as a volunteer.  
 Grammatically πορεύεσθαι de-  
 pends upon ἐθέλοι ἂν.

101 ὑφίσταται: asyndeton, as be-  
 low, l. 107. Note that all the  
 volunteers from the hoplites are  
 Arcadians, and cf. the note on  
 I, 1, 9.

104 ἐγὼ . . . ἐμοῦ: said with pride.

106 γυμνήτων ταξιάρχων: appos., as  
 πελταστές, above, l. 98.

ἐθέλοι, was ready. Not potential, as  
 above.

#### CHAPTER II

1 δειλη: cf. I, 8, 26, and the note.

οἱ δ': i.e. Xen. and Chirisophus.

ἐμφαγόντας, to eat something and.  
 This cpd. is used of hasty eat-  
 ing.

3 συντίθενται, made an agreement  
 with them (i.e. Xen. and Chiri-  
 sophus with the volunteers).

ἄκρον: the height mentioned  
 above, c. 1. 20. For this whole  
 episode, study the plan and the  
 accompanying comments.

4 τοὺς . . . ἄνω ὄντας: the volun-  
 teers.

5 τὴν φανεράν ἔκβασιν: cf. c. 1. 21.

6 αὐτοὶ δὲ συμβοηθήσειν: construed  
 after συντίθενται, as after a vb. of  
 promising (that they themselves  
 would).

7 συνθέμενοι οἱ μὲν . . . Ξεν . . . δέ:  
 part. appos.; cf. I, 8, 77, and the  
 note.

8 ὕδωρ . . . ἐξ οὐρανοῦ, rain.

- 10 πολέμιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθιοιεν οἱ περι- 3  
 ιόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες ἦν ἔδει  
 διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ  
 βάρβαροι ὀλοιτρόχους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους, οἱ  
 φερόμενοι πρὸς τὰς πέτρας παίοντες διεσφενδονῶντο· καὶ παντά-  
 15 πασιν οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, 4  
 εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι  
 σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπionτες, τότε  
 ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες.  
 αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι οὐδὲν ἐπαύ-  
 20 σαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι  
 δ' ἦν τῷ ψόφῳ.

οἱ δ' ἔχοντες τὸν ἡγεμόνα κύκλῳ περιιόντες καταλαμβάνουσι 5  
 τοὺς φύλακας ἀμφὶ πύρ καθημένους· καὶ τοὺς μὲν κατακαίνοντες  
 τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέ-  
 25 χοντες. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' 6

10 προσέχοιεν τὸν νοῦν: cf. I, 5, 56.

11 ἦν ἔδει . . . ἐκβαίνειν, *which they must cross in order to make their way out up the ascent.*

13 ὀλοιτρόχους: an Homeric word. ἀμαξιαίους: Xen. has the word again, *Hell.* II, 4, 7. It is not a mere gloss on the preceding.

14 φερόμενοι: cf. ἐφέροντο, I, 8, 78, and the note.

διεσφενδονῶντο, *were flung as from slings in all directions.*

καὶ . . . ἦν, *and it was absolutely impossible even to approach.* For the poetic πελάσαι, cf. I, 8, 59.

15 εἰσόδῳ, *the entrance, i. e. to the ἔκβασις*, which must have been a pass through the mountains.

16 εἰ μὴ . . . δύναιτο: general condit. with frequentative impf. in the apodosis.

18 τὸ δεῖπνον: for the Greek meals, see I, 10, 67, and the note.

19 οἱ ὀπισθοφυλακήσαντες: these had been fighting steadily (c. I. § 16).

οὐδὲν ἐπαύσαντο: οὐδέν in such cases is stronger than οὐκ.

23 τοὺς φύλακας: *i. e.* of the Carduchi.

κατακαίνοντες: cf. I, 6, 8, and the note.

24 ὡς . . . κατέχοντες, *in the belief that they held.*

25 οἱ δ': note that here (exceptionally) the subj. does not change.

μαστός, *a hill*: see the vocab., and cf. below, §§ 14, 18, and 20. The word thus used savors of poetry, although such metaphors were easy to the Greek (cf. ἀκρωνυχία). This was apparently the ἄκρον which they were to have occupied.

δὴν ἦν ἡ στενὴ αὕτη ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. ἔφοδος  
 μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἷ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκά-  
 7 θηντο. καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα  
 ὑπέβαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους·  
 καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες· ἐπεὶ 30  
 δὲ εἶδον ἀλλήλους, ἣ τε σάλπιγξ ἐφθέγγετο καὶ ἀλαλάζαντες  
 ἦεντο ἐπὶ τοὺς ἀνθρώπους. οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες  
 8 τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὗζωνοι γὰρ ἦσαν. οἱ  
 δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἦεντο ἄνω  
 κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτρίβεις 35  
 ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύ-  
 9 ναντο ἀνίμων ἀλλήλους τοῖς δόρασι. καὶ οὗτοι πρῶτοι συνέ-  
 μειξαν τοῖς προκαταλαβοῦσι τὸ χωρίον.

Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις ἐπορεύετο  
 ὑπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· 40

26 ἡ στενὴ αὕτη ὁδός: for the position of αὕτη, see G. 975; H. 673c; B. 458. This path led to the main position of the Carduchi; hence the guard.

27 αὐτόθεν: *i. e.* from where they were, although they had not taken the height. They are thus able to carry out their original plan of attacking the main body of the enemy, as outlined in § 1.

28 διήγαγον: here with dir. obj.; it is abs. in III, 1, 193; III, 3, 8.

29 ὑπέβαινεν: cf. III, 2, 1, and the note.

31 ἐφθέγγετο: we, also, speak of the trumpet's voice.

ἀλαλάζαντες: ἀλαλάω is a poetical equivalent of ἐλελίω (I, 8, 72). It occurs again in VI, 5, §§ 26, and 27.

32 τοὺς ἀνθρώπους: *i. e.* the enemy, as often; cf. ἄνδρες, III, 1, 107. Note the rapidity with which the subj. shifts in this section.

33 ὀλίγοι: limiting appos.

εὗζωνοι: cf. III, 3, 29. This clause gives the reason why but few were killed.

34 ἦεντο . . . ἐπορεύοντο: chiasm.

36 ὡς ἐδύναντο, as best they could.

37 ἀνίμων: the word is a graphic one; it is used of drawing buckets from a well.

συνέμειξαν: cf. II, 1, 10.

38 τὸ χωρίον: *i. e.* the position which the enemy had been occupying.

39 Ξενοφῶν δέ: we now learn of the experiences of the rear-guard and the train, while they endeavored to follow the circuitous road over which the volunteers had gone.

τοὺς ἡμίσεις: assimilation in gender; we also have τὸ ἡμῖν, as a noun.

40 εὐοδωτάτη: it was, in fact, the only road; see below.

τοὺς δὲ ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' 10  
 ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολε-  
 μίων, οὓς ἢ ἀποκόψαι ἢ ἀνάγκη ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων  
 Ἑλλήνων. καὶ αὐτοὶ μὲν ἄν ἐπορεύθησαν ἥπερ οἱ ἄλλοι, τὰ  
 45 δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. ἔνθα δὲ παρακε- 11  
 λευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς  
 λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ  
 βούλονται φεύγειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπη ἐδύ- 12  
 νατο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ  
 50 προσιέντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτόν τε  
 παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον  
 κατεχόμενον ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. ἐννοήσας δ' 13  
 ὁ Ξενοφῶν μή, εἰ ἔρημον καταλίποι τὸν ἐαλωκότα λόφον, πάλιν  
 λαβόντες οἱ πολέμοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριούσιν—ἐπὶ  
 55 πολὺ δ' ἦν τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα—  
 καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφώντος  
 Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχα-

42 **λόφῳ**: this was not the ἄκρον  
 (μαστὶς); see the plan.

43 **διεξεῦχθαι**, to be cut off once for  
 all; note the tense.

44 **τὰ δὲ ὑποζύγια**: subj. of διαβῆναι.

46 **ὀρθίοις τοῖς λόχοις**, with com-  
 panies in column. See the In-  
 trod., § 28. Such a formation  
 was well adapted to rough  
 ground, where the phalanx could  
 hardly have been used.

47 **ἄφοδον**: they did not wish to  
 force an engagement.

εἰ **βούλονται**: see G. 1420; H. 907;  
 B. 613.

50 **προσιέντο**: for the vb., cf. III, 1,  
 134.

τε . . . καὶ: co-ordination; freely,  
 when the Greeks had passed  
 this, they saw another. (ὁρῶσιν  
 is dat. of the partic., with ἐδόκει.)

This second hill is also distinct  
 from the ἄκρον; see the plan.

52 **ἐννοήσας**: cf. III, 5, 12. The  
 aor. is ingressive.

54 **ἐπιθοῖντο**: for the form, see G.  
 741; H. 445b; B. 170, 4.

ἐπὶ **πολὺ δ' ἦν**, stretched over a  
 long distance. Cf. I, 8, 28.

55 **ἅτε**: with causal partic.; see  
 G. 1575; H. 977; B. 656, 1. For  
 the difference between ἅτε and  
 ὥς, see the note on I, 1, 12. Cf.  
 c. 5. § 18; c. 8. § 27.

**στενῆς**: pred. (because the road  
 over which they were passing  
 was narrow).

56 **Κηφισοφώντος . . . Ἀμφιδήμου**:  
 in such cases the omitted word  
 is regularly *υἱός*. These men  
 are both Athenians, and at  
 Athens it was the custom to



γόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν.

- 14 ἔτι δὲ αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ 60  
ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ  
15 τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν  
οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν, ὥστε θαυμαστὸν πᾶσι γενέσθαι  
καὶ ὑπώπτευνον δέισαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο  
ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν 65  
16 γιγνόμενα πάντες ἐπὶ τοῖς ὀπισθοφύλακας ἐχώρουν. καὶ Ξενο-  
φῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ  
ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμεί-  
ξαιαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ  
ὅπλα.

70

- 17 καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευ-  
γὼς καὶ λέγει ὥς ἀπεκόπησαν ἀπὸ τοῦ λόφου καὶ ὅτι τεθνᾶσι

give the father's name as well as that of the man in question.

60 τρίτος μαστός: this was the ἄκρον of c. 1. 25, which the volunteers should have occupied.

ὁ . . . ἐθελοντῶν, the one above the outpost which had been surprised at the fire during the night by the volunteers. In such cases it is not necessary that all the defining words should stand between art. and noun (G. 969; H. 667a). Had they done so in this case the sentence would have been less clear.

63 ἀμαχητί: but I, 7, 48, and elsewhere, ἀμαχεῖ.

64 αὐτοὺς . . . ἀπολιπεῖν: quoted after ὑπώπτευνον (subj., the Greeks); δέισαντας is causal. Note the shift from the infin. after ὥστε to an independ. vb.

65 ἄρα, as it proved.

66 τοὺς ὀπισθοφύλακας: i. e. those left to guard the first hill, as § 17 shows. The Carduchi had seen from their position on the height what was happening in their rear, and now make a détour, intending to overpower these men and attack the Greeks from behind.

67 νεωτάτοις: the younger men were often chosen for arduous or hazardous duty; cf. II, 3, 45f. By occupying this height Xen. secures the road for the passage of the train.

68 ὑπάγειν, lead on slowly; not quite as III, 4, 195.

69 θέσθαι τὰ ὅπλα: cf. I, 5, 88, and the note.

71 πεφευγὼς: not equivalent to φυγάς, but = having made his escape; cf. II, 1, 13. Note the vivid indic. in indir. disc.

Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλάμενοι  
κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. ταῦτα 18  
75 δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντίπορον λόφον τῷ  
μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπον-  
δῶν καὶ τοὺς νεκροὺς ἀπῆτει. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ 19  
μὴ καίειν τὰς οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ  
τὸ μὲν ἄλλο στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες  
80 οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν ἐνταῦθα πολέμοι. καὶ 20  
ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους  
ἐνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμοι πολλῷ πλήθει καὶ  
θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ  
Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρους· καὶ ἐνὸς μὲν κατέαξαν  
85 τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέ-  
λιπεν· Εὐρύλοχος δὲ Λουσιεὺς προσέδραμεν αὐτῷ ὀπλίτης, καὶ 21  
πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς  
συντεταγμένους ἀπῆλθον.

ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν 22  
90 αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδεύουσιν δαψιλέσι·  
καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κονιατοῖς εἶχον. Ξενο- 23

73 ὅσοι μὴ, *all who had not*. μὴ is generic; cf. II, 2, 64, and the note.

75 ἀντίπορον, *opposite*, another poetic word. This may, or may not, have been the height seized by the volunteers in the night. Note the free position of τῷ μαστῷ.

77 τοὺς νεκρούς: cf. the note on c. 1. 77.

ἐφ' ᾧ μὴ καίειν, *on condition that they should not burn*. See G. 1460; H. 999a; B. 596.

78 ἐν ᾧ, *while*. For such phrases, cf. the note on I, 2, 117.

80 οἱ ἐκ: cf. τῶν παρὰ βασιλέως, I, 1, 18, and the note.

συνερρύησαν: a vivid metaphor; cf. V, 2, § 3.

81 ἤρξαντο: *i. e.* Xen. and the νεώτατοι.

82 ἐνθα τὰ ὄπλα ἔκειντο, *where the hoplites stood under arms*. The phrase is the pass. of τίθεσθαι τὰ ὄπλα.

84 ἐκυλίνδουν . . . κατέαξαν: note the tenses.

85 ἀπέλιπεν, *had left in the lurch*, doubtless through fear.

87 προβεβλημένος, *with his shield thrown before them both*. With this use of the mid. cf. διηγκυλομένους and ἐπιβεβλημένους, c. 3. § 28.

τοὺς συντεταγμένους: cf. above, § 16.

90 δαψιλέσι: a poetic word, used occasionally by Xen.; cf. c. 4. § 2.

91 ἐν λάκκοις: such cisterns are still to be seen in Kurdistan and

φῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωκαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

24 τῇ δὲ ὑστεραία ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ 95  
πολέμιοι καὶ ὅπῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώ-  
25 λυνον τὰς παρόδους. ὁπότε μὲν οὖν τοὺς πρώτους κωλύειν,  
Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν  
τῆς ὁδοῦ τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυ-  
26 ὄντων, ὁπότε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων 100  
καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυόντων ἔλκε τὴν  
ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν  
ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο.

27 ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα  
παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν 105  
ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο  
28 ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ καὶ τοξόται ἦσαν· εἶχον δὲ  
τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἶλκον  
δὲ τὰς νευρὰς ὁπότε τοξεύειν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀρι-

Armenia. The custom was familiar to the Greeks, as well.

92 διεπράξαντο ὥστε: cf. ποιήσειεν ὥστε, I, 6, 9, and the note. Here the use of the indic. emphasizes the fact that the terms of the contract were actually fulfilled.

93 τὸν ἡγεμόνα: cf. c. I. §24.

τοῖς ἀποθανούσιν, in honor of the dead. Cf. the note on c. I. 77.

94 ἐκ τῶν δυνατῶν: limiting πάντα. νομίζεται, is held right.

96 ὅπῃ εἴη, wherever there was. Cf. the general temporal sentences below.

ἐκώλυνον: conative, as κωλύειν, below.

97 τὰς παρόδους, their passage. The pl. refers to the several occasions.

98 ἀπόφραξιν, blockade, a rare word.

104 ἦν δὲ καὶ ὁπότε, and sometimes, too. Cf. ἔσθ' ὅτε, II, 6, 35, and the note on ἦν οὖς, I, 5, 35.

αὐτοῖς, freely, even.

πράγματα παρεῖχον: cf. I, 1, 63.

105 ἐλαφροί: tantamount to εὐζωνοί (I. 33), with which it is joined, III, 3, 29.

106 ὥστε . . . ἀποφεύγειν, so as to make good their escape even when fleeing from near at hand. For ἀποφεύγειν, cf. the note on I, 4, 48; with ἐγγύθεν, cf. ἐκ πλέονος, I, 10, 47, and ἐκ τόξου ῥύματος, III, 3, 62.

108 ἐγγύς, nearly.

109 πρὸς τὸ κάτω . . . προσβαίνοντες, planting the left foot against the base of the bow. Some assume that Xen. means to indicate a sort of cross-bow, but

110 στερῶ ποδὶ προσβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

III. Ταύτην δ' αὖ τὴν ἡμέραν ἠύλισθησαν ἐν ταῖς κόμαις 1 ταῖς ὑπὲρ τοῦ πεδίου παρὰ τὸν Κεντρίτην ποταμόν, εἶρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνέπνευσαν ἄσμενοι ἰδόντες 5 πεδίον· ἀπείχε δὲ τῶν ὁρέων ὁ ποταμὸς ἕξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. τότε μὲν οὖν ἠύλισθησαν μάλα ἡδέως καὶ τὰπι- 2 τήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα 10 οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

this seems very unlikely. Cf. Arrian, *Ind.* 16, τὸ τόξον κάτω ἐπὶ τὴν γῆν θέντες καὶ τῷ ἀριστερῷ ἀντιβάντες, and Diod. Sic. III, 8, (ξύλινα τόξα) οἷς τοξεύουσι μὲν τῷ ποδὶ προσβαίνοντες.

112 ἀκοντίοις: appos. with αὐτοῖς. ἐναγκυλῶντες: the javelin was fitted with a thong (ἀγκύλη) attached to the middle of the shaft. By means of this greater force and greater certainty of aim were attained. See the *Intro.*, § 28, and cf. *διηγκυλωμένους*, c. 4. 28.

113 Κρήτες: cf. I, 2, 54, and the note.

### CHAPTER III

2 Κεντρίτην ποταμόν: the present Butan Tchai, an eastern tributary of the Tigris; see the map.  
3 δίπλεθρον: cf. *πλεθριαῖον*, I, 5, 20, and the note. Consult, also, the note on *δύο πλέθρα*, I, 2, 30 f.

4 ἀνέπνευσαν: cf. c. 1. 86.

ἄσμενοι: cf. *προτέρᾳ*, I, 2, 142, and the note.

5 τῶν Καρδούχων: with ὁρέων.

7 πολλά: inner obj. of *μνημονεύοντες*. Render freely, *often*. The thought is a common one. Most familiar is, perhaps, Vergil's *Forsan et haec olim meminisse iuvabit*.

8 ἑπτὰ: only five days have been enumerated. The difficulty is usually met by assuming that Xen. includes the next two days, in which they were beset by the same enemies.

9 μαχόμενοι διετέλεσαν: cf. *διετέλουν χρώμενοι*, III, 4, 65.

κακὰ: yet had not the mountainous country saved them from the pursuit by Tiss. and the Persians, they might well have succumbed in the end.

3 Ἄμα δὲ τῇ ἡμέρᾳ ὁρώσιν ἱππέας που πέραν τοῦ ποταμοῦ  
 ἔξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς  
 ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς  
 4 τὴν Ἀρμενίαν ἐκβαίνειν. ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα 15  
 Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ  
 οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον  
 5 γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὐταὶ ἐφ' ὧν παρατε-  
 ταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ  
 ἀπεῖχον· ὁδὸς δὲ μία ὁρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίη- 20  
 6 τος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρω-  
 μένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ  
 ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὐτ' ἐν τῷ ὕδατι  
 τὰ ὅπλα ἦν ἔχειν,—εἰ δὲ μή, ἥρπαζεν ὁ ποταμός·—ἐπὶ τε τῆς  
 κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύ- 25  
 ματα καὶ τὰλλα βέλη, ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύσαντο  
 7 παρὰ τὸν ποταμόν. ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν  
 ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους

11 ἀπηλλαγμένοι: cf. ἀπηλλάγη, I, 10, 35, and the note. Their troubles were, however, not yet over.

15 ἐκβαίνειν: used as ἐκβασιν, c. 2. 5, and below, l. 88.

Ὀρόντα . . . Ἀρτούχα: for these gen. forms, cf. Ἀβροκόμα, I, 4, 15, and the note.

17 ἐλεύθεροι: yet they were nominally under Persian rule.

ἄλκιμοι: a poetic word, occurring again, c. 7. § 15.

ὅπλα: appos., as ἀκοντίοις, above, c. 2. 112.

20 ὁδὸς . . . ἄγουσα, freely, *there was a single road in sight, which led*. For the form ἦν ἄγουσα, cf. the note on εἶναι . . . φυλάττων, I, 2, 122f. Here, too, each element has its own force.

χειροποίητος: "made" roads were

not common until Roman days; see the note on I, 9, 44. Remains of an ancient causeway are reported by travelers as still to be seen in this region, but the exact locality is uncertain.

21 πειρωμένοις: cf. III, 5, 27, and the note.

22 ὁ ποταμός, *the river bed*.

23 οὐτ': balanced by τε, below.

24 εἰ δὲ μή: cf. II, 2, 6, and the note. This clause is parenthetic.

25 γυμνοὶ . . . πρὸς, *exposed to*. Note the pl. after the collective τῆς, and the postponement of the condit. part. (cf. the note on II, 4, 27).

27 παρὰ τὸν ποταμόν: further defining αὐτοῦ (*where they were*).

ἦσαν, *had been*. See the note on I, 2, 129.



ἐν τοῖς ὅπλοις. ἐνταῦθα δὴ πολλὰ ἀθυμία ἦν τοῖς Ἑλλησιν,  
 30 ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν  
 κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς  
 Καρδούχους ὀπισθεν.

ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα ἔμειναν ἐν πολλῇ 8  
 ἀπορία ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι,  
 35 αὐταὶ δὲ αὐτῷ αὐτόμαται περιρρυῆναι, ὥστε λυθῆναι καὶ δια-  
 βαίνειν ὅποσον ἐβούλετο. ἐπεὶ δὲ ὀρθρος ἦν, ἔρχεται πρὸς τὸν  
 Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσσεσθαι, καὶ διη-  
 γείται αὐτῷ τὸ ὄναρ. ὃ δὲ ἤδετό τε καὶ ὡς τάχιστα ἕως ὑπέ- 9  
 φαινεῖν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ  
 40 ἦν εὐθὺς ἐπὶ τοῦ πρώτου. καὶ ἀπιδόντες ἀπὸ τῶν ἱερῶν οἱ στρα-  
 τηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἦδε- 10  
 σαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι  
 προσελθεῖν καὶ εἰ καθεῦδοι ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι  
 45 τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύ- 11  
 γανα συλλέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν  
 ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ

30 ὁρῶσι μὲν . . . ὁρῶσι δὲ . . . ὁρῶσι  
 δέ: triple anaphora.

31 ἐπικεισομένους: cf. c. 1. 65. We  
 have ἐπιθήσεσθαι, II, 4, 81.

34 ὄναρ: cf. III, 1, 54.

ἔδοξεν: normal asyn.

35 περιρρυῆναι, *to slip off his feet*.  
 διαβαίνειν, *could move his legs*,  
*take a step*. This is a proper  
 meaning of the word (for the  
 simple vb., cf. βεβηκότες, III, 2, 99,  
 and the note). This cpd. is, how-  
 ever, generally trans., *to pass*  
*through, cross*, and is doubtless  
 chosen with reference to their  
 crossing the river.

37 ἐλπίδας ἔχει = ἐλπίζει, and so fol-  
 lowed by the fut. infin. Cf. the  
 note on πιστὰ λαβεῖν, II, 3, 108.

38 ὡς τάχιστα: *ὡς* is the temp.  
 conjunc., not, as so often, an  
 intensifying adv.

40 ἐπὶ τοῦ πρώτου: cf. VI, 5, § 2,  
 where the word *λεπείου* (*victim*) is  
 added.

43 αὐτῷ: i. e. Ξενοφῶντι; dat. after  
 προσελθεῖν.

44 ἔχοι: sc. λέγειν.

45 καὶ τότε, *and so in this case*—  
 an illustration of what has just  
 been said.

τυγχάνοιεν: imperf. opt.; see G.  
 1488; H. 935b; B. 675, 1, note.  
 The vbs. were in dir. disc. ἐτυγ-  
 χάνομεν and κατείδομεν.

46 ἐν τῷ πέραν: cf. εἰς τὸ πέραν, III,  
 5, 10.

47 καθηκούσαις: cf. καθήκοντα, I, 4, 25.

- γυναικα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμέ-  
 12 νους ἐν πέτρα ἀντρώδει. ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι  
 διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἰππεύει προσβατὸν εἶναι 50  
 κατὰ τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ  
 ὥς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι  
 πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες, λαβόντες τὰ ἱμάτια  
 πάλιν ἤκειν.
- 13 εὐθύς οὖν Ξενοφῶν αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν 55  
 ἐκέλευε καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνειράτα καὶ τὸν  
 πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθύς ἤγε  
 τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτα.
- 14 ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπείσαντες δὲ  
 τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκα- 60  
 λέσαντες τοὺς στρατηγούς ἐβουλευόντο ὅπως ἂν κάλλιστα δια-  
 βαίεν καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν
- 15 πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγείσθαι  
 καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ  
 ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν 65  
 μέσῳ τούτων διαβαίνειν.

48 ὥσπερ, *freely, what appeared to be.*

49 δόξαι: *infin., as though ἔφασαν, not ἔλεγον ὅτι, had preceded. This is of common occurrence.*

52 ὥς νευσόμενοι, *thinking that they would have to swim.*

πρόσθεν . . . πρὶν: *cf. I, 1, 58, and the note. Observe the neg. force of πρὶν. We might render πρὶν βρέξαι, without wetting.*

53 λαβόντες: *this explains their motive in crossing—to steal the clothing.*

55 τοῖς νεανίσκοις: *dat. after ἐγχεῖν, not after ἐκέλευε, which does not take a dat. in Attic prose. We need not supply any word; in Eng., too, we can say bade pour.*

56 φήνασι, *who had shown. This has both ὀνειράτα and πόρον as objs. The former is perhaps pl. because the dream had two distinct phases.*

καὶ . . . ἐπιτελέσαι, *lit., that they would bring to accomplishment also the remaining blessings (i. e. whatever was wanting to success). The infin. is governed by εὐχεσθαι.*

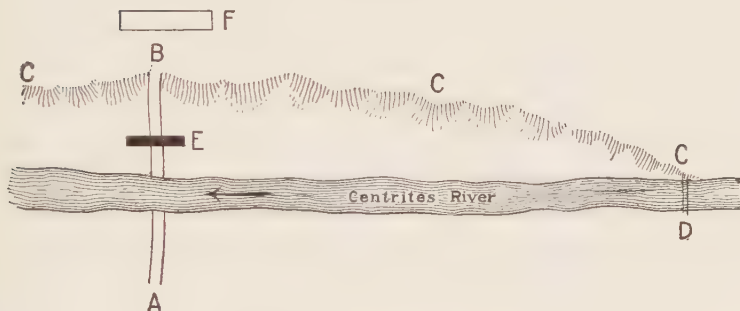
59 σπονδὰς ἐποίει = ἔσπενδε.

61 ὅπως ἂν . . . διαβαίεν . . . νικῶεν . . . πάσχοιεν: *poten. opt. in an indir. quest., rather than an obj. clause of irregular type. Cf. III, 2, 140, and the note.*

64 τὸ ἥμισυ: *probably felt as a noun, although στρατεύματος is*



# PLAN TO ILLUSTRATE IV, 3, §§ 3-34



The road AB crossing the river is guarded by Armenian cavalry at E and by a force of footmen (F) on the bluffs above (CCC). The young men have discovered a ford D where the bluffs come so close to the river as to leave no room for the enemy's cavalry. Chirisophus, with half the army and the train, crosses the river at the ford D, Xenophon and the other half remaining behind. As Chirisophus crosses, Xenophon marches back quickly to the crossing AB, and the Armenian cavalry, fearing an attack on both sides, flee. Xenophon then returns to the ford D and, as the Carduchi threaten to attack him in the rear, forms his men facing them. The Greeks charge and the Carduchi turn and flee. Then at the sound of the trumpet the Greeks wheel about quickly and cross the river before the enemy discover the trick.

- ἐπεὶ δὲ ταῦτα καλῶς εἶχεν ἐπορεύοντο· ἡγούντο δ' οἱ νεα- 16  
νίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν  
διάβασιν ὡς τέτταρες στάδιοι. πορευομένων δ' αὐτῶν ἀντιπα- 17  
70 ρῆσαν αἱ τάξεις τῶν ἱππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν  
καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος  
Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα καὶ  
τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν  
ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δ' ἐν δεξιᾷ  
75 ἑαυτοῦ. καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ 18  
δὲ πολέμιοι ἐτόξευον καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο· ἐπεὶ 19  
δὲ καλὰ ἦν τὰ σφάλγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ  
ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. πολλὰ  
γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.  
80 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν 20  
τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος  
πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν  
'Αρμενίων ὄρη, προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς

itself neut. Cf. the note on τοὺς  
ἡμίσεις, c. 2. 39.

69 ἀντιπαρῆσαν, kept abreast of  
them (on the opposite bank).

70 διάβασιν: i. e. the ford dis-  
covered by the youths.

κατὰ . . . τὰς ὄχθας, at the ford  
and opposite the bluffs (§ 3).

72 στεφανωσάμενος: a Spartan cus-  
tom. Xen. Repub. Lac. 13, 8,  
gives as a law of Lycurgus,  
μηδένα Λακεδαιμονίων ἀστεφάνωτον  
εἶναι (i. e. when facing the foe).  
Cf. Plut. Lycurg. 22).

73 παρήγγελλε: i. e. to follow his  
example.

74 τοὺς λόχους ὀρθίους: cf. c. 2. 46,  
and the note.

75 ἐσφαγιάζοντο εἰς: cf. σφάζαντες  
eis, II, 2, 40 f., and the note.

78 ἀνηλάλαζον, συνωλόλυζον: for the

former vb., cf. c. 2. 31, and the  
note. The latter is almost in-  
variably used of a cry raised  
by women, whether of fear or  
(oftener) of joy. Note the chias-  
tic order.

79 ἐταῖραι: cf. Motley's descrip-  
tion of the army of Alva (*Dutch  
Republic*, Part III, chap. i).

81 εὐζωνοτάτους: cf. c. 2. 33.

ἀνὰ κράτος: cf. I, 8, 4, and below,  
1. 87.

82 τὸν πόρον τὸν κατὰ: the formal  
position is due to a desire for  
clearness. This was the regu-  
lar ford which the enemy had  
been guarding. For ἐκβασιν, cf.  
c. 2. 5.

83 προσποιούμενος . . . ἀποκλείσειν,  
pretending that he was going  
to cross there and cut off.



- 21 παρὰ τὸν ποταμὸν ἰππεῖς. οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς  
 ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς 85  
 ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δέισαντες μὴ ἀπο-  
 ληφθεῖνσαν φεύγουσιν ἀνὰ κράτος ὥς πρὸς τὴν τοῦ ποταμοῦ  
 ἄνω ἔκβασιν. ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς  
 22 τὸ ὄρος. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἰππέων καὶ Αἰσχίνης  
 ὁ τὴν τάξιν τῶν πελταστῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἐώρων ἀνὰ 90  
 κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολεί-  
 23 πεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ  
 διέβη, τοὺς ἰππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας  
 ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολεμίους. οἱ  
 δὲ ἄνω, ὀρώντες μὲν τοὺς ἐαυτῶν ἰππέας φεύγοντας, ὀρώντες 95  
 δ' ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ  
 ἄκρα.  
 24 Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρει  
 τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρ-  
 δοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίου καταβαίνοντες ὥς ἐπιθη- 100  
 25 σόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε,

84 ὀρώντες μὲν . . . ὀρώντες δέ:  
 anaphora, as so often; cf. I. 30.

87 ὥς πρὸς . . . ἔκβασιν, apparently  
 to the road which led up from  
 the river. τοῦ ποταμοῦ is governed  
 by the prep. in the verbal noun  
 ἔκβασιν. Others construe with  
 ἄνω, but the order is against this.

88 ἔτεινον, they hastened on, not a  
 common prose use. They made  
 no attempt to defend the road  
 after all.

89 Λύκιος: cf. III, 3, 82. Aeschi-  
 nes is mentioned again, c. 4. § 18.

91 στρατιῶται: i. e. the hoplites  
 with Chirisophus.

ἐβόων . . . ὄρος, kept shouting to  
 them not to fall behind, but to  
 pursue them right up to the

mountain. The vbs. were imv.  
 in dir. disc. The alternative  
 rendering, *protested that they*  
*(the hoplites) should not be left*  
*behind, but should join in the*  
*pursuit*, is unlikely. The heavy  
 armed men would be no help,  
 but rather a hindrance.

92 δ' αὖ, on his part, contrasted  
 with Lycius and Aeschines.

94 ὄχθας: the πέτραι of § 11. For  
 the order, cf. c. 2. 75.

τοὺς ἄνω πολεμίους: cf. § 3.

98 ἀπεχώρει: i. e. from the main  
 ford to that discovered by the  
 youths.

99 τὴν ταχίστην: cf. I, 3, 72.

100 φανεροὶ . . . ἦσαν: with partic.;  
 cf. δῆλος ἦν ἀνιῶμενος, I, 2, 70.

- Λύκιος δὲ σὺν ὑλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευο-  
φόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ  
ἐκπώματα. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26  
105 ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους  
ἀντία τὰ ὅπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνω-  
μοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα  
παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν  
λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἰέναι,  
110 οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρ- 27  
δοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους  
καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπῆσαν ᾧδὰς τινὰς  
ᾄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε,  
πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ  
115 τοξότας καὶ κελεύει ποιεῖν ὅ,τι ἂν παραγγέλλῃ.  
ἰδὼν δ' αὐτοὺς διαβαίνοντας Ξενοφῶν πέμψας ἄγγελον 28  
κελεύει αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ'

102 τῶν σκευοφόρων: *i. e.* of the enemy.

103 τὰ ὑπολειπόμενα, *those that kept falling behind*; note the tense. ἐσθῆτα: *cf.* I, 2, 158, and the note.

105 ἀκμὴν διέβαινε, *were in the midst of crossing*. *Cf.* ἀρχὴν and τέλος used as advs.

106 κατ' ἐνωμοτίας: the troops were presumably formed in company columns (§ 17). Xen. now orders his captains to form by enomoties and by deploying the companies to the left (παρ' ἀσπίδα) to form the phalanx.

107 ἕκαστον: sing. after a pl.; *cf.* I, 7, 74.

109 πρὸς, *on the side of, facing*. *Cf.* II, 2, 21.

110 οὐραγοὺς, rear men. These were picked men, trained in tactics, for whenever the order

"about face!" was given, they became the leaders; so in this case. The omission of the art. is striking.

111 τοῦ ὄχλου: here *the main body*; not *the train*, which would be absurd.

112 θάττον δὴ: marks their confidence.

ᾧδὰς τινὰς: the war chant of the barbarians seems hardly music to the Greek.

114 πέμπει: *i. e.* back across the stream. Note that one art. suffices for the three following nouns.

117 αὐτοῦ μέναι, *to stay where they were*.

ἐπὶ, *on the bank of*.

μὴ διαβάντας, *without crossing*. μὴ, not οὐ, because of the command.

- ἄρξονται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμ-  
 βαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς καὶ  
 ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προ- 120  
 29 βαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδόνῃ  
 ἐξικνῆται καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν εἰς τοὺς πολεμί-  
 ους, ἐπειδὰν δ' ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ  
 ὁ σαλπικτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ  
 ἡγείσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι 125  
 τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους·  
 ὅτι οὗτος ἄριστος ἔσοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.  
 30 οἱ δὲ Καρδοῦχοι ὀρώντες ὀλίγους ἤδη τοὺς λοιποὺς—πολλοὶ  
 γὰρ καὶ τῶν μένειν τεταγμένων ὥχοντο ἐπιμελόμενοι οὐ μὲν  
 ὑποζυγίων, οὐ δὲ σκευῶν, οὐ δ' ἑταιρῶν—ἐνταῦθα δὲ ἐπέκειντο 130  
 31 θρασέως καὶ ἤρχοντο σφενδοῦν καὶ τοξεύειν. οἱ δὲ Ἕλληνες  
 παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οὐ δὲ οὐκ ἐδέξαντο·  
 καὶ γὰρ ἦσαν ὠπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ

118 αὐτοί: Xen. and his men.

ἐναντίους, to meet them.

ἐνθεν καὶ ἔνθεν σφῶν, above and be-  
 low them.

119 διηγκυλωμένους, with their  
 fingers on the thong (of the jave-  
 lin).

120 ἐπιβεβλημένους, with their ar-  
 rows on the string. Both par-  
 tics. are mid., not pass. With  
 the latter phrase, cf. V, 2, § 12.

πρόσω . . . τοῦ ποταμοῦ, far into the  
 river. The gen. is local (parti-  
 tive); cf. I, 3, 2, and the note.  
 Contrast πρόσω τῶν πηγῶν, III,  
 2, 116 (far from their sources).

122 ψοφῇ, ring, when struck by a  
 missile.

εἰς: stronger than ἐπὶ, as indicating  
 a hand-to-hand conflict.

124 ὁ σαλπικτῆς: rarely expressed  
 (cf. l. 135); see the note on ἐσάλ-  
 πιγξε, I, 2, 98.

τὸ πολεμικόν: of course to deceive  
 the enemy.

ἐπὶ δόρυ: contrast παρ' ἀσπίδα,  
 above, l. 107.

126 εἶχεν: instead of ἔχοι; see the  
 note on III, 1, 7.

ὡς: for ὥστε; cf. I, 5, 64, and the  
 note.

127 ὅτι, adding that. A vb. of  
 saying is, as often, implied in  
 the preceding vb. of command-  
 ing.

129 τῶν μένειν τεταγμένων: really  
 half of the army; cf. § 15.

133 ὡς . . . ἱκανῶς, well enough for  
 mountaineers. In such phrases  
 ὡς has a limiting force; cf. Lat. ut.

ἱκανῶς . . . ἱκανῶς: note that the  
 chiasmic order best brings out  
 the emphasis. The Carduchi  
 were doubtless without defen-  
 sive armor, save the shield; and  
 so were no match for hoplites.

ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ  
 135 ἱκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμιοι 32  
 ἔφευγον πολὺ ἔτι θάττον, οἱ δὲ Ἕλληνες τὰναντία στρέψαντες  
 ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. τῶν δὲ πολεμίων οἱ 33  
 μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ  
 τοξεύοντες ὀλίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν  
 140 Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες 34  
 ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προΐοντες ὕστερον τῶν  
 μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ  
 τούτων.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας 1  
 ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους  
 οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ  
 κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ 2  
 5 ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείον εἶχε τῷ σα-  
 τράπῃ καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπιτήδεια  
 δ' ἦν δαψιλῇ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρα- 3  
 σάγγας δέκα μέχρι ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ.

136 τὰναντία στρέψαντες, *wheeling about so as to face the opposite direction* (stronger than ἀναστρέψαντες, above, l. 124). The acc. is the inner obj., felt almost as an adv.

137 οἱ μὲν τινες: cf. II, 3, 59, and the note.

139 καὶ . . . Ἑλλήνων, *even when the Greeks were on the other side.*

140 οἱ δὲ ὑπαντήσαντες: i. e. those sent by Chirisophus.

141 προσωτέρω τοῦ καιροῦ, *farther than they should have.*

actual character of the country; but their route is wholly uncertain. If they turned westward it accords well (Karbe, *Marsch der Zehntausend*, p. 27).

5 κώμην: incorporation (see I, 1, 24, and the note) is rare when the antecedent is the subj. of the sentence. Cf. Vergil's *Urbem quam statuo vestra est* (*Aen.* I, 673).

τῷ σατράπῃ: Orontas.

6 τύρσεις: a statement true of the architecture in these regions to-day.

7 δαψιλῇ: cf. c. 2. 90, and the note.

8 ὑπερῆλθον: this must not be taken too literally. They now cross a ridge which forms the watershed between the two great rivers. The Teleboas (l. 10),

#### CHAPTER IV

2 πεδίον . . . γηλόφους: acc. of the country traversed, an extension of the inner obj. Cf. the note on II, 5, 71. This statement is usually said not to agree with the

ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν· οὗτος δ' ἦν καλὸς μὲν, 10  
 4 μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος, καὶ ὁπότε 5  
 παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι 15  
 βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν 6  
 ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλει. ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰπιτή-  
 δεια ὅσων δέοιντο. ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο 20  
 ἐπὶ τούτοις.

7 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς διὰ πεδίου παρα-  
 σάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν  
 ἑαυτοῦ δύναμιν ἀπέχων ὥς δέκα σταδίους· καὶ ἀφίκοντο εἰς  
 βασίλεια καὶ κώμας περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων 25  
 8 μεστάς. στρατοπεδενομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιῶν  
 πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρα-  
 τηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ

whatever its identification, plain-  
 ly flows into the Euphrates.

**Τίγρητος:** certainly not the Tigris  
 proper, but some tributary. Just  
 what stream it was cannot be  
 determined.

12 ἢ πρὸς ἐσπέραν, *western*.

**ὕπαρχος,** *lieutenant* (cf. I, 1, 5), ap-  
 parently subordinate to Orontas,  
 although some assume that  
 Tiribazus, too, was satrap (of  
 western, as Orontas of eastern,  
 Armenia).

14 ἀνέβαλλεν, *assisted to mount*.  
 The ancients had no stirrups.

17 εἰς ἐπήκοον: cf. II, 5, 143f. They  
 are on their guard.

18 ἐφ' ᾧ: cf. c. 2. 77, and the note.

μήτε . . . μήτε . . . τε, *neither . . .  
 nor . . . but*. Cf. II, 2, 38, and  
 the note.

20 ἔδοξε: normal asyndeton.

21 ἐπὶ τούτοις: cf. III, 5, 68, and  
 the note on II, 4, 22.

23 παρηκολούθει: doubtless wait-  
 ing for an opportunity to attack.

25 πολλῶν: pred., *in great abund-  
 ance*. The paronomasia is inten-  
 tional.

26 χιῶν πολλή: it was late Novem-  
 ber, and they were at an eleva-  
 tion of nearly four thousand feet  
 in the latitude of Philadelphia.

27 διασκηνῆσαι: for the force of  
 the prep., cf. I, 5, 11, and the  
 note.



ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνης. ἐνταῦθα εἶχον 9  
 30 ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιούς εὐώδεις, ἀστα-  
 φίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαννυμένων τινὲς  
 ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν νύκτωρ πολλὰ πυρὰ  
 φαίνοντα. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι δια- 10  
 σκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν  
 35 συνῆλθον· καὶ γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν 11  
 ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα  
 καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνε-  
 πόδισεν ἡ χιὼν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων  
 γὰρ ἀλεεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα ὅτῳ μὴ παραρρεΐη.  
 40 ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' 12  
 ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ  
 τούτου καὶ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ 13  
 γὰρ ἐνταῦθα ἠύρίσκετο χρῖμα, ᾧ ἐχρῶντο αὐτ' ἐλαίου, σύειον

30 ἱερεῖα: properly *sacrificial* *beasts*, but freely used of animals slaughtered for food. For the asyndeton in an enumeration, cf. II, 4, 127.

31 τινὲς: another instance of freedom of position.

33 φαίνοντα, *blazing*.

ἐδόκει: with different meanings with the two following infins.—first *seemed*, then *seemed best*. So not infrequently.

34 ἐντεῦθεν: cf. ἐκ τούτου.

35 διαιθριάζειν, *to be clearing up*. With such vbs. the subj. ὁ Ζεὺς, ὁ θεός, is sometimes expressed (Aristoph. *Birds* 1501 f.; Xen. *Cyn.* 8, 1). For the omitted subj., see the note on ἐσάλπινξε, I, 2, 98. δια-, of course, denotes the breaking up of the clouds.

36 ἄπλετος: another poetic word.

37 συνεπόδισεν: cf. πεποδισμένοι εἰσι, III, 4, 138.

38 κατακειμένων: gen. abs. with omitted subj. (cf. προΐοντων, I, 2, 99, and the note); for the abs. construction, where we might have looked for the dat., cf. I, 4, 82, and the note.

39 ἀλεεινόν, *a source of warmth*. For the neut. adj. thus used, cf. ἡδύ, II, 3, 60, and the note.

ὅτῳ μὴ, freely, *if it didn't slip off one*. The rel. is equivalent to the gen. condit.

40 ἐτόλμησε, *summed up courage*. γυμνός, *without his cloak*; cf. I, 10, 41 τις καὶ ἄλλος: cf. I, 3, 80. [9.

ἀφελόμενος: sc. τὴν ἀξίνην or τὰ ξύλα. This vb. is often construed with two accs. (e. g. I, 3, 18).

42 ἐχρίοντο: the use of oil to keep the skin in good condition and the limbs supple was universal among the Greeks.

43 ἐλαίου: this was the normal unguent in Greece.

καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερμίνθινον.  
ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον ἠύρισκετο.

45

- 14 Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας  
εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ  
ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ  
πρότερον ἀπῆσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας, δίκην  
15 ἐδίδοσαν κακῶς σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημο- 50  
κράτην Τημνίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ  
ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ  
16 πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα  
καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ  
ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσι- 55  
κὸν καὶ φαρέτραν καὶ σάγαριν οἶαν περ καὶ αἱ Ἀμαζόνες  
17 ἔχουσιν. ἐρωτώμενος δὲ ποδαπὸς εἶη Πέρσης μὲν ἔφη εἶναι,  
πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατοπέδου, ὅπως ἐπιτήδεια  
λάβοι. οἱ δὲ ἡρώτων αὐτὸν τὸ στράτευμα ὅπόσον τ' εἶη καὶ  
18 ἐπὶ τίνι συνειλεγμένον. ὁ δὲ εἶπεν ὅτι Τιρίβαζος εἶη ἔχων τήν 60  
τε αὐτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους·  
παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὅρους ἐν

44 ἐκ τῶν πικρῶν: added for clear-  
ness' sake. The preceding adj.  
supplies the noun. The whole  
phrase=ἐκ τῶν πικρῶν ἀμυγδαλῶν;  
but the adj. form is preferred in  
order to conform to what pre-  
cedes.

45 ἐκ δὲ τῶν αὐτῶν τούτων, made  
from these same ingredients.  
Cf. II, 3, 55.

47 εἰς στέγας, under cover; it is,  
therefore, not redundant after  
εἰς τὰς κώμας.

σὺν πολλῇ . . . ἡδονῇ, with loud  
shouts of joy—a good instance  
of hendiadyoin (one idea ex-  
pressed by two words).

49 ὑπὸ ἀτασθαλίας, in wanton  
folly. The word is Homeric.

51 Τημνίτην: Temnus was a city  
in Aeolis; but the text is un-  
certain.

54 τὰ μὴ ὄντα: the generic μὴ (giv-  
ing the class); see G. 1613; H.  
B. 431, 1. Below we have οὐκ  
ὄντα, because in each case he re-  
ported οὐκ ἔστι.

πορευθεὶς, on his return.

55 ἦκεν ἄγων, brought with him.

56 Ἀμαζόνες: familiar to Xen.'s  
readers from many works of art.

59 τὸ στράτευμα: prolepsis. This  
was the army which had been  
reported in § 9.

60 εἶη ἔχων, it was T., with.

62 παρεσκευάσθαι . . . ἔφη: if in  
indir. disc. a vb. of saying is re-  
expressed, it is almost invariably

τοῖς στενοῖς ἤπερ μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθυσόμενον τοῖς Ἑλλησιν.

- 65 ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγα- 19  
γεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς  
μένουσι Σοφαίνετον Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα  
τὸν ἀλόντα ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελ- 20  
τασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν  
70 τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. οἱ 21  
δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευ-  
γόν· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων καὶ ἵπποι  
ἑάλωσαν εἰς εἴκοσι καὶ ἡ σκηνὴ ἡ Τιριβάζου ἑάλω καὶ ἐν αὐτῇ  
κλῖναι ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ  
75 οἶνοχοοὶ φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν 22  
ὀπλιτῶν στρατηγοί, ἔδοκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ  
στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις.  
καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο  
αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ὑστεραία ἔδοκει πορευτέον εἶναι ὅπῃ δύναιτο 1  
τάχιστα πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλα-

a form of *φημί*, no matter what the original vb. was. So, too, a second clause often has the infn., even when *φημί* is not inserted. Note the tense of *παρεσκευάσθαι*, all was *in readiness*.

ὥς: with *ἐπιθυσόμενον*.

63 ἐνταῦθα: resumptive, as demonstr. words so often are.

66 ἐπὶ, *in command of*.

67 Σοφαίνετον: see the *Introd.*, §38.  
ἡγεμόνα: cf. *ἀκοντίοις*, c. 2. 112, and the note.

69 τὸ στρατόπεδον: *i. e.* that of Tiribazus.

70 ἀνακραγόντες, *raising a shout* (ingressive aor.)

74 κλῖναι: similarly Herodotus (IX, 80 and 82) mentions among the

spoils captured in the camp of Mardonius at Plataea, *κλῖνας τε χρυσέας καὶ ἀργυρέας εὖ ἐστρωμένας καὶ τραπέζας τε χρυσέας καὶ ἀργυρέας καὶ παρασκευὴν (dishes) μεγαλοπρεπέα*. There is mention there, too, of ἀρτοκόποι and ὀψοποιοί (cooks).

75 φάσκοντες εἶναι, *claiming to be*; cf. *καλούμενοι*; I, 8, 104.

76 τὸ στρατόπεδον: *i. e.* their own camp, guarded by Sophænetus.

77 ἐπίθεσις γένοιτο: *i. e.* on the part of Tiribazus.

78 ἀνακαλεσάμενοι, *sounding a recall*.

## CHAPTER V

2 πρὶν ἢ: this poetical equivalent of the simple *πρὶν* is found twice

- βεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθесθαι Τιρίβαζος κατεστρατοπε- 5  
 2 δεύσαντο. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς παρα-  
 σάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον  
 αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο δ' οὐδ' αἱ πηγαὶ  
 πρόσω εἶναι.  
 3 ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς 10  
 τρεῖς παρασάγγας δέκα. ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ  
 ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν ἀποκαίων πάντα καὶ  
 4 πηγνὺς τοὺς ἀνθρώπους. ἔνθα δὴ τῶν μάντεων τις εἶπε σφαγιά-  
 σασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς  
 ἔδοξεν λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ 15  
 βάθος ὀργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων  
 5 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγένοντο

again in Xen. and once in Thucydides, but is otherwise foreign to Attic prose. See G. M. T. 652.

3 τὰ στενά: cf. c. 4. 63.

4 ἡγεμόνας: apparently prisoners taken in the attack on the camp.

5 ἔμελλεν, was to have.

7 τὸν Εὐφράτην: i. e. the eastern branch, now known as the Murad Su.

10 διὰ . . . πεδίου, over a plain covered with deep snow.

11 παρασάγγας δέκα: the text is uncertain, but so little can be said with definiteness about the route of the Greeks after they crossed the Centrites, that sure emendation is impossible.

τρίτος: sc. σταθμός.

12 ἐναντίος, in their faces.

ἀποκαίων, parching, blasting—a strong word to denote the effect of cold. In a fragment of one of the comic poets we have,

ἀπέκαυσεν ἡ πάχνη (frost) τὰς ἀμπέλους (vines), and Xen. even has (*Anab.* VII, 4, § 3), καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες (noses) ἀπεκαίοντο καὶ ὤτα. So, in Lat., *adurere* (Verg. *Georg.* I, 93) and *torrere* (Varr. ap. Non. 452, 11) are used of cold. Cf. Milton, *Paradise Lost* II, 594. The parching air | Burns froze, and cold performs the work of fire.

13 εἶπε σφαγιάσασθαι, bade sacrifice. No subj. of the infin. need be supplied; so, too, σφαγιάζεται may be rendered, sacrifice was made. To the Greeks the winds were divinities, and the Athenians, in particular, worshiped Boreas, who had wedded, the legend said, Oreithyia, the daughter of Erectheus.

17 διεγένοντο . . . καίοντες, they got through the night, however, by keeping up fires. Cf. I, 5, 34.

- δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον. οἱ οὖν πάλαι ἦκοντες καὶ 20 πῦρ καίοντες οὐκ προσέειπον πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο εἴ τι ἔχοιεν βρωτόν. ἔνθα δὴ 6 μετεδίδουσιν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνης βόθροι ἐγένοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὗ δὴ παρὴν μετρεῖν τὸ βάθος τῆς χιόνης.
- 25 ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνης, 7 καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἠγγόει ὅ,τι τὸ πάθος εἴη. ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων 8 ὅτι σαφῶς βουλιμῶσι κἄν τι φάγωσιν ἀναστήσονται, περιῶν 30 περὶ τὰ ὑποζύγια, εἴ ποῦ τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμπε δίδοντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν. ἐπειδὴ 9 δὲ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ

20 οὐκ προσέειπον, *would not admit to*. Cf. III, I, 134.

21 πυροὺς: with μεταδίδουσι the obj. shared is commonly in the partitive gen. (cf. below, ὧν εἶχον). The acc. is rare (save in the case of the word μέρος. *part*) and denotes, of course, the part given. ἄλλο εἴ τι, *whatever else*, εἴ τι ἄλλο, or ὅ,τι ἄλλο, would have been more usual.

ἐνθα . . . ἔνθα: the former is demonstr., the latter rel.

23 ἔστε ἐπὶ, *clear to*. For ἔστε, see the note on I, 9, 38. μέχρι before preps. is not uncommon (*Anab.* VI, 4, § 26), and in V, 5, § 4 (a spurious passage) we have ἀχρι εἰς.

24 δάπεδον: a poetic word.

παρὴν, *it was possible*.

26 ἐβουλιμίαςαν, *were attacked by*

*boulimy* (ravenous hunger). βου- in composition often denotes something huge (βοῦπαις, *a great overgrown boy*); so, too ἵππο- and horse- in Eng. (*horse-radish, horse-laugh*).

27 τοὺς πίπτοντας τῶν ἀνθρώπων, *those of the men who sank exhausted*. Note the tense.

30 διεδίδου: cf. I, 9, 80.

31 δίδοντας, *to give*; sc. τινάς. The pres. partic. often stands where the fut. (of purpose) might have been looked for (cf. ἐπεφάνη σκοπῶν, II, 4, 104). It is more graphic.

παρατρέχειν, *to run along the ranks*. τοῖς βουλιμῶσιν: the dat. is governed by δίδοντας.

33 κνέφας: a poeticism. [κώρας.

34 ἐκ τῆς κώμης: with γυναῖκας καὶ πρὸς τῇ κρήνῃ: the art., since the



- γυναικας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 35  
 10 αὐται ἡρώτων αὐτοὺς τίνες εἶεν. ὁ δ' ἐρμηνεὺς εἶπε περσιιστὶ ὅτι  
 παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρί-  
 ναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οὐ  
 δ', ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρμα  
 11 σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν 40  
 τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἄλλων  
 στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν  
 ἄσιτοι καὶ ἄνεν πυρός· καὶ ἐνταῦθά τινες ἀπώλυντο τῶν στρα-  
 τιωτῶν.  
 12 ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ 45  
 δυνάμενα τῶν ὑποζυγίων ἥρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ  
 αὐτῶν. ἐλείποντο δὲ τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ  
 τῆς χιόνος τοὺς ὀφθαλμοὺς οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους  
 13 τῶν ποδῶν ἀποσσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικου-  
 ρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν ἐπο- 50  
 ρεύετο, τῶν δὲ ποδῶν εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι  
 14 καὶ εἰς τὴν νύκτα ὑπολούιτο· ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο  
 εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιε-  
 πήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,  
 καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. 55

villagers had a common spring,  
 as usual.

38 ὅσον, *about*; cf. I, 2, 15. [*bodied*.]

40 ὅσοι ἐδυνήθησαν, *all the able*-

42 οἱ μὴ δυνάμενοι: the generic *μή*  
 again; cf. τὰ μὴ δυνάμενα, below.

47 οἱ τε . . . τοὺς ὀφθαλμούς, *those*  
*whose eyes had been blinded*.

48 οἱ τε . . . ἀποσσηπότες, *those*  
*who had lost their toes through*  
*mortification (as a result of their*  
*having been frozen). For the*  
*accs. ὀφθαλμούς and δακτύλους, cf.*  
*the note on τὰς κεφαλὰς, II, 6, 2.*  
*ὑπό, as so often, gives a slight*  
*personification. Note that the*  
*order is chiasitic.*

49 τοῖς . . . ὀφθαλμοῖς: dat. of ad-  
 vantage.

ἐπικούρημα τῆς χιόνος, *a protection*  
*against the snow.* The gen. is  
 objective.

50 ἐπορεύετο: the logical indic., in-  
 stead of the generalized opt.  
 Contrast κινοῖτο and the follow-  
 ing opts., below.

51 τῶν δὲ ποδῶν, *and (a protection)*  
*for the feet.* Another objective  
 gen., but in a different sense.

52 ὑπολούιτο, *took off his shoes.*  
 Contrast ὑποδεδεμένοι, below,  
 (*with their shoes on*).

54 ἦσαν: sc. αὐτοῖς, *they had*.

55 καρβάτιναι: not the normal

- διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρα- 15  
τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι  
τὴν χιόνα εἵκαζον τετηκέναι· καὶ ἐτετήκει διὰ κρήνην τινὰ ἢ  
πλησίον ἢν ἀτμίζουσα ἐν νάπη. ἐνταῦθ' ἐκτραπόμενοι ἐκάθητο  
60 καὶ οὐκ ἔφασαν πορεύεσθαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύ- 16  
λακας ὡς ᾗσθητο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ  
ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμοι συνειλεγμέ-  
νοι, καὶ τελευτῶν ἐχαλέπαιεν. οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ  
ἂν δύνασθαι πορευθῆναι. ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς 17  
65 ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐποίειν τοῖς  
κάμνουσι. καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσῆσαν πολλῶ  
θορύβῳ ἀμφὶ ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ ὀπισθοφύλακες 18

sandals, but a sort of brogue made of a single piece of untanned hide, drawn up around the foot by thongs. Such brogues were easily made, and were common among the country people of Greece.

βοῶν, *oxen*, and so (by metonymy) *ox-hides*.

56 ἀνάγκας, *straits*.

57 διὰ τὸ ἐκλελοιπέναι: the clause explains μέλαν. For the infin. with the art., see the note on I, 6, 9.

59 ἦν ἀτμίζουσα: not a progressive vb. form; each element has its full value. This warm spring does not suffice to identify the place. Several such springs are known.

νάπη: the form *νάπος* occurs three times in VI, 5.

60 πορεύεσθαι: what they said was οὐ πορευόμεθα, *we are going no farther*. The pres. is often used for the fut. in cases where the action depends upon the will of the subj. For the position of the neg., cf. the note on I, 2, 152.

ὀπισθοφύλακας, *a detachment of the rear-guard*.

61 πάσῃ τέχνῃ καὶ μηχανῇ, *by all manner of means*. The phrase (a stereotyped one; cf. VII, 2, § 8) strengthens ἐδεῖτο, itself a strong word.

63 τελευτῶν, *finally*.

ἐχαλέπαιεν: cf. the narrative in V, 8, where Xen., accused by one of the men, a mule-driver, of having acted with undue severity toward him at this time, clears himself by showing that the fellow was attempting to bury alive an exhausted soldier whom he had been bidden to carry. The time of the flogging is there given as *ὅπου καὶ ῥίγει ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν*.

σφάττειν: neither subj. nor obj. need be expressed. The men said simply *σφάττε*.

64 ἂν δύνασθαι: supply ἔφασαν, from ἐκέλευον; cf. c. 4. 62. and the note. In neg. clauses the potential opt. is one of the strongest forms of denial.

67 ἀμφὶ ὧν . . . διαφερόμενοι, *quar-*

ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἐδύναντο μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμιοι δείσαντες ἦκαν 70 αὐτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑστρεραίᾳ ἤξουσιν τινες ἐπ' αὐτούς, πορευόμενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις 75 ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστῆκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον 20 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριὼν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἷη τὸ κωλύον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο 80 21 τὸ στράτευμα. ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ὑψίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προΐεσαι.

85

22 ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,

*reling about their booty.* ἀμφὶ with the gen. (instead of περὶ) is used by Xen. alone among Attic prose writers.

68 ἄτε ὑγιαίνοντες: cf. the note on I, 1, 12.

eis: into the midst of, cf. I, 1, 62, and the note.

69 ὅσον ἐδύναντο μέγιστον, as loud as they could (inner obj.). μέγας is regularly used of the voice.

τὰς ἀσπίδας . . . ἔκρουσαν: cf. I, 8, 73 f.

70 δείσαντες, seized with fear. Note the tense.

ἦκαν αὐτούς, flung themselves.

The act. with the reflexive is

always stronger than the mid. It is often used of unusual or unnatural actions.

74 ἐπ' αὐτούς, to get them.

77 ἀνίστασαν, tried to make them get up. They supposed that the men had succumbed to the drowsiness preceding death from cold.

80 ὅλον: an easy exaggeration. As a matter of fact the van had reached a village (§§ 9 and 22).

86 τῶν ἐκ: see on I, 1, 18. The gen. is partitive (sc. τινάς).

87 οἱ δέ: apparently the men sent by Xen. to bring up the sick.

ἄσμενοι: cf. II, 1, 79, and the note.

- αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν  
 90 πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ἡλίζετο. ἐπεὶ δὲ συνεγένοντο 23  
 ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκη-  
 νοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες  
 ἄς ἐώρων κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα 24  
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναί ἑαυτόν·  
 95 καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενο-  
 φῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρ-  
 χην καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα,  
 καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ  
 δ' ἀνὴρ αὐτῆς λαγῶς ὄχετο θηράσων καὶ οὐχ ἑάλω ἐν τῇ κώμῃ.  
 100 αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, 25  
 κάτω δ' εὐρεῖαι· αἱ δὲ εἴσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ  
 ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν  
 αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἑκγονα τούτων· τὰ δὲ κτήνη  
 πάντα χιλῶ ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ 26

92 αὐτοῦ: *i. e.* in the village where he was.

διαλαχόντας . . . κώμας, *distributing among themselves by lot the villages which they saw.* κώμας is incorporated in the rel. clause; cf. I, 1, 24.

94 ἐκέλευσεν, *urged*; as a subordinate he could hardly order.

ἀφίεναί, *that he be given leave to set out.*

95 θέων: this vb. is rarely used without military connotations; cf. the note on I, 8, 71.

96 καὶ . . . καὶ . . . καί: in enumerations we have either polysyndeton, as here, or asyndeton, as below, l. 103.

97 δασμὸν: cf. I, 1, 41, and the note. ἑπτακαίδεκα: the number seems incorrect; see below, § 35.

98 ἐνάτην ἡμέραν, *eight days before.*

99 ἀνὴρ, *husband*, as often.

100 κατάγειοι: Xenophon's description of these underground, or semi-underground, houses agrees, in the main, with the accounts of modern travelers. They are not, to be sure, entirely underground nor are they entered by a hole in the roof, but they are none the less largely covered with earth for the sake of warmth, often being excavated in hill-sides; and the inhabitants share them with the domestic animals.

τὸ μὲν στόμα: probably in partitive appos. with οἰκίαι, which is immediately resumed as subj. It may also be taken as acc. of specification.

103 ὄρνιθες, *poultry*, as often.

104 ἐτρέφοντο: for the pl. vb. with neut. pl. subj., see the note on I, 2, 38. Observe that here

- καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατῆρσιν. ἐνήσαν δὲ καὶ 105  
αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν  
27 μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες· τούτους ἔδει ὅποτε  
τις διψῶν λαβόντα εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν,  
εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺν συμμαθόντι τὸ πῶμα ἦν.  
28 ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον 110  
ἐποίησατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων ὅτι οὔτε τῶν τέκνων  
στερησίοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων  
ἀπίαςιν, ἣν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται  
29 ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ  
φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. ταύ- 115  
την μὲν τὴν νύκτα διασκηψάντες οὕτως ἐκοιμήθησαν ἐν πάσιν  
ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην  
καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.  
30 τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς  
Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς 120  
τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐχουμένους  
καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι

the idea of plurality is emphasized.

105 οἶνος κρίθινος, *barley-wine* (i. e. beer).

106 ἰσοχειλεῖς, *floating level with the brim*.

107 γόνατα, *joints*. For such metaphors, cf. ἀκρωνυχία, III, 4, 154, and μαστός, c. 2. 25.

108 ἄκρατος, *strong*. The Greeks were a temperate people, regularly diluting their wine with more than its bulk of water.

109 συμμαθόντι, when one became accustomed to it. For the dat., cf. I, 5, 55.

110 σύνδειπνον ἐποίησατο: cf. II, 5, 103.

111 οὔτε . . . τε: cf. II, 2, 38, and the note. The parallelism is

sought even where the subj. changes.

112 στερησίοιτο: fut. mid. as pass. ἀντεμπλήσαντες . . . ἀπίαςιν, *they would fill (in recompense) before they left*.

113 ἐξηγησάμενος φαίνεται, *should prove to have suggested*. Cf. the note on I, 9, 70.

114 ἔστ' ἂν. see the note on I, 9, 38.

115 οἶνον: prolepsis. This was doubtless grape wine.

116 ἐν πάσιν ἀφθόνοις: cf. III, 2, 132. Here the strong phrase, followed by πάντες οἱ στρατιῶται, emphasizes the contrast with their recent hardships.

122 οὐδαμόθεν ἀφίεσαν, *in no case would they let them go*.

παραθεῖναι: this, with διακονῶ (cf.



- αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν 31  
 τράπεζαν κρέα ἄρνια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθια, σὺν  
 125 πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. ὁπότε δέ τις  
 φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἵλκεν ἐπὶ τὸν κρα-  
 τήρα, ἔνθεν ἐπικύψαντα ἔδει ῥοφούντα πίνειν ὥσπερ βοῦν. καὶ  
 τῷ κωμάρχει ἐδίδονσαν λαμβάνειν ὅτι βούλοιτο. ὁ δὲ ἄλλο μὲν  
 οὐδὲν ἐδέχετο, ὅπου δέ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ  
 130 ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον 33  
 κἀκείνους σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφά-  
 νοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς  
 στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὅτι δέοι  
 ποιεῖν.  
 135 ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενο- 34  
 φῶν, κοινῇ δὴ ἀνθρώπων τὸν κωμάρχην διὰ τοῦ περσίζοντος  
 ἑρμηνέως τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία. καὶ πάλιν  
 ἠρώτων τίνι οἱ ἵπποι τρέφονται. ὁ δ' ἔλεγεν ὅτι βασιλεῖ  
 δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν  
 140 ὁδὸν ἔφραζεν ἥ εἴη. καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων ὁ Ξενοφῶν 35  
 πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον

διακονοῦντας, below, l. 132), is the regular word for serving at table.

123 οὐκ ἦν δ' ὅπου οὐ: for the strong phrase, cf. οὐκ ἔστιν ὅπως οὐκ, II, 4, 15, and the common οὐδεὶς ὅστις οὐ (everybody).

126 προπιεῖν, to drink his health.

127 βοῦν: attracted to the case of αὐτόν. We should have looked for βοῦς (sc. πίνει).

129 ἐδέχετο: note the tense; he would accept nothing else.

131 σκηνοῦντας: here=εὐχονόμενους.

ἐστεφανωμένους: the garland was an indispensable accompaniment of a Greek banquet, even when there was nothing but hay to make it of.

133 ὥσπερ ἐνεοῖς: the boys, of course, understood no Greek.

139 Χάλυβας: the name of the people for the name of the country; cf. Πισίδας, I, I, 62, and the note.

140 αὐτόν: the comarch. The word is strongly emphasized by its position.

τότε μὲν: contrast ἐπεὶ δ', below, c. 6. l.

141 πρὸς . . . οἰκέτας, to his family (i. e. the comarch's). The reflexive refers back to the emphatic word, here the obj., not the subj. of the sentence; see G. 994; H. 683, b; B. 470. The comarch's relatives were in the village where Xen. and his men were quartered (§ 24),

- δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουεν αὐτὸν  
 ἱερὸν εἶναι τοῦ Ἑλλίου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ  
 ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων  
 36 στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. ἦσαν δ' οἱ 145  
 ταύτῃ ἵπποι μέiones μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ.  
 ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων  
 καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνος  
 ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστροῦ.  
 1 VI. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι  
 Χειρισόφῳ, τοὺς δὲ οὐκέτας καταλείπει τῷ κωμάρχη, πλὴν τοῦ  
 υἱοῦ τοῦ ἄρτι ἡβάσκοντος· τοῦτον δὲ Πλεισθένι Ἀμφιπολίτῃ  
 δίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον  
 ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὥς ἐδύναντο 5  
 2 πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. ἡγείτο δ' αὐτοῖς ὁ κω-  
 μάρχης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ

εἰλήφει: see III, 3, § 19 or IV, 4, § 21.

παλαιότερον, *oldish*, a common force of the comp.

142 ἀναθρέψαντι καταθῦσαι, *to fatten up and sacrifice*.

143 ἱερόν, *sacred to*; with possess. gen. The Persians sacrificed horses at the feast of Mithras, the sun god.

εἶναι: how different from *δυντα*? Cf. I, 3, 105, and the note.

144 ὑπό: again a slight touch of personification.

τῶν πῶλων: partitive gen.

145 ἑκάστῳ: this suggests a far larger number than the seventeen mentioned in § 24. Possibly the number is incorrect, or Xen. may have meant the generals and captains of his own division.

146 μέiones: this description of the Armenian horses is corroborated

by modern travelers. We think of the mustang of our western plains.

πολύ: emphatic position.

148 σακία: a sort of snow-shoe. The custom still prevails in the Caucasus.

## CHAPTER VI

1 τὸν μὲν ἡγεμόνα, *him (i. e. the comarch), as guide*. τῷ κωμάρχη just below (dat. of advantage, instead of possess. gen.) seems to have been added, if genuine, for the sake of parallelism.

4 ὅπως . . . ἀπίοι, *intending, if he should prove an honest guide, to let him go home, taking his son with him*.

7 λελυμένος, *free from bonds*. Contrast c. 2. 2.

καὶ ἤδη τε ἦν . . . καί: cf. I, 8, 1. The vb. is probably impers., as there.

- σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κώμας ἦγαγεν. ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ
- 10 Χειρίσοφος αὐτὸν ἔπαισεν, ἔδησε δ' οὐ. ἐκ δὲ τούτου ἐκείνος τῆς 3  
 νυκτὸς ἀποδρὰς ὄχρετο καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ  
 Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο,  
 ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Πλεισθένης δὲ ἡράσθη  
 τοῦ παιδὸς καὶ οἶκαδε κομίσας πιστοτάτῳ ἐχρήτο.
- 15 μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμούς ἀνὰ πέντε παρα- 4  
 σάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εἶρος πλεθριαῖον.  
 ἐντεῦθεν ἐπορεύθησαν σταθμούς δύο παρασάγγας δέκα· ἐπὶ 5  
 δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ  
 Τάοχοι καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολε- 6  
 20 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς  
 τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς  
 πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους,  
 ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ 7  
 25 ὀπισθοφύλακες, συνεκάλεσε στρατηγούς καὶ λοχαγούς, καὶ  
 ἔλεξεν ὧδε. Οἱ μὲν πολέμοι, ὡς ὀράτε, κατέχουσιν τὰς ὑπερβο-  
 λὰς τοῦ ὄρους· ὥρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνι-

8 ἐχαλεπάνθη: the deponent form is rare. A real pass. is found in Plato.

οὐκ εἰς κώμας: from the description in §25 it will be clear that villages could easily have escaped notice, unless the guide chose to reveal them; Chirisophus' anger may, therefore, have been justified. At the same time, if the villages were widely scattered, the guide may have been honest.

10 ἔδησε δ' οὐ: said not to mark Chirisophus' clemency, but his lack of caution.

11 ἀποδρὰς ὄχρετο: cf. II, 4, 105, and the note.

12 διάφορον, disagreement.

13 ἡράσθη: ingressive aor.; cf. I, 1, 45.

14 ἐχρήτο, found. Cf. the Lat. *utor*.

15 ἀνά: cf. III, 4, 85.

16 Φᾶσιν: certainly not the familiar Phasis, which flows into the Euxine from the east, although the Greeks doubtless thought it was. It must have been a branch of the Araxes; see the map.

πλεθριαῖον: cf. I, 2, 30 f., and the note.

18 ὑπερβολῇ: cf. I, 2, 143.

21 κατὰ κέρας, in column—the order of march.

22 παράγειν: i. e. παρ' ἀσπίδα.

26 ὅπως . . . ἀγωνιούμεθα: cf. I, 1, 14, and the note.

- 8 ούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον  
 9 δοκεῖ ὑπερβάλλειν τὸ ὄρος. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς κράτιστα 30  
 ἰέναι ἐπὶ τοὺς ἀνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὀρώντες πολέμιοι θαρραλέωτεροι ἔσονται καὶ  
 ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι.  
 10 μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κρά- 35  
 τιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβω-  
 11 μιν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμῶς φυλάττοντες ἡμᾶς φανεροὶ εἰσιν ἄλλ' ἢ κατ' αὐτὴν τὴν 40  
 ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πει-  
 ρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντες, εἰ δυνάμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἀνθρώπους παρεσκευασμένους μάχεσθαι.

28 ἡμᾶς δέ: expressed for the sake of emphasis, although there is no change of subj.

29 ὑπερβάλλειν: note the tense.

Κλεάνωρ: see the Introd., § 38.

31 εἰ γὰρ διατρίψομεν: a warning condition; cf. I, 5, 95, and the note.

33 πλείους: pred. (in larger numbers).

προσγενέσθαι: after εἰκὸς the pres. or aor. infin. is common, not the fut. alone.

34 Ξενοφῶν: the following rhetorical speech is in marked contrast with the author's narrative style; see the Introd., § 40.

37 ὅπως . . . λάβωμεν . . . ἀποβάλωμεν: obj. clause with subj.; cf. I, 1, 20, and the note.

38 σώματα ἀνδρῶν: a strong phrase for men.

39 τὸ ὀρώμενον: with ὄρος. Its position suggests that it was an after-thought.

ἐπὶ: cf. ἐπὶ πολὺ, I, 8, 28.

40 ἀλλ' ἢ, save only.

41 τοῦ ἐρήμου ὄρους: partitive gen. with τι. The position is emphatic.

κλέψαι . . . καὶ ἀρπάσαι: both infins. depend on πειρᾶσθαι. The former has reference to stealth, the latter to a sudden dash, such as that described in III, 4, §§ 44 ff. The distinction is made clearer by the accompanying parties. Note that the usual construction of λανθάνω and φθάνω is here reversed; see G. M. T. 893.

42 εἰ δυνάμεθα: ideal opt., where ἤν δυνάμεθα might have been expected.

μᾶλλον ἢ: after κρεῖττον; the second comp. is, of course, redundant.

πολὺν γὰρ ῥᾶον ὄρθιον ἀμαχεὶ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν 12  
 45 πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεὶ μᾶλλον ἂν τὰ πρὸ ποδῶν  
 ὁρώη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τραχεῖα τοῖς ποσὶν  
 ἀμαχεὶ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις.  
 καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς 13  
 ἰέναι, ὡς μὴ ὁρᾶσθαι, ἐξὸν δ' ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν  
 50 παρέχειν. δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβαλεῖν  
 ἐρημοτέρῳ ἂν τῷ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον  
 ἄθροοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; 14  
 ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι  
 ἐστὲ τῶν ὁμοίων εὐθύς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ  
 55 αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος.  
 ὅπως δὲ ὡς τάχιστα κλέπτητε καὶ πειρᾶσθε λαυθάνειν, νόμι- 15

44 πολὺ γὰρ ῥᾶον. the two pro-  
 jects, κλέψαι and ἀρπάσαι, are  
 taken up in chiasmic order (cf.  
 the note on II, 6, 5). Xen. wishes  
 to close with κλέψαι.

ὄρθιον . . . ὁμαλὲς: the adjs. supply  
 the place of a subst. inner obj.;  
 cf. εὐθύωρον, II, 2, 74, and the  
 note. Cf., also, the note on πεδῖον,  
 c. 4. 2.

45 τὰ πρὸ ποδῶν, freely, *one's*  
*path*.

46 τοῖς ποσὶν: with τραχεῖα; but  
 the words may be spurious.

47 ἰοῦσιν . . . βαλλομένοις: for the  
 dat., cf. I, 5, 55, and the note.  
 (ἰοῦσιν is not in agreement with  
 τοῖς ποσὶν).

τὰς κεφαλὰς: cf. II, 6, 2, and the  
 note.

48 κλέψαι, emphatic position,  
 ἐξὸν . . . ἐξόν: acc. abs.; cf. II, 5,  
 86, and the note.

49 αἰσθησιν παρέχειν: i. e. to be  
 heard.

50 δοκοῦμεν δ' ἂν . . . χρῆσθαι: the  
 personal construction cannot be

literally rendered. For the re-  
 peated ἂν, cf. I, 3, 29, and the  
 note.

51 μένοιεν: ἂν is to be supplied from  
 the preceding sentence. Only in  
 such cases may the potential  
 opt. omit ἂν; see the note on  
 I, 6, 8, and G. M. T. 226.

52 ἀτὰρ: save in Plato, not com-  
 mon in Attic prose. Note that  
 the style here is conversational.  
 ἐγώ: note the emphasis and the  
 contrast with ὑμᾶς.

συμβάλλομαι: sc. λόγους or γνώμην,  
*express an opinion*.

53 ὑμᾶς . . . τοὺς Λακεδαιμονίους,  
 appos. Cf. I, 5, 94, and the note.

54 τῶν ὁμοίων, the *peers*, a tech-  
 nical name for those of Dorian  
 stock at Sparta. The other in-  
 habitants were restricted in  
 civic rights (Helots, Perioeci).

ἐκ παίδων, from *boyhood*. Cf. *inde*  
*a pueris*.

55 ὅσα μὴ κωλύει νόμος: the rations  
 served to Spartan boys were but  
 scanty and they were allowed to



μον παρ' ὑμῖν ἐστίν, ἐὰν ληφθῇτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρός ἐστίν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὥς μὴ πληγὰς λάβωμεν.

60

- 16 Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ κινδύνου τῷ κλέπτουσι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται. ὥστε ὥρα καὶ σοὶ  
 17 ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, 65  
 ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε ἐάνπερ ἅπαξ λάβωμέν τι 70  
 18 τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω δὲ οὐδὲ τοὺς

steal food. If caught, however, they were severely punished.

58 μάλα . . . καιρός ἐστίν: cf. πάντῃ ἐν καιρῷ, III, 1, 177.

ἐπιδείξασθαι: the aor. of the single act. Contrast κλέπτειν (above), of the habit.

59 πληγὰς λάβωμεν: this periphrasis often supplies the pass. of the defective vb., πλήττω. Its perf. act. is regularly supplied by the phrase, πληγὰς δέδωκα. Cf. the note on II, 4, 48.

62 δεινοὺς . . . κλέπτειν, terrible fellows at stealing. From such a use it is easy to see how δεινός comes to mean clever. Charges of bribery and peculation were common at Athens. Were we to believe Aristophanes and the orators, we should conclude that few men in public life were honest.

ὄντος: concessive, with intensive καί.

δεινοῦ: chosen to refer back to δεινοὺς. The penalty was a fine of double the amount appropriated, loss of civic rights, banishment, or even death.

63 κρατίστους, your best men.

64 εἴπερ, that is, if.

ὑμῖν: ethical dat. (to be your rulers). The asperity of Chirisophus' answer has led some to see in this episode a reminiscence of the quarrel mentioned in § 3.

65 ἐπιδείκνυσθαι, perhaps, to set about showing; not exactly as ἐπιδείξασθαι, above.

68 κλωπῶν: chosen doubtless with reference to κλέπτειν; see, however, c. 5. § 12.

69 τούτων καὶ πυνθάνομαι, I learn from them, besides other things.

70 νέμεται αἰξὶ καὶ βουσίν, is grazed over by goats and cattle. In the act. construction the subj. is the herdsmen, not the animals.

71 βατά: cf. III, 4, 199.

πολεμίους μενεῖν ἔτι, ἐπειδὴν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν. ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σέ ἰέναι καὶ λιπεῖν τὴν 19  
75 ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθέλοντες ἀγαθοὶ φαίνωνται.

ἐκ τούτου Ἀριστῶνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων 20 καὶ Ἀριστέας ὁ Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνή-  
τας· καὶ σύνθημα ἐποιήσαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν  
80 πολλά. ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προή-  
γαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς  
τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες 22  
ῥέχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ  
85 ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἦσθοντο τὸ ὄρος ἐχόμενον,  
ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ 23  
ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἤγε κατὰ τὴν ὁδόν, οἱ  
δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἄκρα ἐπῆσαν. τῶν δὲ 24  
πολεμίων τὸ μὲν πολὺ ἔμενε ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος  
90 δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς

72 ἐν τῷ ὁμοίῳ, *on a level with them.*

73 εἰς τὸ ἴσον ἡμῖν, *to the same level with us.*

75 ἀλλά, *no, or rather.* It implies a preceding negation (*Do not go yourself*).

77 Ἀριστῶνυμος . . . Ἀριστέας: *cf.* c. 1. §§ 27 and 28. The use of the art. with Χίος is perhaps intended to signalize Aristes' well known bravery. (*Cf.* Σωκράτει τῷ Ἀθηναίῳ, III, 1, 27.

78 Οἰταῖος: find Mount Oeta on the map.

79 σύνθημα ἐποιήσαντο = συνέθεντο; *cf.* ταῦτα συνθέμενοι, below, and the note on I, 1, 24. The mid. is reciprocal. *Cf.* c. 2. 7.

80 ἐκ . . . τοῦ ἀρίστου, *immediately after breakfast (lunch).*

83 οἱ μὲν ταχθέντες: *i. e.* the volunteers, § 20.

86 ἐγρηγόρεσαν, *kept watch.* When the perf. of a vb. has the force of a pres. (*e. g.* ἐγρήγορα, *am awake*), the plpf. has, of course, the force of an impf.

διὰ νυκτός: *cf.* the stronger phrase δι' ὅλης τῆς νυκτός, c. 2. 20.

87 θυσάμενος: *cf.* I, 7, 85; contrast θύσαντες, below, 1. 98.

88 κατὰ τὰ ἄκρα ἐπῆσαν, *advanced against them along the heights.*

89 τὸ μὲν πολὺ: *cf.* I, 4, 86.

90 τοὺς πολλούς: *i. e.* the two main bodies. The following gen., ἀλήλων, depends upon ὁμοῦ, which

πολλοὺς ἀλλήλων, συμμειγνύσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν  
 25 οἱ Ἕλληνες καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ  
 μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγ-  
 μένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις.  
 26 οἱ δὲ πολέμοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἑώρων ἡττώμενον, 5  
 φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάλυ-  
 πολλὰ ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτουντες ἀχρεῖα  
 27 ἐποιοῦν. ὥς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι  
 κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν  
 γεμούσας ἦλθον.

100

1 VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς  
 πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλειπε·  
 χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια  
 2 ἅπαντα εἶχον ἀνεκεκομισμένοι. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον  
 ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας—συνεληλυθότες δ' ἦσαι 5

here follows the analogy of *ἐγγύς*  
 and *πλησίον*. Ordinarily, as a  
 word denoting sameness, it takes  
 a dat.

express abundance, when they  
 meet it. Cf. c. 2. § 22.

#### CHAPTER VII

92 οἱ ἐκ τοῦ πεδίου: *i. e.* the main  
 body of the Greeks. Note the  
 partitive appos. in the following.

93 δρόμῳ ἔθεον: cf. I, 8, 71, and the  
 note.

94 βάδην ταχύ, at a quick pace.

95 τὸ ἄνω = τοὺς ἄνω, their men  
 above. For the neut., cf. the  
 note on I, 2, 3.

98 τρόπαιον στησάμενοι: This was  
 the regular sequel to a Greek  
 victory. The trophy, whether  
 elaborate, as often, or simple, as  
 it must have been in this case,  
 was at once a thank-offering to  
 the gods and a monument to  
 their own valor (note that the  
 vb. is regularly mid.)

100 γεμούσας: after so many priva-  
 tions Xen. uses strong words to

1 Ἐκ δὲ τούτων: probably neut.,  
 after these events, rather than  
 fem., out of these villages.

εἰς Ταόχους: note again the name  
 of the people, instead of the  
 name of the country. This name  
 still survives.

2 ἐπέλειπε: cf. I, 5, 30, but note the  
 difference in tense.

3 ἐν οἷς: not *εἰς* ἃ, because of *εἶ-  
 χον*. They kept the provisions  
 in the strongholds, whither they  
 had brought them. For the  
 phrase *εἶχον ἀνεκεκομισμένοι*, cf.  
*ἔχομεν ἀνηρπακότες*, I, 3, 74, and  
 the note.

5 συνεληλυθότες... ἦσαν, had  
 gathered. The plpf. is not rare-  
 ly resolved into perf. partic. and  
 copula; see, however, the note

αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ—Χειρίσοφος μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήει καὶ αὖθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλ' ἀπότομον ἦν κύκλω.

- 10 ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτα- 3  
σταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν  
ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ  
ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. ἐνταῦθα δὴ κοινῇ ἐβου- 4  
λεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κωλύον εἴη  
15 εἰσελθεῖν εἶπεν ὁ Χειρίσοφος· Μία αὕτη πάροδος ἐστὶν ἡν ὁρᾷς·  
ὅταν δέ τις ταύτῃ πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ  
ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω  
διατίθεται. ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη  
καὶ πλευράς. \* Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, 5  
20 ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου  
ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς  
ὥπλισμένους. τὸ δὲ χωρίον, ὡς καὶ σὺ ὁρᾷς, σχεδὸν τρία ἡμί- 6  
πλεθρά ἐστὶν ὃ δεῖ βαλλομένους διελθεῖν· τούτου δὲ ὅσον  
πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες

on ἦσαν ἐκπεπτωκότες, II, 3, 39, and  
on εἶναι . . . φυλάττων, I, 2, 122 f.

6 αὐτόσε: the rel. construction is  
given up as often.

Χειρίσοφος μὲν οὖν: the sentence  
makes a new start (anacolou-  
thon).

7 εὐθὺς ἦκων, immediately on his  
arrival.

11 εἰς καλόν, opportunely.

12 τὸ χωρίον . . . τὸ χωρίον: note  
the effect of the chiasmic order.  
(cf. I, 7, 62, and the note.

13 εἰ μὴ ληψόμεθα: a warning con-  
dition; cf. I, 5, 96, and the note.

15 Μία . . . ὁρᾷς: cf. c. 1. 79, and  
the note.

6 κυλινδοῦσι: for the form, cf.  
ἐρρίπτουν, III, 3, 3, and the note.

17 οὕτω διατίθεται, fares thus. For  
the vb. cf. διατιθεῖς, I, 1, 19.

18 σκέλη καὶ πλευράς: cf. the note  
on τὰς κεφαλὰς, II, 6, 2.

20 ἄλλο τι ἢ: cf. II, 5, 36, and the  
note.

ἐκ τοῦ ἐναντίου, on the other side.

21 εἰ μὴ, except.

τούτους, yonder. No art.

22 χωρίον, space.

τρία ἡμίπλεθρα: i. e. 150 ft. For  
the form of expression, cf. τρία  
ἡμιδαρεικά, I, 3, 110.

23 βαλλομένους, under fire.

ὅσον: cf. I, 2, 15, and the note.

24 δασὺ πίτυσι: the adj. has here  
its normal construction (with a  
dat. of means). In II, 4, 63, it  
was construed with a gen., after

ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν 25  
 κυλινδομένων; τὸ λοιπὸν οὖν γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ  
 7 ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. Ἀλλὰ εὐθύς, ἔφη  
 ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται  
 οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· θάττον γὰρ  
 ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν 30  
 τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν  
 βουλώμεθα.  
 8 Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλί-  
 μαχος Παρράσιος λοχαγός· τούτου γὰρ ἡγεμονία ἦν τῶν ὀπισθο-  
 φυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ 35  
 ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα  
 ἄνθρωποι ὡς ἐβδομήκοντα, οὐχ ἄθροοι ἀλλὰ καθ' ἓνα, ἕκαστος  
 9 φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ  
 Ἀριστώνυμος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ  
 ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν 40  
 10 ἀσφαλῶς ἐν τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἓνα λόχον. ἔνθα δὲ  
 Καλλίμαχος μηχανᾷται τι· προὔτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν  
 αὐτὸς δύο ἢ τρία βήματα· ἐπειδὴ δὲ οἱ λίθοι φέροντο, ἀνέχαζεν

the analogy of words expressing fullness. See the note there.

ἐιαλειπούσαις, *standing at intervals*. Cf. I, 5, 11.

ἀνθ' ὧν, *behind which*.

25 τί ἂν πάσχοιεν: the incorporation of the question in the relative clause adds vividness.

φερομένων: cf. I, 8, 78, and the note, and φέρονται, below, l. 28.

29 πολλοί, *pred., in large numbers*. αὐτὸ . . . εἴη: *that is the very thing we want*.

30 ἔνθεν, *(to a point) whence*.

μικρόν τι: *i. e. the space estimated as 50 ft. (§ 6)*.

31 ἀπελθεῖν, *to get back; i. e. if an advance should prove impossible*.

33 Καλλίμαχος: cf. c. 1. 103.

34 ὀπισθοφυλάκων λοχαγῶν: *appos.*

35 ἐκείνῃ τῇ ἡμέρᾳ: from this it appears that the several λόχοι held the front position (the post of danger) on successive days.

36 ἀπῆλθον, *departed, set out*; not as ἀπελθεῖν, above.

37 ὡς ἐβδομήκοντα: *i. e. his λόχος*. καθ' ἓνα, *one at a time*. Cf. κατὰ ἔθνη, I, 8, 34, and the corresponding distributive use of ἀνα (*e. g.* c. 6. 15).

38 Ἀγασίας: cf. the *Introd.*, § 38.

39 Ἀριστώνυμος: cf. c. 1. 101.

40 καὶ ἄλλοι δέ, *and others, too*.

42 προὔτρεχεν: *explanatory asyndeton*. Note the tenses.

43 βήματα: *acc. of extent*.

ἀνέχαζεν: for the vb., cf. c. 1. 65, and the note.



εὐπετῶς· ἐφ' ἐκάστης δὲ τῆς προδρομῆς πλέον ἢ δέκα ἅμαξαι  
 45 πετρῶν ἀνηλίσκοντο. ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλίμαχον 11  
 ἂ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δέισας μὴ οὐ πρῶτος  
 παραδράμῃ εἰς τὸ χωρίον, οὐ [δὲ] τὸν Ἀριστώνυμον πλησίον  
 ὄντα παρακαλέσας οὐδὲ Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας  
 οὐδὲ ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ 12  
 50 Καλλίμαχος ὡς ὀρᾷ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς  
 ἵτιος· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστώνυμος Μεθυδριεύς,  
 καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντε-  
 ποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως  
 ἐρίζοντες αἰροῦσι τὸ χωρίον. ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς  
 55 πέτρος ἀνωθεν ἠνέχθη. ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ 13  
 γυναῖκες ρίπτουσαι τὰ παιδιά εἶτα ἑαυτὰς ἐπικατερρίπτουν, καὶ  
 οἱ ἄνδρες ὡσαύτως. ἐνταῦθα δὴ καὶ Αἰνεΐας Στυμφάλιος  
 λοχαγὸς ἰδὼν τινα θέοντα ὡς ρίψοντα ἑαυτὸν στολὴν ἔχοντα  
 καλὴν ἐπιλαμβάνεται ὡς κωλύσων· ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ 14  
 60 ἀμφοτέροι ὥχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον.  
 ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι  
 πολλοὶ καὶ πρόβατα.

Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτὰ παρα- 15  
 σάγγας πευτήκοντα. οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ  
 65 εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἥτρου, ἀντὶ

44 ἅμαξαι, *wagon-loads*.

45 Καλλίμαχον ἂ ἐποίει: *prolepsis*.

46 δέισας μὴ οὐ πρῶτος παραδράμῃ, *afraid that he (himself) would not be the first to get in*.

49 αὐτός, *alone*, a frequent use; *cf.* I, 8, 44.

50 αὐτοῦ τῆς ἵτιος, *the rim of his shield*. αὐτοῦ may be taken with τῆς ἵτιος, or directly with ἐπιλαμβάνεται (*catches hold of him by his shield*). *itus* is a poetic word.

52 ἀντεποιοῦντο ἀρετῆς: *cf.* II, 1, 59. ἀρετή is here *reputation for valor*.

54 ἅπαξ: *cf.* I, 9, 34.

55 δεινόν: *Xen. was not lacking in humanity*.

56 ρίπτουσαι . . . ἐπικατερρίπτουν: *note the durative tenses and the exact use of the preps*.

58 στολὴν . . . καλὴν: *cf. the note on I, 2, 158*.

60 ὥχοντο . . . φερόμενοι: *cf.* II, 4, 105, and the note.

64 ὧν: *gen. by attraction*; the antecedent would have been *partitive*.

ἀλκιμώτατοι: *for the adj., cf. c. 3, 17, and the note*.

65 εἰς χεῖρας ἦσαν: *cf.* I, 2, 152, although the sense differs.

- 16 δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ  
 κινημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην  
 Λακωνικήν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες  
 ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἥδον καὶ ἐχόρευον ὅποτε  
 οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς 70
- 17 πεντεκαίδεκα πήχεων μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν  
 τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο αἰὲ  
 μαχούμενοι. ὥκουν δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπιτήδεια ἐν  
 τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μὴδὲν λαμβάνειν αὐτόθεν  
 τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων 75
- 18 ἔλαβον. ἐκ τούτων οἱ Ἕλληνες ἀφίκοντο ἐπὶ Ἀρπασον ποταμόν,  
 εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν  
 σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κώμας· ἐν  
 αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
- 19 ἐντεῦθεν διήλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς 80  
 πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην ἣ ἐκαλεῖτο Γυμνιάς.  
 ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως
- 20 διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. ἔλθων δ' ἐκεῖνος

66 πτερύγων: the lower part of the cuirass (θώραξ) was necessarily of pliant material, so as not to interfere with the movement of the body. It was called πτέρυξ (*flap*), and was usually of leather or felt, at times covered with metal plates.

σπάρτα πυκνὰ ἐστραμμένα, *thickly plaited cords*.

67 ξυήλην: acc. by attraction; cf. ὥσπερ βοῦν, c. 5, 127.

69 ἂν . . . ἐπορεύοντο: frequentative; cf. I, 9, 68, and the note. Translate, *would carry them with them as they marched*.

70 ἔμελλον: we should have expected μέλλοιεν, but see the note on I, 5, 59.

71 μίαν λόγχην: the Greek spear had a spike (στύραξ, σαυρωτήρ) at

the butt end also, by which it could be stuck into the ground.

73 μαχούμενοι, *ready to fight*.

ἐν τούτοις: cf. ἐν οἷς, I, 3, and the note.

75 διετράφησαν: the dependent construction (with ὥστε) is given up. For the force of δια- cf. διεγένοντο, I, 5, 34. Whenever the Greeks had to subsist on meat Xen. lays stress on the fact.

ἃ: no assimilation, such as usually takes place.

76 Ἀρπασον: of wholly uncertain identification.

83 ἑαυτῶν: gen. after πολεμίας, a somewhat rare use. It is permissible, because πολέμιος may easily be felt as a substantive. Cf. τοὺς ἐκείνου ἐχθιστοὺς, III, 2, 25, and ἑαυτοῦ, below I. 86. ἑαυτῶν

λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται  
 85 θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγείλατο. καὶ ἡγούμενος  
 ἐπειδὴ ἐνέβαλλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἰθῆιν  
 καὶ φθείρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα  
 ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνοῦνται ἐπὶ τὸ 21  
 ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ  
 90 πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκούσας 22  
 δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤκηθησαν ἔμπροσθεν ἄλλους  
 ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ ὀπισθεν ἔκ τῆς καιομένης  
 χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ  
 ἐζώγησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν  
 95 βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δὲ βοὴ πλείων τε 23  
 ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς  
 αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγίγνετο ἢ βοὴ ὅσῃ δὴ πλείους  
 ἐγίγνοντο, ἐδόκει δὴ μείζόν τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ' 24  
 ἵππον καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ  
 100 τάχα δὲ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα  
 καὶ παρεγγυώντων. ἔνθα δὲ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες,

refers, of course, to the people of the ἀρχων.

84 πέντε ἡμερῶν, *within five days*; see the note on I, 7, 85.

85 τεθνάναι: force of the tense?

86 αἰθῆιν: poetic for *καλεῖν*.

88 τῶν Ἑλλήνων: object. gen.

89 Θήχης: again of uncertain identification.

91 ἄλλους: explained by the following.

94 δασειῶν βοῶν ὠμοβόεια, *made of raw ox-hides with the shaggy hair left on*. βοῶν (gen. of material) here means *ox-hides*, as c. 5. 55. Cf., also, V, 4, § 12. Greek loves to bring into close connection words from the same stem, even when one is redundant.

95 ἀμφὶ τὰ εἴκοσιν: for the art., cf. I, 2, 59, and the note.

96 ἐγίγνετο, *kept growing*. Note the succession of graphic imps.

98 μείζόν τι, *something more serious*.

100 Θάλαττα θάλαττα: the sight of the sea was to the Greeks as the sight of land to storm-tossed mariners. Their perils seemed now to be over, for, since the shores of the Euxine were studded with Greek cities, they were sure to meet kindred people, and might expect easy transportation by sea (cf. V, I, § 2) after the terrible hardships they had been enduring. The Greek love of the sea is highly characteristic.

101 ἔθεον, *broke into a run*.

25 καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι 105  
26 κολωνὸν μέγαν. ἐνταῦθα ἀνέτιθесαν δερμάτων πλήθος ὁμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν  
27 αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ 110  
δαρεικούς δέκα· ἦντι δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δεῖξας αὐτοῖς οὗ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μάκρωνα, ἐπεὶ ἐσπέρα ἐγένετο, ὥχετο τῆς νυκτὸς ἀπιών.

1 VIII. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρόνων σταθμούς τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠριζε τὴν τῶν Μακρόνων καὶ τὴν τῶν Σκυθι-  
2 νῶν. εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ

102 ἡλαύνετο, *were hurried on*.

104 δακρύοντες: how different from δακρύσαντες? This emotional outburst needs no apology; cf. the note on I, 3, 9.

ἐξαπίνης: cf. III, 3, 31, and the note.

ὅτου δὴ παρεγγυήσαντος, *some one or other giving the word*; cf. V, 2, § 24, ὅτου δὴ ἐνάψαρος. In these cases ὅτου is felt as the subj. of the partic., but it is really attracted from the nom. (παρεγγυήσαντός τινος ὅστις δὴ ἦν).

106 ἀνέτιθесαν: a technical word; note the durative tense.

δερμάτων: above, we had βοῶν in this sense (I. 94).

108 κατέτεμνε: cf. c. 6. 97.

109 ἀπὸ κοινοῦ, *from the common stock*.

111 τοὺς δακτυλίους: the Greek,

unless a slave, regularly wore a ring.

113 σκηνήσουσι . . . πορεύονται: for the rel. clause of purpose, cf. I, 3, 70, and the note.

114 ὥχετο . . . ἀπιών: cf. II, 5, 105, and the note.

## CHAPTER VIII

3 τὴν τῶν . . . τὴν τῶν: χώραν easily supplies itself.

4 ὑπὲρ δεξιῶν, *above them on the right*; cf. ὑπερδέξιον, III, 4, 153. Both are more descriptive than the simple ἐκ δεξιᾶς (cf. ἐξ ἀριστερᾶς) or ἐν δεξιᾷ (I, 5, 2). The tense of εἶχον suggests that χωρίον means, not *position*, but *continuous country*.

οἶον χαλεπώτατον: οἶον is used with the superlative, as are ὅτι and

- 5 ἀριστερᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει  
 διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι μὲν οὐ, πυκνοῖς δέ.  
 ταύτ' ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ  
 χωρίου ὡς τάχιστα ἐξελεῖν. οἱ δὲ Μάκρωνες ἔχοντες γέρρα 3  
 καὶ λόγχας καὶ τριχίνους χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως  
 10 παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς  
 τὸν ποταμόν ἔριπτον· ἐξικνούντο γὰρ οὐ οὐδ' ἔβλαπτον οὐδέν.  
 "Εὐθα δὴ προσέρχεται Ξενοφῶντι τῶν πελταστῶν ἀνὴρ 4  
 Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γιγνώσκω τὴν φωνὴν  
 τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι·  
 15 καὶ εἰ μὴ τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. Ἄλλ' οὐδὲν 5  
 κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν. οἱ  
 δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη,  
 αὐτοὺς τί ἀντιτετάχεται καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. οἱ 6  
 δ' ἀπεκρίναντο Ὅτι ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε.  
 20 λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ  
 βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ  
 θάλατταν βουλόμεθα ἀφικέσθαι. ἡρώτων ἐκείνοι εἰ δοῖεν ἂν 7

ὡς (cf. I, 1, 22, and the note), but it is much less common.

5 ἐνέβαλλεν: cf. I, 2, 45.

ὁ ὀρίζων, the boundary stream.

6 δασύς, thickly bordered with; cf. the note on c. 7. 24.

δένδρεσι: we have the form δένδροις in c. 7. 41.

7 ἔκοπτον: the reason is given by σπεύδοντες; cf. συνεξέκοπτον, below l. 26.

9 τριχίνους: i.e. woven of (goat's?) hair.

κατ' ἀντιπέραν: cf. κατ' ἀντιπέρας, I, 1, 44.

13 Ἀθήνησι: locative; see G. 296; H. 220; B. 76 note.

φάσκων, declaring, not alleging. The forms of φημί, save in the indic., are indeterminate, and may be either pres. or aor.

When a pres. is desired, forms of φάσκω are freely used without appreciable difference of meaning.

14 ταύτην: sc. χώραν. This is subj., πατρίδα pred. Note the transition to direct speech.

17 ἐρωτήσαντος: sc. αὐτοῦ.

ὅτι: introducing direct speech; cf. I, 6, 36.

18 ἀντιτετάχεται: for the form, cf. G. 701; H. 464a; B. 226a. Contrast παρατεταγμένοι ἦσαν, above, l. 10.

20 λέγειν ἐκέλευον: asyndeton is common in dialogue.

21 ἐπὶ θάλατταν: the chiasmic order strongly emphasizes these words.

22 δοῖεν ἂν: potential opt. in an indir. ques. cf. I, 7, 11.



τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν.  
 ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλη-  
 σιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν 25  
 πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο.

- 8 Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέ-  
 κοπτον τὴν τε ὁδὸν ὥδοποιοῦν ὥς διαβιβάσοντες ἐν μέσοις  
 ἀναμειγμένοι τοῖς Ἕλλησι, καὶ ἀγορὰν οἷαν ἐδύναντο παρῆχον,  
 καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια 30  
 9 κατέστησαν τοὺς Ἕλληνας. ἐνταῦθα ἦν ὄρος μέγα· καὶ ἐπὶ  
 τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ  
 Ἕλληνες ἀντιπαρετάξαντο φάλαγγα, ὥς οὕτως ἄξοντες πρὸς τὸ  
 ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευέσθαι συλλεγεῖσιν  
 ὅπως ὥς κάλλιστα ἀγωνιοῦνται. 35
- 10 ἔλεξεν οὖν Ξενοφῶν ὅτι δοκοίη παύσαντας τὴν φάλαγγα  
 λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται  
 εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐδοδον εὐρήσομεν τὸ ὄρος· καὶ  
 εὐθύς τοῦτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύ-  
 11 τὴν διεσπασμένην ὀρώσιν. ἔπειτα ἂν μὲν ἐπὶ πολλῶν τεταγμένοι 40  
 προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμοι καὶ τοῖς περιτοῖς  
 χρῆσονται ὅ,τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι  
 ὦμεν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ διακοπεῖται ἡμῶν ἡ φάλαγξ ὑπὸ  
 ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δέ πη  
 12 τοῦτο ἔσται, τῇ φάλαγγι κακὸν ἔσται. ἀλλὰ μοι δοκεῖ ὀρθίους 45

23 τὰ πιστά, *the (proper) pledges.*

28 διαβιβάσοντες: with this vb. the contracted fut. is commoner.

33 ἀντιπαρετάξαντο φάλαγγα: the acc. is an extension of the inner obj.; below, l. 39, we have *eis* φάλαγγα.

34 βουλευέσθαι συλλεγεῖσιν, *to come together and consult.* Note the dat., *συλλεγεῖσιν*; the acc. would be normal, since it follows the infin. See the note on I, 2, 4.

35 ὅπως . . . ἀγωνιοῦνται: obj.

clause, although the interrog. tone is clear.

37 λόχους ὀρθίους: cf. c. 2, 46, and the note.

διασπασθήσεται: cf. III, 4, 80. Note again the shift to direct speech.

40 ἐπὶ πολλῶν, *many deep.* Cf. below, ἐπ' ὀλίγων, *few deep.*

41 περιττεύσουσιν ἡμῶν: i. e. their line will be longer than ours.

42 ὅ,τι ἂν βούλωνται: e. g. for a flank attack. For the inner obj. with *χρῆσονται*, cf. I, 3, 93.

44 ἀθρόων: the text is uncertain.

τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλι-  
πόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι  
τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων  
φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι  
50 ἡμῶν πρῶτοι προσίασιν, ἥ τε ἂν εὐοδὸν ἦ ταύτῃ ἕκαστος ἄξει ὁ  
λόχος. καὶ εἷς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις 13  
εἰσελθεῖν ἐνθεν καὶ ἐνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον  
ἔσται λόχον ὀρθιον προσιόντα. ἂν τέ τις πιέζηται τῶν λόχων,  
ὁ πλησίον βοηθήσει. ἦν τε εἷς πη δυνηθῇ τῶν λόχων ἐπὶ τὸ  
55 ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων.

ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ 14  
ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις·  
"Ἄνδρες, οὗτοί εἰσιν οὓς ὀράτε μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ  
ἦδη εἶναι ἔνθα πάλαι σπεύδομεν· τούτους ἦν πῶς δυνώμεθα, καὶ  
60 ὦμοὺς δεῖ καταφαγεῖν.

As it stands ἀθρώων (pred. after ἐμπεσόντων) is to be taken both with βελῶν and ἀνθρώπων.

εἰ . . . ἔσται: a warning condition again.

46 κατασχεῖν, *to cover*. With this τοῖς λόχοις is to be construed (as dat. of means).

διαλιπόντας, *stationing them at intervals*.

47 ὅσον . . . γενέσθαι: for the infin. after ὅσον, as after ὥστε, cf. c. 1. 18, and the note on οἷα . . . ἀρδεῖν, II, 3, 49.

ἔξω: with τῶν πολεμίων κεράτων, but emphasized by its position.

49 οἱ ἐσχατοὶ λόχοι: limiting apposition with the subj. of ἐσόμεθα.

οἱ κράτιστοι ἡμῶν, *our bravest captains*. In this formation each captain led his own company. For the bravery of individual captains, see *e. g.* c. 1. § 27 and c. 7. §§ 9 ff.

50 ταύτῃ: resuming the rel., as often.

ἄξει: intrans.

51 τὸ διαλείπον: cf. III, 4, 91, τὸ διέχον.

55 οὐδεὶς μηκέτι μείνῃ: for the double neg., see the note on II, 2, 54.

58 ἐμποδὼν τὸ μὴ . . . εἶναι: for the infin. with τὸ μὴ after a word of hindering, see G. 1551; H. 961a; B. 642, 1; 643.

59 πάλαι σπεύδομεν, *have long been striving*—a regular force of the pres. with πάλαι.

60 ὦμοὺς . . . καταφαγεῖν: a proverbial phrase which occurs again in *Hell.* III, 3, 6. It may be a reminiscence from Homer; see *Iliad* IV, 35; XXII, 347; XXIV, 212. Compare also *Much Ado about Nothing* Act IV, sc. 1, I would eat his heart in the market-place.

- 15 Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους  
ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς  
ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ  
πელταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ  
εὐωνύμου ἕξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν 65  
16 ἑξακοσίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ  
εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρί-  
σοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν  
17 πολεμίων φάλαγγος ἕξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμοι  
ὥς εἶδον αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ 70  
τὸ εὐώνυμον διεσπάσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν  
18 τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ τὸ Ἀρκαδικὸν πελτασταί,  
ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακρα-  
γόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφ-  
εῖπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ 75  
19 ὁ Ὀρχομένιος. οἱ δὲ πολέμοι, ὥς ἤρξαντο θεῖν, οὐκέτι ἔστησαν,  
ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο.

οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις  
20 καὶ τὰπιτήδεια πολλὰ ἐχούσαις. καὶ τὰ μὲν ἄλλα οὐδὲν ὅ,τι

61 χώραις, *places*; cf. κατὰ χώραν, I, 5, 100.

63 ὀγδοήκοντα . . . ἑκατόν: this gives roughly 8,000, as against the original total of 11,700 (see I, 2, 58f., and I, 4, 13). Similarly only 1,800 peltasts are here accounted for, while the original number was 2,300. Most of these losses occurred after the Greeks entered the Carduchian mountains.

εἰς τοὺς ἑκατόν: for the art., cf. I, 2, 59, and the note. The company properly numbered 100 men (cf. I, 2, 148, and the note), but this number can hardly have been always maintained.

66 παρεγγύησαν: less common than

the equivalent παραγγέλλω, but occurring four times in this book.

67 Χειρίσοφος . . . Ξενοφῶν: they led the columns at the extreme right and left.

70 ἀντιπαραθέοντες: for the preps., cf. above, I. 33. The Colchians sought to avoid being outflanked. Note the partitive appos.

72 κατὰ τὸ Ἀρκαδικόν, *in the Arcadian division*. This, it appears, was in the centre.

73 φεύγειν: *i. e.* τοὺς πολεμίους.

75 ὀπλιτικόν, ὧν: the pl. is justified, since ὀπλιτικόν=ὀπλῖται.

76 ὡς ἤρξαντο: *i. e.* οἱ πελτασταί.

79 τὰ μὲν ἄλλα, *for the rest* (adv. οὐδέν: *sc. ἦν*. [acc.].

ὅ,τι καί: καὶ may be rendered, *at*

80 καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγίνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἐδύνατο ἵστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐώκεσαν, οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ 21  
85 οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πῶς ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἑπτὰ, 22  
90 καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κόμαις· κἀντεῦθεν ὀρμώμενοι ἐλῆζοντο τὴν 23  
Κολχίδα. ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι,  
95 καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια ἔδοσαν βούς καὶ ἄλφιστα καὶ οἶνον. συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων 24  
τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες.

all. Here it lessens the force of the vb.; oftener it accentuates it.

82 κάτω διεχώρει αὐτοῖς, *suffered from diarrhoea.*

83 μεθύουσιν . . . ἀποθνήσκουσιν: *partics., of course, like μαινομένοις.*

87 ἀνεφρόνουν, *began to recover their senses.* Note the force of the prep., and cf. ἀναπνεῦσαι, c. l. 86.

τρίτῃ δὲ καὶ τετάρτῃ: in such phrases in Greek, *καὶ* is commoner than the disjunct. *ἢ.*

ἐκ φαρμακοποσίας: the accounts of modern travelers with reference to the existence of poisonous honey in this region tend, for the most part, to corroborate Xeno-

phon's account. They differ widely from one another regarding the flower from which the honey is extracted, and some hold that it is unwholesome only if eaten raw. Professor Koch denies the existence of poisonous honey, and thinks the Greeks must have eaten honey that was spoiled.

90 Τραπεζοῦντα: here at last we are on certain ground; this was the modern Trebizond.

95 ἐδέξαντο: *i. e. into the city.*

96 συνδιεπράττοντο: *i. e. in conjunction with the Colchians.*

ὑπὲρ: *i. e. that they should not be pillaged.*

97 ξένια: in appos. with βόες.

- 25 μετὰ δὲ τοῦτο τὴν θυσίαν ἦν ἠΰξαντο παρσκευάζοντο·  
 ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ σωτήρια καὶ τῷ 100  
 Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ᾗ ἠΰξαντο. ἐποίησαν  
 δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνουν. εἶλοντο  
 δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὦν οἴκοθεν, παῖδα  
 ἄκων κατακανὼν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ  
 τοῦ ἀγῶνος προστατῆσαι.
- 26 ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρα-  
 κοντίῳ, καὶ ἡγείσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκῶς εἴη.  
 ὃ δὲ δείξας οὐπερ ἐστηκότες ἐτύγχανον Οὗτος ὁ λόφος, ἔφη,  
 κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν,  
 δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; ὃ δ' εἶπε· 110  
 27 Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. ἡγωνίζοντο δὲ παῖδες μὲν  
 στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους

99 ἠΰξαντο, *had vowed*. See III, 2, § 9.

100 ἀποθῦσαι: for the cpd., cf. I, 3, 87, and the note on ἀπέπεμπε, I, 1, 41. They are fulfilling an obligation.

101 ἡγεμόσυνα, *thank-offerings for guidance*. The word occurs here only. ἡγεμών was a standing title of Heracles (*e. g.* VI, 2, § 15). His own wide wanderings made him the fitting patron of all wanderers.

102 ἐνθαπερ, *right where*. The force of the enclitic περ should always be noted.

104 ἄκων: *i. e.* he was not a murderer. The Greeks, however, regarded one who had slain another even involuntarily as polluted, and he was obliged to go for a time, at least, into banishment, *i. e.* according to the primitive view, to go beyond the range of the ghost of the slain man.

106 δέρματα: the skins of the victims were to serve as prizes (*cf.* *Iliad* XXII, 159 f.).

111 Μᾶλλον . . . καταπεσών, *so much the worse for him who is thrown—a reply worthy of the Spartan*.

ἡγωνίζοντο . . . στάδιον: the acc. is cognate (inner obj.). So, too, with πάλην, πυγμὴν, and παγκράτιον the vb. ἡγωνίζοντο is to be supplied. With δόλιχον (*sc.* δρόμον) ἔθειν is expressed, but it is very probable that ἡγωνίζοντο should be understood there, too, ἔθειν being regarded as a gloss. The στάδιον was the oldest of the Olympic contests, and the victor in this was the Olympic victor for the year. It was a straightaway dash of approximately 200 yards.

παῖδες: races for boys formed a regular part of Greek athletic contests.

112 αἰχμαλώτων οἱ πλείστοι: excused by the fact that there



ἢ ἐξήκοντα, [ἔθεον] πάλιν δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι,  
καὶ καλὴ θεὰ ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἅτε θεωμένων  
115 τῶν ἐταίρων πολλὴ φιλονικία ἐγίγνετο. ἔθεον δὲ καὶ ἵπποι καὶ 28  
ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀπο  
στρέψαντας πάλιν πρὸς τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ  
πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόγισ  
βάδην ἐπορεύοντο οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ  
120 παρακéléσεις ἐγίγνετο.

were no Greek boys in the army. In the great games of Greece only those of genuine Hellenic stock might compete.

**δόλιχον:** this was a long race, a test of endurance. At Olympia it was 24 stadia, but the length seems to have varied.

**113 παγκράτιον:** a composite contest in which the arts both of the wrestler and the boxer were allowed.

**114 κατέβησαν:** the technical term for entering the lists (in *arenam descendere*).

**ἅτε:** *cf.* I, 1, 12, and the note.

**116 αὐτούς:** *i. e.* the horses, obj. of ἄγειν and the accompanying partic. We must understand *ἵππας* as subj.

**117 βωμόν,** *mound*, of earth or turf. Doubtless it was the "altar" on which the victims had been sacrificed.

## BOOK V

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν  
οἱ Ἕλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν  
τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφί-  
κοντο, καὶ ὡς ἀπέθυσαν ἂ ἠΰξαντο σωτήρια θύσειν ἔνθα πρῶτον  
εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.] 5
- 2 Ἐκ δὲ τούτου ξυνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς  
πορείας· ἀνέστη δὲ πρῶτος Λέων Θούριος καὶ ἔλεξεν ὧδε.  
Ἐγὼ μὲν τοῖνυν, ἔφη, ὦ ἄνδρες, ἀπείρηκα ἤδη ξυσκευαζόμενος  
καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ὦν καὶ  
φυλακὰς φυλάττων καὶ μαχόμενος, ἐπιθυμῶ δὲ ἤδη παυσάμενος 10  
τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν καὶ  
3 ἐκταθεῖς ὥσπερ Ὀδυσσεὺς ἀφικέσθαι εἰς τὴν Ἑλλάδα. ταῦτα  
ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν ὡς εὖ λέγει· καὶ ἄλλος  
ταῦτ' ἔλεγε, καὶ πάντες οἱ παριόντες. ἔπειτα δὲ Χειρίσοφος  
4 ἀνέστη καὶ εἶπεν ὧδε. Φίλος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, 15  
ναυαρχῶν δὲ καὶ τυγχάνει. ἦν οὖν πέμψητέ με, οἶομαι ἂν  
ἔλθειν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄξοντα· ὑμεῖς δὲ  
εἴπερ πλεῖν βούλεσθε, περιμένετε ἔστ' ἂν ἐγὼ ἔλθω· ἥξω δὲ  
ταχέως. ἀκούσαντες ταῦτα οἱ στρατιῶται ἥσθησάν τε καὶ  
ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα. 20
- 5 Μετὰ τοῦτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε. Χειρίσοφος  
μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενούμεν. ὅσα μοι οὖν  
6 δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. πρῶτον μὲν  
τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορὰ  
ἔστιν ἱκανὴ οὔτε ὅτου ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἢ 25  
δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἦν ἀμελὼς  
7 τε καὶ ἀφυλάκτως πορεύεσθε ἐπὶ τὰ ἐπιτήδεια. ἀλλὰ μοι δοκεῖ  
σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι,  
ὡς σφῶζεσθε, ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. ἔδοξε ταῦτα.
- 8 Ἐτι τοῖνυν ἀκούσατε καὶ τάδε. ἐπὶ λείαν γὰρ ὑμῶν ἐκπο- 30  
ρεύονται τινες. οἶομαι οὖν βέλτιστον εἶναι ἡμῖν εἰπεῖν τὸν

μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶ-  
 μεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ ξυμπαρασκευάζωμεν,  
 εἴαν τι δέῃ, κἂν βοηθήσῃσι τισι καιρὸς ᾗ, εἰδῶμεν ὅποι δεήσει  
 35 βοηθεῖν, καὶ εἴαν τις τῶν ἀπειροτέρων ἐγχειρῇ ποι, ξυμβου-  
 λεύωμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. ἔδοξε  
 καὶ ταῦτα.

Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. σχολὴ τοῖς πολεμίοις λήξεσθαι, ἡ  
 καὶ δικαίως ἡμῖν ἐπιβουλευουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερ-  
 40 κάθηται δὲ ἡμῶν. φυλακὰς δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατό-  
 πεδον εἶναι· ἐὰν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν,  
 ἦττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμιοι.

Ἔτι τοῖνυν τάδε ὁράτε. εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἤξει 16  
 πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν·  
 45 νῦν δ' ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπα-  
 ρασκευάζειν καὶ αὐτόθεν. ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε  
 ἐν ἀφθονωτέροις πλευσόμεθα· ἂν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησό-  
 μεθα. ὁρῶ δὲ ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν 11  
 αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγοιμεν καὶ  
 50 φυλάττοιμεν, τὰ πηδάλια παραλυόμενοι, ἕως ἂν ἱκανὰ τὰ ἄξοντα  
 γένηται, ἴσως ἂν οὐκ ἀπορήσῃμεν κομιδῆς οἷας δεόμεθα. ἔδοξε  
 καὶ ταῦτα.

Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὓς ἂν 12  
 κατάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μενωσι, καὶ ναῦλον  
 55 ξυμβέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. ἔδοξε καὶ ταῦτα.

Δοκεῖ τοῖνυν μοι, ἔφη, ἣν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται 13  
 ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς ἃς δυσπόρους ἀκούομεν εἶναι ταῖς  
 παρὰ θάλατταν οἰκούσαις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πεί-  
 σονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν  
 60 ἀπαλλαγῆναι.

Ἐνταῦθα δὲ ἀνέκραγον ὥς οὐ δέει ὁδοιπορεῖν. ὃ δὲ ὥς ἔγνω 14  
 τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις  
 ἐκούσας ἔπεισεν ὁδοποιεῖν, λέγων ὅτι θάπτον ἀπαλλάσσονται, ἣν  
 εὐποροὶ γένωνται αἱ ὁδοί. ἔλαβον δὲ καὶ πεντηκόντορον παρὰ 15  
 65 τῶν Τραπεζουντίων, ᾗ ἐπέστησαν Δέξιππον Λάκωνα περίοικον.  
 οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδρὰς ὄχρετο ἔξω τοῦ

Πόντου, ἔχων τὴν ναῦν. οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον·  
 ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ  
 16 Νικάνδρου τοῦ Λάκωνος. ἔλαβον δὲ καὶ τριακόντορον, ἣ ἔπε-  
 στάθη Πολυκράτης Ἀθηναῖος, ὃς ὅποσα λαμβάνοι πλοῖα κατήγευ 70  
 ἐπὶ στρατόπεδον. καὶ τὰ μὲν ἀγώγιμα εἴ τι ἦγον ἐξαιρούμενοι  
 φύλακας καθίστασαν, ὅπως σῶα εἴη, τοῖς δὲ πλοίοις ἐχρήσαντο  
 17 εἰς παραγωγήν. ἐν ᾧ δὲ ταῦτα ἦν ἐπὶ λείαν ἐξῆσαν οἱ Ἕλληνες,  
 καὶ οἱ μὲν ἐλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δὲ ἐξαγαγὼν  
 καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε 75  
 ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

- 1 II. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπαι-  
 θημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν  
 ἡγεμόνας τῶν Τραπεζουντίων ἐξάγει εἰς Δρίλας τὸ ἥμισυ τοῦ  
 στρατεύματος, τὸ δὲ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον·  
 οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες ἐκ τῶν οἰκιῶν, πολλοὶ ἦσαν 5  
 2 ἀθρόοι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων. οἱ δὲ Τραπεζούντιοι  
 ὀπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ  
 αὐτοῖς ἦσαν· εἰς δὲ τοὺς Δρίλας προθύμως ἦγον, ὑφ' ὧν κακῶς  
 ἔπασχον, εἰς χωρία τε ὀρεινὰ καὶ δύσβατα καὶ ἀνθρώπους πολε-  
 μικωτάτους τῶν ἐν τῷ Πόντῳ. 10
- 3 Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια τῶν  
 χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιμπράντες ἀπῆ-  
 σαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὕς ἢ βοὺς ἢ ἄλλο τι κτήνος  
 τὸ πῦρ διαπεφευγός. ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς  
 τοῦτο πάντες ξυνερρῆκεσαν. περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς 15  
 4 βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. οἱ δὲ πελτασταὶ  
 προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν, διαβάντες τὴν  
 χαράδραν, ὀρώντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέ-  
 βαλλον πρὸς τὸ χωρίον· ξυνείποντο δὲ καὶ δορυφόροι πολλοὶ  
 οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες 20  
 5 πλείους ἢ εἰς χιλίους ἀνθρώπους. ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύ-  
 ναντο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεία  
 ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις  
 πυκναὶ ξύλιναι πεποιημέναι, ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ  
 6 ἐπέκειντο αὐτοῖς. ὥς δὲ οὐκ ἐδύναντο ἀποτρέχειν, ἦν γὰρ ἐφ' 25

ένος ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν, πέμπουσι  
 πρὸς Ξενοφῶντα. ὃ δὲ ἡγείτο τοῖς ὀπλίταις. ὃ δὲ ἐλθὼν λέγει 7  
 ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν  
 δυνάμεθα· ἰσχυρὸν γὰρ ἐστίν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται  
 30 γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.

Ἀκούσας ταῦτα ὁ Ξενοφὼν προσαγαγὼν πρὸς τὴν χαράδραν 8  
 τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα, αὐτὸς δὲ διαβὰς  
 σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπαγαγεῖν  
 καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς  
 35 ἀλόντος ἂν τοῦ χωρίου. ἐδόκει γὰρ τὸ μὲν ἀπαγαγεῖν οὐκ 9  
 εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ  
 χωρίον, καὶ ὁ Ξενοφὼν ξυνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ  
 γὰρ μάντιες ἀποδοδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται, τὸ δὲ  
 τέλος καλὸν τῆς ἐξόδου. καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε δια- 10  
 40 βιβάζοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας  
 τοὺς πελταστάς, καὶ οὐδένᾳ εἶα ἀκροβολίζεσθαι. ἐπεὶ δ' ἦκον 11  
 οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν  
 ὥς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλη-  
 σίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας  
 45 ἀντεποιούντο. καὶ οἱ μὲν ταῦτ' ἐποίουν· ὃ δὲ τοῖς πελτασταῖς 12  
 πᾶσι παρήγγειλε διηγκυλωμένους ἰέναι, ὥς ὁπότεν σημήνῃ  
 ἀκοντίζειν, καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὥς  
 ὁπότεν σημήνῃ τοξεύειν, καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς  
 τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἔπεμψε τούτων ἐπιμεληθῆναι.  
 50 Ἐπεὶ δὲ πάντα παρεσκεύαστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολό- 13  
 χαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χεῖρους εἶναι πάντες παρα-  
 τεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώρων· μνηοειδὴς γὰρ  
 διὰ τὸ χωρίον ἢ τάξις ἦν· ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ 14  
 ἐφθέγξατο, ἅμα τε τῷ Ἐνναλίῳ ἠλέλιξαν καὶ ἔθεον δρόμῳ οἱ  
 55 ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδό-  
 ναι, πλείστοι δ' ἐκ τῶν χειρῶν λίθοι, ἦσαν δὲ οἱ καὶ πῦρ προσέ-  
 φερων. ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμιοι 15  
 τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος  
 καταθέμενος τὰ ὄπλα ἐν χιτῶνι μόνον ἀνέβη, καὶ ἄλλον εἴλκε,  
 60 καὶ ἄλλος ἀνεβεβήκει, καὶ ἐαλώκει τὸ χωρίον, ὥς ἐδόκει.



- 16 Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ ἐσδραμόντες ἥρπαζον  
ὅ,τι ἕκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας  
ὁπόσους ἐδύνατο κατεκώλυσε τῶν ὀπλιτῶν ἕξω· πολέμοι γὰρ
- 17 ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. οὐ πολλοῦ δὲ  
χρόνου μεταξὺ γενομένου κραυγὴ τε ἐγένετο ἔνδον καὶ ἔφηνγον 65  
οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δέ τις καὶ τετρωμένος· καὶ  
πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. καὶ ἐρωτώμενοι οἱ ἐκπί-  
πτοντες ἔλεγον ὅτι ἄκρα τέ ἐστὶν ἔνδον καὶ οἱ πολέμοι πολλοί,
- 18 οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους. ἐνταῦθα  
ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἵεναι εἴσω τὸν βουλό- 70  
μενόν τι λαμβάνειν. καὶ ἵενται πολλοὶ εἴσω, καὶ νικῶσι τοὺς  
ἐκπίπτοντας οἱ εἰσωθούμενοι καὶ κατακλείουσι τοὺς πολεμίους
- 19 πάλιν εἰς τὴν ἄκραν. καὶ τὰ μὲν ἕξω τῆς ἄκρας πάντα διηρ-  
πάσθη, καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δὲ ὀπλῖται ἔθεντο τὰ  
ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ 75  
τὴν ἄκραν φέρουσιν. ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν  
εἰ οἷόν τε εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλῆς,  
ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοπουμένοις δὲ  
αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον.
- 21 Ἐνταῦθα παρεσκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς 80  
ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία  
ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος καταλιπόντες
- 22 οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν. ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν,  
ἐπεξέθεον ἔνδοθεν πολλοὶ γέρρα καὶ λόγχας ἔχοντες καὶ κνημίδας  
καὶ κράνη Παφλαγονικά, καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς 85  
23 ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· ὥστε οὐδὲ  
διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερού-  
σας. καὶ γὰρ ξύλα μεγάλα ἐπερρίπτουν ἄνωθεν, ὥστε χαλεπὸν  
ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερά ἦν ἐπιούσα.
- 24 Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων θεῶν τις αὐτοῖς 90  
μηχανὴν σωτηρίας δίδωσιν. ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία  
τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος. ὥς δ' αὕτη ξυνέπιπτεν, ἔφην-  
25 γον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. ὥς δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο  
παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας,  
αἱ ξύλιναι ἦσαν, ὥστε καὶ ταχὺ ἐκαίοντο. ἔφηνγον οὖν καὶ οἱ 95

ἀπὸ τούτων τῶν οἰκιῶν. οἱ δὲ κατὰ στόμα δὴ ἔτι μόνοι ἐλύπουν 26  
καὶ δῆλοι ἦσαν ὅτι ἐπικεῖσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει.  
ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγχανον ἕξω ὄντες τῶν  
βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. ἐπεὶ δὲ ἱκανὰ ἦδη  
100 ἦν, ἐνήψαν· ἐνήπτουν δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας,  
ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. οὕτω μόλις ἀπήλθον ἀπὸ 27  
τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησά-  
μενοι. καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ  
τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα πλὴν τῆς ἄκρας.  
105 Τῇ δὲ ὑστεραίᾳ ἀπῆσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. 28  
ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρηνὴς  
γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο· καὶ ἀνὴρ Μυσὸς 29  
καὶ τοῦνομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενευ ἐν  
λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολέμιους πειρᾶσθαι λανθά-  
110 νειν. αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλ-  
καὶ οὔσαι. οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὥς 30  
ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινε. ἐπεὶ δὲ  
ἐδόκει ἦδη ἱκανὸν ὑπεληλυθῆναι, τῷ Μυσῷ ἐσήμηνε φεύγειν ἀνὰ  
κράτος· καὶ ὃς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. καὶ οἱ μὲν 31  
115 ἄλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες  
ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας καλινδούμενοι ἐσώθησαν, ὃ  
Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν 32  
αὐτῷ, καὶ ἀνέλαβον τετρωμένον. καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρου  
βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν Κρη-  
120 τῶν. οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σώοι ὄντες.

III. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν 1  
οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεόν εἶναι. καὶ  
εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ  
τετταράκοντα ἔτη καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα  
5 μὴ ἀνάγκη ἦν ἔχειν. καὶ Φιλῆσιον καὶ Σοφαίνετον τοὺς πρεσ-  
βυτάτους τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπι-  
μελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιημένη ἦν. 2  
καὶ ἀφικνοῦνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι πόλιν  
Ἑλληνίδα ἐπὶ θαλάττῃ Σινωπέων ἄποικον ἐν τῇ Κολχίδι χώρα.  
10 ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις σὺν τοῖς ὄπλοις 3

ἐγίγνετο καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. οὗτοι ἐσώθησαν. οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιόνος καὶ εἴ τις νόσῳ.

- 4 Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργυ-  
ριον γενόμενον. καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξεῖλον καὶ 15  
τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος  
φυλάττειν τοῖς θεοῖς. ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος  
5 ἔλαβε. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιη-  
σάμενος ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν  
καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, ὃς σὺν Κλεάρ- 20  
6 ῳ ἀπέθανεν. ξένος γὰρ ἦν αὐτοῦ. τὸ δὲ τῆς Ἀρτέμιδος τῆς  
Ἐφεσίας, ὅτ' ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιω-  
τοὺς ὁδόν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεω-  
κόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἵεναι, καὶ ἐπέστειλεν, ἦν μὲν  
αὐτὸς σωθῇ, αὐτῷ ἀποδοῦναι. ἦν δέ τι πάθῃ, ἀναθεῖναι ποιησά- 25  
μενον τῇ Ἀρτέμιδι ὅ,τι οἴοιτο χαριεῖσθαι τῇ θεῷ.
- 7 Ἐπειδὴ δ' ἔφηνγεν ὁ Ξενοφῶν, κατοικούντος ἤδη αὐτοῦ ἐν  
Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὀλυμ-  
πίαν ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀπο-  
δίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον 30  
8 ὠνεῖται τῇ θεῷ ὅπου ἀνείλεν ὁ θεός. ἔτυχε δὲ διαρρέων διὰ τοῦ  
χωρίου ποταμὸς Σελινοῦς. καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς  
Ἀρτέμιδος νεὼν Σελινοῦς ποταμὸς παραρρεῖ. καὶ ἰχθύες τε ἐν  
ἀμφοτέροις ἔνεισι καὶ κόγχοι. ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ  
9 καὶ θῆραι πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία. ἐποίησε δὲ 35  
καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ αἰεὶ  
δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραϊα θυσίαν ἐποίει τῇ θεῷ, καὶ  
πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετείχον  
τῆς ἐορτῆς. παρεῖχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφита, ἄρτους,  
οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, 40  
10 καὶ τῶν θηρευομένων δέ. καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν  
ἐορτὴν οἳ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν, οἱ  
δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων. καὶ ἡλίσκετο τὰ μὲν ἐξ  
αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύες καὶ δορ-  
κάδες καὶ ἔλαφοι.

"Εστι δὲ ἡ χώρα ἧ ἐκ Λακεδαιμόνος εἰς Ὀλυμπίαν πορεύ- 11  
 ονται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. ἐνὶ δ'  
 ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ὄρη δένδρων μεστά, ἱκανὰ σὺς  
 καὶ αἶγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν  
 50 ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. περὶ δὲ αὐτὸν τὸν ναὸν 12  
 ἄλλος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὠραία. ὁ δὲ  
 ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ ἦκασται, καὶ τὸ ξόανον  
 ἔοικεν ὡς κυπαρίττινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. καὶ στήλη  
 ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ** 13  
 35 **ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕ-**  
**ΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΙΝ ΕΚΑΣΤΟΤ**  
**ΕΤΟΤΣ. ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙ-**  
**ΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΤΤΑ ΤΗΙ**  
**ΘΕΩΙ ΜΕΛΗΣΕΙ.**

IV. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο 1  
 οἷπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο. ἐπεὶ δὲ 2  
 ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμη-  
 σίθειον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων,  
 5 ἐρωτῶντες πότερον ὡς διὰ φιλίας ἢ διὰ πολεμίας πορεύσονται  
 τῆς χώρας. οἱ δὲ εἶπον ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς  
 χωρίοις. ἐντεῦθεν λέγει ὁ Τιμησίθεος ὅτι πολέμιοι τούτοις εἰσὶν 3  
 οἱ ἐκ τοῦ ἐπέκεινα. καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλονται  
 ξυμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἦκεν ἄγων  
 10 τοὺς ἄρχοντας. ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἱ τε τῶν Μοσσυ- 4  
 νοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε  
 Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος· ὦ ἄνδρες Μοσσύνιοι, 5  
 ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα πεζῇ· πλοῖα γὰρ  
 οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὐς ἀκούομεν ὑμῖν πολεμίους  
 15 εἶναι. εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμαχους καὶ 6  
 τιμωρήσασθαι εἴ τί ποτε ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν  
 ὑμῶν ὑπηκόους εἶναι τούτους. εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε 7  
 πόθεν αὖθις ἂν τοσαύτην δύναμιν λάβοιτε ξύμμαχον. πρὸς 8  
 ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων ὅτι καὶ βούλονται  
 20 ταῦτα καὶ δέχονται τὴν ξυμμαχίαν. Ἄγετε δὴ, ἔφη ὁ Ξενοφῶν, 9  
 τί ἡμῶν δεήσεσθε χρήσασθαι, ἂν ξύμμαχοι ὑμῶν γενώμεθα, καὶ

10 ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν ξυμπράξαι περὶ τῆς διόδου; οἱ δὲ  
εἶπον ὅτι ἱκανοὶ ἔσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ  
θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν  
πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες ὑμῖν ξυμμαχοῦνταί τε καὶ 25  
τὴν ὁδὸν ἡγήσονται.

11 Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο. καὶ ἦκου  
τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ  
τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα,  
12 ὁ δὲ εἷς ἔμενε. καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν, οἱ δὲ 30  
μένοντες ἐξετάζαντο ὧδε. ἔστησαν ἀνὰ ἑκατὸν μάλιστα οἶον  
χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν  
βοῶν δασέα, ἡκασμένα κιττοῦ πετάλῳ, ἐν δὲ τῇ δεξιᾷ παλτὸν  
ὡς ἔξπηχυν, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπισθεν δὲ τοῦ ξύλου  
13 σφαιροειδές. χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος 35  
ὡς λινοῦ στρωματοδέσμου, ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα  
οἰάπερ τὰ Παφλαγονικά, κρωβύλου ἔχοντα κατὰ μέσον, ἐγγύ-  
14 τατα τιαιοειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. ἐντεῦθεν  
ἐξῆρχε μὲν αὐτῶν εἷς, οἱ δὲ ἄλλοι ἅπαντες ἐπορεύοντο ἄδοντες  
ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὅπλων 40  
τῶν Ἑλλήνων ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίον  
ὃ ἐδόκει ἐπιμαχώτατον εἶναι.

15 Ὡς κείτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς Μητροπόλεως καλου-  
μένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων. καὶ  
περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ ἀεὶ τοῦτ' ἔχοντες ἐδόκουν 45  
ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων, καὶ ἔφασαν τούτους οὐ  
δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.

16 Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ  
τῶν στρατηγῶν, ἀλλὰ ἄρπαγῆς ἕνεκεν. οἱ δὲ πολέμιοι προσιόντων  
τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες 50  
τρέπονται αὐτούς, καὶ ἀπέκτειναν συχροὺς τῶν βαρβάρων καὶ  
τῶν ξυναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρι οὗ εἶδον  
17 τοὺς Ἑλληνας βοηθοῦντας· εἶτα δὲ ἀποτραπόμενοι ᾤχοντο, καὶ  
ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς Ἑλλησι  
18 καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον νόμῳ τινὶ ἄδοντες. 55  
οἱ δὲ Ἑλληνες μάλα ἤχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιή-



κεσαν θρασυτέρους καὶ ὅτι οἱ ἐξελθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλα ὄντες συχνοί· ὁ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ.

- 60 Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες 19  
στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ  
ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. πρῶτον μὲν 20  
γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγείσθαι τῷ ὄντι πολέμιοί  
εἰσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ  
65 ἀμελήσαντες τῆς ξὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι  
ξὺν τοῖς βαρβάροις ταῦτὰ πράττειν ἅπερ σὺν ἡμῖν δίκην δεδώ-  
κασιν· ὥστε αὐθις ἦττον τῆς ἡμετέρας τάξεως ἀπολείψονται.  
ἀλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν 21  
βαρβάρων δόξητε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις  
70 δηλώσητε ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς  
ἀτάκτοις ἐμάχοντο.

- Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δὲ ὑστεραία 22  
θύσαντες ἐπὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους τοὺς  
λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ  
75 ταῦτὰ ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων  
ἔχοντες, ὑπολειπομένου δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν.  
ἦσαν γὰρ τῶν πολεμίων οἱ εὗζωνοι κατατρέχοντες τοῖς λίθοις 23  
ἔβαλλον. τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταί. οἱ  
δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ  
80 προτεραίᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς· ἐνταῦθα  
γὰρ οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι. τοὺς μὲν οὖν πελταστὰς 24  
ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ  
ὀπλῖται, ἐτρέποντο. καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο διώ-  
κοντες ἄνω πρὸς τὴν πόλιν, οἱ δὲ ὀπλῖται ἐν τάξει εἶποντο.  
85 ἐπὶ δὲ ἄνω ἦσαν πρὸς ταῖς Μητροπόλεως οἰκίαις, ἐνταῦθα οἱ 25  
πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον  
τοῖς παλτοῖς, καὶ ἄλλα δόρατα ἔχοντες παχέα μακρά, ὅσα ἀνὴρ  
ἂν φέροι μῶλις, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός. ἐπὶ 26  
δὲ οὐχ ὑφίεντο οἱ Ἕλληνες, ἀλλὰ ὁμόσε ἐχώρουν, ἔφενγον οἱ  
90 βάρβαροι καὶ ἐντεῦθεν λείποντες ἅπαντες τὸ χωρίον. ὁ δὲ βασι-  
λεὺς αὐτῶν ὁ ἐν τῷ μόσσυι τῷ ἐπ' ἄκρου ὠκοδομημένῳ, ὃν τρέ-

φουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν, οὐκ ἤθελεν  
ἐξελθεῖν, οὐδὲ ὁ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ  
σὺν τοῖς μοσσύνοις κατεκαύθησαν.

27 Οἱ δὲ Ἕλληνες διαρπάζοντες τὰ χωρία ἠύρισκον θησαυροὺς 95  
ἐν ταῖς οἰκίαις ἄρτων, νενημένων πατρίους, ὡς ἔφασαν οἱ Μοσ-  
σύνοικοι, τὸν δὲ νέον σίτον ξὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ  
28 ζεῖαι αἱ πλείσται. καὶ δελφίνων τεμάχῃ ἐν ἀμφορεῦσιν ἠύρις-  
κετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ  
29 ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ· κάρνα 100  
δὲ ἐπὶ τῶν ἀνώγειων ἦν πολλὰ τὰ πλατέα οὐκ ἔχοντα διαφυὴν  
οὐδεμίαν. τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔφοντες καὶ  
ἄρτους ὀπτῶντες. οἶνος δὲ ἠύρισκετο ὃς ἄκρατος μὲν ὀξύς  
ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος, κερασθεὶς δὲ εὐώδης τε  
καὶ ἡδύς.

105

30 Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ  
πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμμαχήσασι τῶν Μοσσυ-  
νοίκων. ὅποσα δὲ καὶ ἄλλα παρήσαν χωρία τῶν ξὺν τοῖς  
πολεμίοις ὄντων, τὰ εὐπροσοδώτατα οἱ μὲν ἔλειπον, οἱ δὲ  
31 ἐκόντες προσεχώρουν. τὰ δὲ πλείστα τοιαῦτα ἦν τῶν χωρίων. 110  
ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλέον  
αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων ξυνήκουον εἰς τὴν ἑτέραν  
ἐκ τῆς ἑτέρας πόλεως· οὕτως ὑψηλὴ τε καὶ κοίλῃ ἡ χώρα ἦν.  
32 ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς  
παῖδας τῶν εὐδαιμόνων σιτευτοὺς, τεθραμμένους καρύοις ἐφθοῖς, 115  
ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ  
μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμ-  
33 προσθεν πάντα ἐστιγμένους ἀνθέμια. ἐζήτουν δὲ καὶ ταῖς  
ἐταίραις ἃς ἦγον οἱ Ἕλληνες, ἐμφανῶς ξυγγίγνεσθαι· νόμος  
γὰρ ἦν οὗτός σφισι. λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ 120  
34 γυναῖκες. τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους  
διελθεῖν καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους.  
ἐν τε γὰρ ὅχλῳ ὄντες ἐποίουν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ  
ποιήσαιαν, μόνοι τε ὄντες ὅμοια ἔπραττον ἅπερ ἂν μετ' ἄλλων  
ὄντες, διελέγοντό τε αὐτοῖς καὶ ἐγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο 125  
ἐφιστάμενοι ὅπου τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

- V. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας 1  
 καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτὼ σταθμούς, καὶ ἀφικνοῦνται  
 εἰς Χάλυβας. οὗτοι ὀλίγοι τε ἦσαν καὶ ὑπήκοοι τῶν Μοσσυ-  
 νοίκων, καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας.  
 5 ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνούς. ἡ δὲ τῶν Τιβαρηνῶν 2  
 χώρα πολὺ ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἡττον  
 ἐρμυνά. καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν  
 καὶ τὴν στρατιὰν ὀνηθῆναι τι, καὶ τὰ ξένια ἃ ἦκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμεῖναι κελεύσαντες ἔστε βουλευσαιντο  
 10 ἐθύοντο. καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάν- 3  
 τεις πάντες γνώμην ὅτι οὐδαμῇ προσίοιτο οἱ θεοὶ τὸν πόλεμον.  
 ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὥς διὰ φιλίας πορευόμενοι  
 δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα πόλιν Ἑλληνίδα, Σινωπέων  
 ἄποικον, οὖσαν δ' ἐν τῇ Τιβαρηνῶν χώρᾳ.  
 15 [Μέχρι ἐνταῦθα ἐπέξευσεν ἡ στρατιά. πλήθος τῆς κατα- 4  
 βάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα  
 σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι,  
 στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι, χρόνου πλήθος  
 ὁκτὼ μῆνες.]  
 20 Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. ἐν δὲ ταύταις 5  
 πρώτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος  
 ἕκαστοι τῶν Ἑλλήνων καὶ ἀγῶνας γυμνικούς. τὰ δ' ἐπιτήδει' 6  
 ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων  
 τῶν Κοτυωριτῶν· οὐ γὰρ παρῆχον ἀγοράν, οὐδὲ εἰς τὸ τεῖχος  
 25 τοὺς ἀσθενοῦντας ἐδέχοντο.  
 Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ 7  
 τῶν Κοτυωριτῶν τῆς τε πόλεως, ἣν γὰρ ἐκείνων καὶ φόρον ἐκεί-  
 νοις ἔφερον, καὶ περὶ τῆς χώρας, ὅτι ἤκουον δηουμένην. καὶ  
 ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἐκατόνυμος  
 30 δεινὸς νομιζόμενος εἶναι λέγειν· Ἐπεμφεν ἡμᾶς, ὧ ἄνδρες στρα- 8  
 τιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσονταις τε ὑμᾶς ὅτι νικᾶτε  
 "Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ ξυνησθησομένους ὅτι  
 διὰ πολλῶν τε καὶ δεινῶν, ὥς ἡμεῖς ἠκούσαμεν, πραγμάτων  
 σεσωμένοι πάρεστε. ἀξιούμεν δὲ Ἕλληνες ὄντες καὶ αὐτοὶ ὑφ' 9  
 35 ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν·

- οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπῆρξαμεν κακῶς ποιούντες.  
 10 Κοτυωρίται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ἄποικοι, καὶ τὴν χώραν  
 ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀφελόμενοι·  
 διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον καὶ Κερασούντιοι  
 καὶ Τραπεζούντιοι· ὥστε ὅ,τι ἂν τούτους κακὸν ποιήσητε ἢ Σινω- 40  
 11 πέων πόλις νομίζει πάσχειν. νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν  
 πόλιν βία παρεληλυθότας ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ  
 12 τῶν χωρίων βία λαμβάνειν ὧν ἂν δέσηθε οὐ πείθοντας. ταῦτ'  
 οὖν οὐκ ἀξιούμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορύ-  
 λαν καὶ Παφλαγόνας καὶ ἄλλον ὅντινα ἂν δυνώμεθα φίλον 45  
 ποιεῖσθαι.
- 13 Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν·  
 'Ἡμεῖς δέ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα  
 διεσώσαμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν δυνατὸν ἅμα τε χρήματα  
 14 ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. καὶ νῦν ἐπεὶ εἰς 50  
 τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζοῦντι μὲν, παρείχον  
 γὰρ ἡμῖν ἀγοράν, ὠνούμενοι εἴχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν  
 ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς,  
 καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα·  
 τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἡγοῖντο κακῶς ἐποιοῦμεν 55  
 15 ὅσον ἐδυνάμεθα. ἐρωτᾶτε δὲ αὐτοὺς ὁποῖων τινῶν ἡμῶν ἔτυχον·  
 πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας διὰ φιλίαν ἢ πόλιν ξυνέ-  
 16 πεμψεν. ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς  
 βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλὰ ἀνάγκη  
 17 λαμβάνομεν τὰ ἐπιτήδεια. καὶ Καρδούχους καὶ Ταόχους καὶ 60  
 Χαλδαίους καίπερ βασιλέως οὐχ ὑπηκόους ὄντας ὁμως καὶ μάλα  
 φοβεροὺς ὄντας πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμ-  
 18 βάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρείχον. Μάκρωνας δὲ  
 καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἶαν ἐδύναντο παρείχον, φί-  
 λους τε ἐνομίζομεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 65
- 19 Κοτυωρίτας δέ, οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐτῶν εἰλή-  
 φαμεν, αὐτοὶ αἵτιοί εἰσιν· οὐ γὰρ ὥς φίλοι προσεφέροντο ἡμῖν,  
 ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἴσω ἐδέχοντο οὔτε ἔξω ἀγορὰν  
 ἔπεμπον· ἡτιῶντο δὲ τὸν παρ' ὑμῶν ἀρμοστὴν τούτων αἷτιον  
 20 εἶναι. ὃ δὲ λέγεις βία παρελθόντας σκηνοῦν, ἡμεῖς ἡξιούμεν 70

τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφωγον  
τὰς πύλας, ἥ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτῃ εἰσελθόντες  
ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν, σκηνοῦσι δ' ἐν ταῖς στέγαις  
οἱ κάμνοντες τὰ αὐτῶν δαπανῶντες, καὶ τὰς πύλας φρουροῦμεν,  
75 ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἄρμостῇ ὧσιν οἱ κάμνοντες ἡμῶν, ἀλλ'  
ἐφ' ἡμῖν ἥ κομίσασθαι ὅταν βουλώμεθα. οἱ δὲ ἄλλοι, ὡς ὁράτε, 21  
σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ  
ποιῇ, ἀντενποιεῖν, ἂν δὲ κακῶς, ἀλέξασθαι.

Ἄ δὲ ἠπείλησας ὥς ἦν ὑμῖν δοκῇ Κορύλαν καὶ Παφλαγόνας 22  
80 ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἥ πο-  
λεμήσομεν καὶ ἀμφοτέροις· ἤδη γὰρ καὶ ἄλλοις πολλαπλασίοις  
ὑμῶν ἐπολεμήσαμεν. ἂν δὲ δοκῇ ἡμῖν καὶ φίλον ποιεῖσθαι τὸν  
Παφλαγόνα — ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας 23  
πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων — πειρασόμεθα ξυμ-  
85 πράττοντες αὐτῷ ὧν ἐπιθυμεῖ φίλοι γίγνεσθαι.

Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ ξυμπρέσβεις τῷ Ἐκατω- 24  
νύμῳ χαλεπαίνοντες τοῖς εἰρημένοις, παρελθὼν δ' αὐτῶν ἄλλος  
εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν ἀλλὰ ἐπιδείξοντες ὅτι  
φίλοι εἰσὶ. καὶ ξενίοις, ἦν μὲν ἔλθῃτε πρὸς τὴν Σινωπέων πόλιν,  
90 ἐκεῖ δεξόμεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύνανται·  
ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἃ λέγετε. ἐκ τούτου ξενιά τε 25  
ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον  
τοὺς τῶν Σινωπέων πρέσβεις, καὶ πρὸς ἀλλήλους πολλὰ τε καὶ  
φιλικὰ διελέγοντο τὰ τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας  
95 ἀνεπυθάνοντο ὧν ἑκάτεροι ἐδέοντο.

VI. Ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. τῇ δὲ 1  
ὑστεραίᾳ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας. καὶ ἐδόκει  
αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας  
βουλευέσθαι. εἴτε γὰρ πέζῃ δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδό-  
5 κουν εἶναι οἱ Σινωπεῖς· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας·  
εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν  
ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκοῦντα τῇ στρατιᾷ.  
καλέσαντες οὖν τοὺς πρέσβεις ξυνεβουλευόντο, καὶ ἠξίουσαν Ἑλλη- 2  
νας ὄντας Ἑλλησι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὖνους τε  
10 εἶναι καὶ τὰ κάλλιστα ξυμβουλεύειν.



- 3 Ἀναστὰς δὲ Ἑκατόννυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ  
εἶπεν ὡς τὸν Παφλαγὸνα φίλον ποιήσονται, ὅτι οὐχ ὡς τοῖς  
Ἑλλησι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρ-  
βάροις φίλους εἶναι τοὺς Ἕλληνας αἰρήσονται. ἐπεὶ δὲ ξυμβου-  
4 λεύειν ἐκέλευον, ἐπευξάμενος εἶπεν ὧδε. Εἰ μὲν ξυμβουλευόμενι 15  
ἂ βελτιστά μοι δοκεῖ, πολλά μοι καὶ ἀγαθὰ γένοιτο· εἰ δὲ μή,  
τάναντία. αὕτη γὰρ ἡ ἱερὰ ξυμβουλή λεγομένη εἶναι δοκεῖ  
μοι παρεῖναι· νῦν γὰρ δὴ ἂν μὲν εὖ ξυμβουλευσας φανῶ, πολλοὶ  
ἔσονται οἱ ἐπαινοῦντές με, ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώ-  
5 μενοι. πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔχομεν, ἂν κατὰ 20  
θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἦν δὲ  
6 κατὰ γῆν στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. ὅμως  
δὲ λεκτέα ἂ γινώσκω· ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῆς  
Παφλαγόνων καὶ τῆς δυνάμεως. ἔχει γὰρ ἀμφοτέρα, καὶ πεδία  
κάλλιστα καὶ ὄρη ὑψηλότατα. 25
- 7 Καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τὴν εἰσβολὴν ἀνάγκη ποιεῖσθαι·  
οὐ γὰρ ἔστιν ἄλλη ἢ ἢ τὰ κέρατα τοῦ ὅρου τῆς ὁδοῦ καθ' ἐκά-  
τερά ἐστιν ὑψηλά, ἃ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιντ'  
ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιντ'  
ἂν διελθεῖν. ταῦτα δὲ καὶ δείξαιμι ἂν, εἰ μοί τινα βούλεσθε 30  
ξυμπέμψαι.
- 8 Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἱππείαν ἣν αὐτοὶ οἱ βάρ-  
βαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἱππείας.  
καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μείζον  
φρονεῖ ὁ ἄρχων αὐτῶν. 35
- 9 Ἦν δὲ καὶ δυνηθῆτε τά τε ὄρη κλέψαι ἢ φθάσαι λαβόντες  
καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τοὺς τε ἱππεῖς τούτων καὶ  
πεζῶν μυριάδας πλέον ἢ δώδεκα, ἥξετε ἐπὶ τοὺς ποταμούς,  
πρῶτον μὲν τὸν Θερμώδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν  
οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν 40  
ὄντων, πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δὲ Ἴριν, τρί-  
πλεθρον ὡσαύτως· τρίτον δὲ Ἄλυν, οὐ μείον δυοῖν σταδίοις, ὃν  
οὐκ ἂν δύνασθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ  
παρέχων; ὡς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε  
ἂν, εἰ τὸν Ἄλυν διαβαίητε.

Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ 10  
παντάπασιν ἀδύνατον. ἂν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σι-  
νώπην παραπλευσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρα-  
κλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία· πολλὰ γὰρ  
50 καὶ πλοῖα ἔστιν ἐν Ἡρακλείᾳ.

Ἐπεὶ δὲ ταύτ' ἔλεξεν, οἱ μὲν ὑπώπτεον φιλίας ἕνεκα τῆς 11  
Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὥς δῶρα  
ληψόμενον διὰ τὴν ξυμβουλὴν ταύτην· οἱ δὲ ὑπώπτεον καὶ  
τούτου ἕνεκα λέγειν ὥς μὴ πεζῇ ἰόντες τὴν Σινωπέων τι χώραν  
55 κακὸν ἐργάζονται. οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατ-  
ταν τὴν πορείαν ποιέισθαι. μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ 12  
Σινωπεῖς, οἱ μὲν ἄνδρες ἡρηνται πορείαν ἢν ὑμεῖς ξυμβουλευέτε·  
οὔτω δὲ ἔχει· εἰ μὲν πλοῖα ἔσσεσθαι μέλλει ἱκανὰ ὥς ἀριθμῶ  
ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλέοιμεν· εἰ δὲ μέλλοι-  
60 μεν οἱ μὲν καταλείψεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν  
εἰς τὰ πλοῖα. γινώσκουμεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, 13  
δυναίμεθα ἂν καὶ σφῆζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ που  
ἡττους τῶν πολεμίων ληφθησόμεθα, εὐδηλον δὴ ὅτι ἐν ἀνδραπό-  
δων χώρᾳ ἐσόμεθα. ἀκούσαντες ταῦτα οἱ Σινωπεῖς ἐκέλευον  
65 πέμπειν πρέσβεις. καὶ πέμπουσι Καλλίμαχον Ἀρκάδα καὶ 14  
Ἀρίστωνα Ἀθηναῖον καὶ Σαμόλαν Ἀχαιοῖν. καὶ οἱ μὲν ὤχοντο.

Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν ὀπλίτας πολ- 15  
λοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ πελταστὰς πολλοὺς καὶ τοξότας  
καὶ σφενδονήτας καὶ ἱππεῖς δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν  
70 ἱκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, ἔνθα οὐκ ἂν ἀπ' ὀλίγων χρημά-  
των τοσαύτη δύναμις παρεσκευάσθη, καλὸν αὐτῷ ἐδόκει εἶναι  
χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικί-  
σαντας. καὶ γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένη 16  
τό τε αὐτῶν πλῆθος καὶ τοὺς περιοικοῦντας τὸν Πόντον. καὶ  
ἐπὶ τούτοις ἐθύετο πρὶν τι εἰπεῖν τῶν στρατιωτῶν Σιλανὸν  
παρακαλέσας τὸν Κύρου μάντιν γενόμενον τὸν Ἀμπρακιώτην.  
ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα καὶ καταμείνῃ που ἡ 17  
στρατιὰ, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ξενοφῶν βούλεται  
καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ  
80 δύναμιν περιποιήσασθαι. αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο ὅτι 18

τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὓς γὰρ παρὰ Κύρου ἔλαβε τρισχιλίους δαρεικοὺς ὅτε τὰς δέκα ἡμέρας ἡλήθευσε θνύμενος Κύρῳ, καὶ διεσεσώκει.

- 19 Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βελτιστον εἶναι καταμεῖναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳν δὲ ὁ Δαρδανεὺς 85 καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· βούλεται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης 90
- 20 τῇ στρατιᾷ, "Ἄνδρες, νῦν μὲν ὁρῶμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καὶ ὥς οἴκαδε ἀπελθόντας ὀνησαί τι τοὺς οἴκοι· εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι ὅποι ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δ' ἐθέλοντα μένειν αὐτοῦ, πλοῖα δ' 95 ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.
- 21 Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· ξυνέπεμψε δ' αὐτοῖς Τιμασίῳν Δαρδανεὺς Εὐρύμαχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοιώτιον ταῦτα ἐρούντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμα- 100 σίωνα καὶ κελεύουσι προστατεῦσαι λαβόντα χρήματα ὅπως
- 22 ἐκπλεύσῃ ἡ στρατιὰ. ὁ δὲ ἄσμενος ἀκούσας ἐν ξυλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε. Οὐ δεῖ προσέχειν μονῇ, ὦ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιείσθαι.
- 23 ἀκούω δέ τινας θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. ὑπι- 105 σχροῦμαι δὲ ὑμῖν, ἂν ἐκπλέητε, ἀπὸ νουμηνίας μισθοφορὰν παρέξιν κυζικηνὸν ἐκάστω τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρῳάδα, ἔνθεν καὶ εἰμι φυγὰς, καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γάρ
- 24 με δέξονται. ἡγήσομαι δὲ αὐτὸς ἐγὼ ἔνθεν πολλὰ χρήματα λήψεσθε. ἔμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας 110 καὶ τῆς Τρῳάδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης, τὰ μὲν διὰ τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ ξυνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλίδῃ.
- 25 Ἀναστὰς αὖθις Θώραξ ὁ Βοιώτιος, ὃς περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς 115

Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα ὥστε ἐξεῖναι τῷ βου-  
 λομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε. γελοῖον δὲ  
 εἶναι ἐν τῇ Ἑλλάδι οὔσης χώρας πολλῆς καὶ ἀφθόνου ἐν τῇ  
 βαρβάρων μαστεῖν. ἔστε δ' ἂν, ἔφη, ἐκεῖ γένησθε, καὶ γὰρ κα- 26  
 120 θάπερ Τιμασίῳ ὑπισχνοῦμαι ὑμῖν τὴν μισθοφοράν. ταῦτα δὲ  
 ἔλεγεν εἰδὼς ἃ Τιμασίῳ οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς  
 ὑπισχνοῦντο ὥστε ἐκπλεῖν. ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα.

Ἀναστὰς δὲ Φιλήσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν 27  
 εἷη ἰδίᾳ μὲν Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ  
 125 τῆς μονῆς, εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων.

Ὡστε ἡναγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε.  
 Ἐγώ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁράτε ὅποσα δύναμαι καὶ ὑπὲρ 28  
 ὑμῶν καὶ ὑπὲρ ἐμαντοῦ ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ  
 νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα  
 130 ἔσεσθαι καὶ ἐμοί. καὶ νῦν ἐθνόμην περὶ αὐτοῦ τούτου εἰ ἄμεινον  
 εἷη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παν-  
 τάπασι μηδὲ ἄπτεσθαι τοῦ πράγματος. Σιλανὸς δέ μοι ὁ μαιτις 29  
 ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἥδει γὰρ καὶ  
 ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ αἰεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δὲ  
 135 ὅτι ἐν τοῖς ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα  
 γιγνώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. ἐξή-  
 νεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ  
 πείσας ὑμᾶς. ἐγὼ δὲ εἰ μὲν ἑώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν 30  
 ἐσκόπουν ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν  
 140 βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιτο  
 ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαι τι. ἐπεὶ δὲ ὁρῶ 31  
 ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε  
 ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νουμηνίας,  
 καλὸν μοι δοκεῖ εἶναι σφζομένους ἔνθα βουλόμεθα μισθὸν τῆς  
 145 σωτηρίας λαμβάνειν, καὶ αὐτὸς τε παύομαι ἐκείνης τῆς διανοίας,  
 καὶ ὅποσοι πρὸς ἐμὲ προσῆσαν λέγοντες ὡς χρὴ ταῦτα πράττειν,  
 ἀναπαύεσθαι φημι χρῆναι.

Οὕτω γὰρ γιγνώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυνὶ 32  
 δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ  
 150 τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡττόων· διασπασθέντες

δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὐτ' ἂν τροφὴν  
 33 δύνασθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαιτε. δοκεῖ οὖν  
 μοι ἅπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ ἐάν τις μέντοι  
 ἀπολιπὼν ληφθῇ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρί-  
 νεσθαι αὐτὸν ὥς ἀδικοῦντα. καὶ ὅτῳ δοκεῖ, ἔφη, ταῦτα, ἀράτω 155  
 τὴν χεῖρα. ἀνέτειναν ἅπαντες.

34 Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν ὥς δίκαιον εἶη  
 ἀπιέναι τὸν βουλόμενον. οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ'  
 ἠπείλουν αὐτῷ ὅτι εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην  
 35 ἐπιθήσκειν. ἐντεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἑρακλεῶται ὅτι ἐκπλεῖν 160  
 δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα  
 πέμπουσι, τὰ δὲ χρήματα ἃ ὑπέσχοντο Τιμασίῳ καὶ Θώρακι  
 36 ἐψευσμένοι ἦσαν. ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδίεσαν  
 τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. παραλαβόντες  
 οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκοίνωντο ἃ 165  
 πρόσθεν ἔπραττον, πάντες δ' ἦσαν πλὴν Νέωνος τοῦ Ἀσιναιίου,  
 ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρίσοφος δὲ οὐπω παρῆν, ἔρχον-  
 ται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ  
 δοκοίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ  
 κατασχεῖν τὴν Φασιανῶν χώραν. Αἰήτου δὲ ὑδροῦς ἐτύγχανε 170  
 37 βασιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων  
 εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ ξυλλέξαντες, ἔφη, εἰ βούλεσθε,  
 λέγετε. ἐνταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεὺς γνώμην  
 οὐκ ἐκκλησιάζειν ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον  
 πειρᾶσθαι πείθειν. καὶ ἀπελθόντες ταῦτ' ἐποιοῦν. 175

1 VII. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο ταραττόμενα.  
 καὶ ὁ Νέων λέγει ὥς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλλους στρατη-  
 γούς διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς  
 2 Φᾶσιν. ἀκούσαντες δ' οἱ στρατιῶται χαλεπῶς ἔφερον, καὶ ξύλ-  
 λογοι ἐγίγνοντο καὶ κύκλοι ξυνίσταντο [καὶ μάλα φοβεροὶ ἦσαν 5  
 μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ  
 τοὺς ἀγορανόμους· ὅσοι μὴ εἰς τὴν θύλατταν κατέφυγον κατε-  
 3 λεύσθησαν]. ἐπεὶ δὲ ᾗσθάνετο Ξενοφῶν, ἔδοξεν αὐτῷ ὥς τά-  
 χιστα ξυναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ εἶσαι ξυλληγεῖναι  
 4 αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέξει ἀγοράν. οὐ δ' 10



ἐπεὶ τοῦ κήρυκος ἤκουσαν, ξυνέδραμον καὶ μάλα ἐτοίμως. ἐν-  
ταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον  
πρὸς αὐτόν, λέγει δὲ ὧδε.

Ἀκούω τινὰ διαβάλλειν, ὦ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἔξαπατή- 5  
15 σας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. ἀκούσατε οὖν μου πρὸς θεῶν,  
καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικεῖν, οὐ χρή με ἐνθένδε ἀπελθεῖν  
πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνωνται ἀδικεῖν οἱ ἐμὲ διαβάλ-  
λοντες, οὕτως αὐτοῖς χρῆσθαι ὥσπερ ἄξιον. ὑμεῖς δέ, ἔφη, ἵστε 6  
δήπου ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται, καὶ ὅτι ἐὰν μὲν τις  
20 εἰς τὴν Ἑλλάδα μέλλῃ ἰέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν  
δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἔω. ἔστιν  
οὖν ὅστις τοῦτο ἂν δύναίτο ὑμᾶς ἔξαπατῆσαι ὡς ἥλιος ἔνθεν μὲν  
ἀνίσχει, δύεται ἐνταῦθα, ἔνθα δὲ δύεται, ἀνίσχει ἐντεῦθεν; ἀλλὰ 7  
μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς  
25 τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν, καὶ λέγεται, ὅταν  
βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. τοῦτ' οὖν  
ἔστιν ὅπως τις ἂν ὑμᾶς ἔξαπατῆσαι ὥστε ἐμβαίνειν ὁπόταν νότος  
πνέῃ; ἀλλὰ γὰρ ὁπόταν γαλήνῃ ἢ ἐμβιβῶ. οὐκοῦν ἐγὼ μὲν 8  
ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. πῶς  
30 ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς ξὺν ἐμοὶ πλείν μὴ βουλομένους ἢ  
ἔξαπατήσας ἄγοιμι; ποιῶ δ' ὑμᾶς ἔξαπατηθέντας καὶ γοητευ- 9  
θέντας ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν· καὶ δὴ ἀποβαίνομεν εἰς τὴν  
χώραν· γνώσεσθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ  
μὲν ἔσομαι ὁ ἐξηπατηκὼς εἷς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς  
35 μυρίων ἔχοντες ὅπλα. πῶς ἂν οὖν ἀνὴρ μᾶλλον δοίῃ δίκην ἢ  
οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος;

Ἄλλ' οὐτοί εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καὶ μοι φθονούν- 10  
των, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. καίτοι οὐ δικαίως γ' ἂν μοι  
φθονοῖεν· τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν εἴ τις τι ἀγαθὸν  
40 δύναται ἐν ὑμῖν, ἢ μάχεσθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ  
ἑαυτοῦ, ἢ ἐργηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελού-  
μενον; τί γάρ, ἄρχοντας αἰρουμένων ὑμῶν ἐγὼ τι ἐμποδῶν  
εἰμι; παρήμι, ἀρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φαιnéσθω.  
ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν 11  
45 ἢ αὐτὸς ἔξαπατηθῆναι ἂν οἶεται ταῦτα ἢ ἄλλον ἔξαπατῆσαι

12 ταῦτα, λέγων διδασκέτω. ὅταν δὲ τούτων ἄλις ἔχητε, μὴ ἀπέλ-  
 θητε πρὶν ἂν ἀκούσητε οἶον ὁρῶ ἐν τῇ στρατιᾷ ἀρχόμενον  
 πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἶον ὑποδείκνυσιν, ὥρα ἡμῖν  
 βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κάκιστοί τε καὶ αἴσχιστοι  
 ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ 50  
 φίλων καὶ πολεμίων.

13 Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὅτι εἷη  
 καὶ λέγειν ἐκέλευον. ἐκ τούτου ἄρχεται πάλιν· Ἐπίστασθέ  
 που ὅτι χωρία ἦν ἐν τοῖς ὅρεσι βαρβαρικά, φίλια τοῖς Κερα-  
 σουντίοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν ἡμῖν καὶ ἄλλα 55  
 ὧν εἶχον, δοκοῦσι δέ μοι καὶ ὑμῶν τινες εἰς τὸ ἐγγυτάτῳ χωρίον  
 14 τούτων ἐλθόντες ἀγοράσαντές τι πάλιν ἀπελθεῖν. τοῦτο κατα-  
 μαθὼν Κλεάρετος ὁ λοχαγὸς ὅτι καὶ μικρὸν εἷη καὶ ἀφύλακτον  
 διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὡς  
 15 πορθήσων, οὐδενὶ ἡμῶν εἰπών. διενενόητο δέ, εἰ λάβοι τόδε τὸ 60  
 χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, εἰσβάς δὲ εἰς πλοῖον  
 ἐν ᾧ ἐτύγχανον οἱ ξύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος  
 εἴ τι λάβοι, ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου. καὶ ταῦτα  
 ξυνωμολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ νῦν  
 16 αἰσθάνομαι. παρακαλέσας οὖν ὁπόσους ἔπειθεν ἦγεν ἐπὶ τὸ 65  
 χωρίον. πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη, καὶ  
 ξυστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν τόπων βάλλοντες καὶ  
 παίοντες τόν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνοὺς,  
 17 οἱ δὲ τινες καὶ εἰς Κερασούντα αὐτῶν ἀποχωροῦσι. ταῦτα δ'  
 ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν πεζῇ· τῶν δὲ πλεόντων 70  
 ἔτι τινὲς ἦσαν ἐν Κερασούντι, οὐπω ἀνηγμένοι.

Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνούνται τῶν  
 ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοινὸν τὸ  
 ἡμέτερον χρῆζοντες ἐλθεῖν. ἐπεὶ δ' ἡμᾶς οὐ κατέλαβον, πρὸς  
 τοὺς Κερασουντίους ἔλεγον ὅτι θαυμάζοιεν τί ἡμῖν δόξειεν ἐλθεῖν 75  
 18 ἐπ' αὐτούς. ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ  
 κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαί τε αὐτοὺς καὶ μέλλειν ἐνθάδε  
 πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα καὶ τοὺς νεκροὺς κελεύειν  
 19 αὐτοὺς θάπτειν λαβόντας. τῶν δ' ἀποφύγοντων τινὰς Ἑλλήνων  
 τυχεῖν ἔτι ὄντας ἐν Κερασούντι· αἰσθόμενοι δὲ τοὺς βαρβάρους 80

οἳ οἱ ἔτιον αὐτοί τε ἐτόλμησαν βαλεῖν τοῖς λίθοις καὶ τοῖς ἄλλοις  
 παρεκελεύοντο. καὶ οἱ ἄνδρες ἀποθνήσκουσι τρεῖς ὄντες οἱ  
 πρέσβεις καταλευσθέντες.

Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι 20  
 85 καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες  
 ἡχθόμεθ' αὖτε τοῖς γεγενημένοις καὶ ἐβουλευόμεθα ξὺν τοῖς Κερα-  
 σουντίοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων ἱεκοί. συγκα- 21  
 θήμενοι δ' ἔξωθεν τῶν ὅπλων ἐξαίφνης ἀκούομεν θορύβου πολλοῦ  
 Παῖε παῖε, βάλλε βάλλε, καὶ τάχα δὴ ὁρῶμεν πολλοὺς προσ-  
 90 θέοντας λίθους ἔχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ ἀναιρουμένους.  
 καὶ οἱ μὲν Κερασούντιοι, ὡς δὴ καὶ ἑωρακότες τὸ παρ' ἑαυτοῖς 22  
 πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. ἦσαν δὲ νῆ  
 Δία καὶ ἡμῶν οἱ ἔδεισαν. ἐγὼ γε μὴν ἦλθον πρὸς αὐτοὺς καὶ 23  
 ἡρώτων ὅ,τι ἐστὶ τὸ πρᾶγμα. τῶν δὲ ἦσαν μὲν οἱ οὐδὲν ᾔδεσαν,  
 95 ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. ἐπεὶ δὲ εἰδότι τινὶ ἐπέτυ-  
 χον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στρά-  
 τευμα. ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν 24  
 θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δὲ ὡς ἤκουσαν,  
 ὥσπερ ἡ συὸς ἀγρίου ἢ ἐλάφου φανέντος ἵενται ἐπ' αὐτόν. οἱ 25  
 100 δ' αὖ Κερασούντιοι ὡς εἶδον ὀρμῶντας καθ' αὐτοὺς, σαφῶς νομί-  
 ζοντες ἐπὶ σφᾶς ἵεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς  
 τὴν θάλατταν. ξυνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνί-  
 γετο ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος. καὶ τούτους τί  
 δοκεῖτε; ἡδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ 26  
 105 κυσὶν ἡμῖν ἐμπεπτώκοι.

Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις  
 ἡμῖν ἔσται τῆς στρατιᾶς. ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε 27  
 κύριοι οὔτε ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλῦσαι,  
 ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα ἐφ' ὅ,τι ἂν θέλῃ. καὶ  
 110 τινες πρὸς ὑμᾶς ἴωσι πρέσβεις εἰρήνης δεόμενοι ἢ ἄλλου τινός,  
 κατακτείναντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν  
 λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. ἔπειτα δὲ οὓς μὲν ἂν 28  
 ὑμεῖς πάντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται, ὅστις  
 δὲ ἂν ἑαυτὸν ἔλῃται στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε βάλλε,  
 115 οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακαίνειν καὶ ἰδιώτην ὃν ἂν

ὑμῶν ἐθέλη ἄκριτον, ἣν ὧσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν  
 29 ἐγένετο. οἷα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι  
 στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν ὁ ἀγορανόμος εἰ μὲν  
 ἀδικεῖ ὑμᾶς, οὔχεται ἀποπλέων οὐ δὸς ὑμῖν δίκην· εἰ δὲ μὴ  
 ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας μὴ ἀδίκως ἄκριτος 120  
 30 ἀποθάνῃ. οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν  
 μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλὲς εἶναι ἂν  
 μὴ σὺν ἰσχύϊ ἀφικνησθε· τοὺς δὲ νεκροὺς οὖς πρόσθεν αὐτοὶ οἱ  
 κατακαίνοντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ ξὺν  
 κηρυκεῖ ἔτι ἀσφαλὲς εἶναι ἀνελέσθαι. τίς γὰρ ἐθελήσει κήρυξ 125  
 ἰέναι κήρυκας ἀπεκτονῶς; ἀλλ' ἡμεῖς Κερασουντίων θάψαι  
 31 αὐτοὺς ἐδεήθημεν. εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν,  
 ἵνα ὡς τοιούτων ἐσομένων καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις καὶ τὰ  
 32 ἔρυντὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν. εἰ μέντοι ὑμῖν δοκεῖ  
 θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε 130  
 παῦλάν τινα αὐτῶν· εἰ δὲ μή, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν  
 ἡδέως ποιοῦντες ἔργα ἀσεβῆ, ἢ πολεμίοις πῶς μαχοῦμεθα, ἣν  
 33 ἀλλήλους κατακαίνωμεν; πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἣτις  
 ἂν ὀρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; ἀγορὰν δὲ τίς ἄξει θαρρῶν,  
 ἣν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα; οὐ δὲ 135  
 δὴ πάντων οἴομεθα τεύξεσθαι ἐπαίνου, τίς ἡμᾶς τοιούτους ὄντας  
 ἐπαινέσει; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίμεν εἶναι  
 τοὺς τὰ τοιαῦτα ποιοῦντας.  
 34 Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρ-  
 ξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· 140  
 ἐὰν δέ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατη-  
 γοὺς εἰς δίκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο  
 τις ἡδίκητο ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς  
 35 ἐποίησαντο. παραινοῦντος δὲ Ξενοφῶντος καὶ τῶν μάντεων  
 συμβουλευόντων ἔδοξε καθῆραι τὸ στράτευμα. καὶ ἐγένετο 145  
 καθαρμός.

1 VIII. Ἦδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχέιν τοῦ πα-  
 ρεληλυθότος χρόνου. καὶ διδόντων Φιλήσιος μὲν ὦφλε καὶ Ξαν-  
 θικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι  
 μνᾶς, Σοφαίνετος δέ, ὅτι αἰρεθεῖς \* \* κατημέλει, δέκα μνᾶς.

- 5 Ξενοφώντας δὲ κατηγορήσαντινες φάσκοντες παῖσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. καὶ ὁ 2  
Ξενοφὼν ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη.  
ὁ δὲ ἀπεκρίνατο· Ὅπου καὶ ῥίγει ἀπωλλύμεθα καὶ χιὼν πλεί-  
στη ἦν. ὁ δὲ εἶπεν· Ἀλλὰ μὴν χειμῶνός γε ὄντος οἴου λέγεις, 3  
10 σίτου δὲ ἐπιλελοιπότος, οἴνου δὲ μηδ' ὀσφραίνεσθαι παρόν, ὑπὸ  
δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν  
τοιούτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος  
εἶναι, οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. ὁμως  
δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. πότερον ἤτουν τί σε καὶ 4  
15 ἐπεὶ μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπῆτουν; ἀλλὰ περὶ παιδι-  
κῶν μαχόμενος; ἀλλὰ μεθύων ἐπαρώνησα; ἐπεὶ δὲ τούτων 5  
οὐδὲν ἔφησεν, ἐπῆρετο αὐτὸν εἰ ὀπλιτεύει. οὐκ ἔφη· πάλιν εἰ  
πελτάζοι. οὐδὲ τοῦτ' ἔφη, ἀλλ' ἡμίονον ἐλαύνειν ταχθεὶς ὑπὸ  
τῶν συσκήνων ἐλεύθερος ὢν. ἐνταῦθα δὴ ἀναγιγνώσκει αὐτὸν καὶ 6  
20 ἤρετο· Ἡ σὺν εἰ ὁ τὸν κάμνοντα ἀγαγών; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ  
ἠνάγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διέρριψας. Ἀλλ' 7  
ἢ μὲν διάρριψις, ἔφη ὁ Ξενοφὼν, τοιαύτη τις ἐγένετο. διέδωκα  
ἄλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν, καὶ ἀπολαβὼν  
ἅπαντα σῶα ἀπέδωκά σοι, ἐπειδὴ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄν-  
25 δρα. οἶον δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.  
Ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. καὶ 8  
ἐγὼ τὸν μὲν ἄνδρα τοσοῦτόν ἐγίγνωσκον ὅτι εἷς ἡμῶν εἴη· ἠνάγ-  
κασα δὲ σὲ τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο· καὶ γάρ, ὥς ἐγὼ  
οἶμαι, πολέμιοι ἡμῖν ἐφείποντο. συνέφη τοῦτο ὁ ἄνθρωπος.  
30 Οὐκοῦν, ἔφη ὁ Ξενοφὼν, ἐπεὶ προῦπεμψά σε, καταλαμβάνω 9  
αὐτίς σὺν τοῖς ὀπισθοφύλαξι προσιὼν βόθρον ὀρύττοντα ὡς  
κατορύζοντα τὸν ἄνθρωπον, καὶ ἐπιστὰς ἐπῆνον σε. ἐπεὶ δὲ 10  
παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ἀνὴρ, ἀνέκραγον οἱ  
παρόντες ὅτι ζῇ ὁ ἀνὴρ, σὺ δ' εἶπας Ὅπόσα γε βούλεται· ὥς  
35 ἔγωγε αὐτὸν οὐκ ἄξω. ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδο-  
ξας γάρ μοι εἰδοῖτι ἐοικέναι ὅτι ἔζη. Τί οὖν; ἔφη, ἡττόν τι 11  
ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ  
Ξενοφὼν, πάντες ἀποθανούμεθα· τούτου οὖν ἕνεκα ζῶντας ἡμᾶς  
δεῖ κατορυχθῆναι;



- 12 Τοῦτον μὲν ἀνέκραγον ὥς ὀλίγας παΐσειεν· ἄλλους δ' ἐκέλευε 40  
 13 λέγειν διὰ τί ἕκαστος ἐπλήγη. ἐπεὶ δὲ οὐκ ἀνίσταντο, αὐτὸς  
 ἔλεγεν· Ἐγώ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἔνεκεν ἀτα-  
 ξίας ὅσοις σφῶζεσθαι μὲν ἤρκει δι' ὑμῶν ἐν τάξει τε ἰόντων καὶ  
 μαχομένων ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες  
 ἀρπάξουν ἢ θέλουν καὶ ἡμῶν πλεονεκτεῖν. εἰ δὲ τοῦτο πάντες 45  
 14 ἐποιοῦμεν, ἅπαντες ἂν ἀπωλόμεθα. ἤδη δὲ καὶ μαλακισζόμενόν  
 τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προῖέμενον αὐτὸν τοῖς  
 πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. ἐν γὰρ τῷ  
 ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους  
 καθεζόμενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ 50  
 15 σκέλη ἐκτείνας. ἐν ἑμαυτῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ  
 ἄλλον, ὅποτε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυνον· τὸ  
 γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρεῖχε θερμασίαν τινὰ καὶ ὑγρό-  
 τητα, τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ  
 τε ἀποπήγνυσθαι τὸ αἷμα καὶ τῷ ἀποσῆπείσθαι τοὺς τῶν ποδῶν 55  
 16 δακτύλους, ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. ἄλλον δέ  
 γε ἴσως ἀπολειπόμενόν που διὰ ῥαστώνης καὶ κωλύοντα καὶ  
 ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πορεύεσθαι ἔπαισα  
 17 πύξ, ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων παίλοιτο. καὶ γὰρ οὖν  
 νῦν ἔξεστιν αὐτοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ 60  
 δίκαιον, δίκην λαβεῖν. εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί  
 μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἠξίουں λαμβάνειν;
- 18 Ἀπλοὺς μοι, ἔφη, ὁ λόγος· εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα,  
 ἀξιῶ ὑπέχειν δίκην οἷαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι παισί·  
 19 καὶ γὰρ οἱ ἱατροὶ καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ· εἰ δὲ ὕβρει 65  
 νομίζετε με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρρῶ σὺν  
 τοῖς θεοῖς μᾶλλον ἢ τότε καὶ θρασύτερός εἰμι νῦν ἢ τότε καὶ  
 20 οἶνον πλείω πίνω, ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδία γὰρ ὀρῶ  
 ὑμᾶς. ὅταν δὲ χειμὼν ᾗ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ  
 ὀρᾶτε ὅτι καὶ νεύματος μόνου ἔνεκα χαλεπαίνει μὲν πρῶρεὺς 70  
 τοῖς ἐν πρῶρα, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; ἱκανὰ  
 γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι.  
 21 ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ὑμεῖς κατεδικάσατε· ἔχοντες  
 ξίφη, οὐ ψήφους, παρέστατε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ

75 ἐβούλεσθε· ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ  
τὸν ἀτακτοῦντα ἐπαίετε. τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς 22  
κακοῖς αὐτῶν ὑβρίζειν ἐὼντες αὐτούς.

Οἶμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε  
κακίστους καὶ νῦν ὑβριστοτάτους. Βοΐσκος γοῦν ὁ πύκτης ὁ 23  
80 Θετταλὸς τότε μὲν διεμάχετο ὡς κάμνων ἀσπίδα μὴ φέρειν, νῦν  
δέ, ὡς ἀκούω, Κοτυωριτῶν πολλοὺς ἤδη ἀποδέδυκεν. ἦν οὖν 24  
σωφρονῆτε, τοῦτον τὰναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς  
μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ  
νύκτας ἀφιάσι, τοῦτον δέ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δήσετε,  
85 τὴν δὲ ἡμέραν ἀφήσετε.

Ἄλλὰ γάρ, ἔφη, θαυμάζω ὅτι εἰ μὲν τινι ὑμῶν ἀπηχθόμην, 25  
μέμνησθε καὶ οὐ σιωπᾶτε, εἰ δέ τῳ ἢ χειμῶνα ἐπεκούρησα ἢ  
πολέμιον ἀπήρυξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπόρισά τι,  
τούτων δὲ οὐδεὶς μέμνηται, οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπῆ-  
90 νεσα οὐδ' εἴ τινα ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὡς ἐδυνάμην, οὐδὲν  
τούτων μέμνησθε. ἀλλὰ μὴν καλὸν τε καὶ δίκαιον καὶ ὅσιον 26  
καὶ ἥδιον τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμησκον. καὶ περιε-  
γένετο ὥστε καλῶς ἔχειν.

## BOOK VI

1     I. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς  
 ἔζων, οἱ δὲ καὶ ληζόμενοι ἐκ τῆς Παφλαγονίας. ἐκλώπευον δὲ  
 καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδαννυμένους, καὶ τῆς  
 νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολε-  
 2     μικώτατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. ὁ δὲ Κορύλας, ὃς 5  
 ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἕλληνας  
 πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύ-  
 3     λας ἔτοιμος εἴη τοὺς Ἕλληνας μῆτε ἀδικεῖν μῆτε ἀδικεῖσθαι. οἱ  
 δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ  
 βουλευσοῖντο, ἐπὶ ξένια δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ 10  
 καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι.  
 4     Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα εὐωχίαν  
 μὲν ἀρκοῦσαν παρῆχον, κατακείμενοι δὲ ἐν σκίμποσιν ἐδείπνου,  
 καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ.  
 5     ἐπεὶ δὲ σπονδαὶ τε ἐγένοντο καὶ ἐπαιάνισαν, ἀνέστησαν πρῶτον 15  
 μὲν Θραῖκες καὶ πρὸς αὐτὸν ὥρχήσαντο σὺν τοῖς ὅπλοις καὶ  
 ἤλλοντο ὑψηλὰ τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο·  
 6     τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὥς πᾶσιν ἐδόκει· ὃ δ' ἔπεσε  
 τεχνικῶς πῶς. καὶ ἀνέκραγον οἱ Παφλαγόνες. καὶ ὃ μὲν σκυ-  
 λεύσας τὰ ὅπλα τοῦ ἐτέρου ἐξῆι ἄδων τὸν Σιτάλκαν· ἄλλοι δὲ 20  
 7     τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὥς τεθυηκότα· ἦν δὲ οὐδὲν  
 πεπονθώς. μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ  
 8     ὥρχονται τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. ὁ δὲ τρόπος  
 τῆς ὀρχήσεως ἦν, ὃ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγη-  
 λατεῖ, πυκνὰ δὲ στρεφόμενος ὥς φοβούμενος, ληστής δὲ προσέρ- 25  
 χεται. ὃ δ' ἐπειδὴν προΐδηται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα καὶ  
 μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ  
 πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δήσας τὸν ἄνδρα καὶ τὸ  
 ζεῦγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα  
 9     παρὰ τοὺς βοῦς ζεύξας ὀπίσω τὸ χεῖρε δεδεμένον ἐλαύνει. μετὰ 30  
 τοῦτο Μυσοὺς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην, καὶ

τοτὲ μὲν ὡς δύο ἀντιταπτομένων μιμούμενος ὥρχεῖτο, τοτὲ δὲ ὡς  
 πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τοτὲ δ' ἐδινεῖτο καὶ ἐξεκυβίστα  
 ἔχων τὰς πέλτας, ὥστε ὄψιν καλὴν φαίνεσθαι. τέλος δὲ τὸ 10  
 35 περσικὸν ὥρχεῖτο κρούων τὰς πέλτας καὶ ὥκλαζε καὶ ἐξανί-  
 στατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. ἐπὶ 11  
 δὲ τούτῳ οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες  
 ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα ἥσαν τε ἐν ῥυθμῷ πρὸς  
 τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιάνισαν καὶ ὥρχήσαντο  
 40 ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. ὀρῶντες δὲ οἱ Πα-  
 φλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὅπλοις εἶναι.  
 ἐπὶ τούτοις ὀρῶν ὁ Μυσοὺς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν 12  
 Ἀρκάδων τινὰ πεπαμένον ὀρχηστρίδα εἰσάγει σκευάσας ὡς ἐδύ-  
 νατο κάλλιστα καὶ ἀσπίδα δοὺς κούφην αὐτῇ. ἡ δὲ ὥρχήσατο  
 45 πυρρίχην ἐλαφρῶς. ἐνταῦθα κρότος ἦν πολὺς, καὶ οἱ Παφλα- 13  
 γόνες ἤρουντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. οἱ δ' ἔλεγον  
 ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἶεν βασιλέα ἐκ τοῦ στρατοπέδου.  
 τῇ μὲν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

Τῇ δὲ ὑστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στράτευμα· καὶ 14  
 50 ἔδοξε τοῖς στρατιώταις μῆτε ἀδικεῖν Παφλαγόνας μῆτε ἀδικεῖ-  
 σθαι. μετὰ τοῦτο οἱ μὲν πρέσβεις ὄχοντο· οἱ δὲ Ἕλληνες,  
 ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρῆναι, ἀναβάντες ἔπλεον ἡμέραν  
 καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν.  
 τῇ δ' ἄλλη ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμή- 15  
 55 νην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ,  
 Μιλησίῳν δὲ ἄποικοί εἰσιν. οὗτοι δὲ ξένια πέμπουσι τοῖς  
 Ἕλλησιν ἀλφίτων μεδίμνους τρισχιλίους, οἶνου δὲ κεράμια  
 χίλια καὶ πεντακόσια.

Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρη ἔχων. καὶ οἱ μὲν 16  
 60 στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἤκειν· ὁ δ' ἦγε μὲν  
 οὐδέν, ἀπήγγελλε δὲ ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρ-  
 χος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφίκοντο  
 ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι. καὶ ἐν ταύτῃ τῇ 17  
 Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε.

65 Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίγνεσθαι, ἤδη μᾶλλον ἢ  
 πρόσθεν εἰσῆι αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται.

- 18 ἡγήσαντο οὖν, εἰ ἓνα ἔλοιντο ἄρχοντα, μᾶλλον ἂν ἢ πολυαρχίας  
οὔσης δύνασθαι τὸν ἓνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ  
ἡμέρας, καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι, καὶ εἴ  
τι αὐτὸ δέοι φθάνειν, ἦττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν 70  
πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἄν· τὸν δ'  
ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.
- 19 Ὡς δὲ ταῦτα διενεοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ  
οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώ-  
σκει, καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι 75  
20 τὴν ἀρχήν· ὁ δὲ Ξενοφῶν τῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ  
τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς  
τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ, τυχὸν δὲ καὶ ἀγαθοῦ  
21 τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι· τὰ μὲν δὴ τοιαῦτα ἐνθυμή-  
ματα ἐπῆρεν αὐτὸν ἐπιθυμῆναι αὐτοκράτορα γενέσθαι ἄρχοντα. 80  
ὁπότε δ' αὐτὸ ἐνθυμοίτο ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ ὅπῃ τὸ  
μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἴη καὶ τὴν προειργασ-  
μένην δόξαν ἀποβαλεῖν, ἡπορεῖτο.
- 22 Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς  
θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ 85  
Διὶ τῷ βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ  
ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἑωρακεῖναι ὃ εἶδεν ὅτε  
23 ἦρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι· καὶ  
ὅτε ἐξ Ἑφέσου ὥρμητο Κύρῳ συσταθισόμενος, αἰετὸν ἀνεμιμνή-  
σκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὃνπερ ὁ μάν- 90  
τις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἴη καὶ οὐκ  
ἰδιωτικός, καὶ ἔνδοξος, ἐπίπονός μέντοι· τὰ γὰρ ὄρνεα μάλιστα  
ἐπιτίθεσθαι τῷ αἰετῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι  
τὸν οἰωνόν· τὸν γὰρ αἰετὸν πετόμενον μᾶλλον λαμβάνειν τὰ  
24 ἐπιτήδεια· οὕτω δὴ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει 95  
μήτε προσδεῖσθαι τῆς ἀρχῆς μήτε εἰ αἰροῦντο ἀποδέχεσθαι.  
τοῦτο μὲν δὴ οὕτως ἐγένετο.
- 25 Ἡ δὲ στρατιὰ συνῆλθε, καὶ πάντες ἔλεγον ἓνα αἰρεῖσθαι·  
καὶ ἐπεὶ τοῦτο ἔδοξε, προῦβάλλοντο αὐτόν· ἐπεὶ δὲ ἐδόκει  
δῆλον εἶναι ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ 100  
ἔλεξε τάδε.



- Ἐγώ, ὦ ἄνδρες, ἡδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἶπερ ἄν- 26  
 θρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς  
 αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι  
 105 ὑπὸ ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὔτε ὑμῖν  
 μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν,  
 εἴ τι δέοισθε παρ' αὐτῶν· ἐμοί τε αὖ οὐ πάντι νομίζω ἀσφαλὲς  
 εἶναι τοῦτο. ὁρῶ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύ- 27  
 σαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν  
 110 Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. ἐπεὶ δὲ τοῦτο 28  
 ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα  
 ἐπολιόρκησαν τὴν πόλιν. εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖν ὅπου  
 δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ  
 μὴ λῖαν ἂν ταχὺ σωφροισθεῖν. ὁ δὲ ὑμεῖς ἐννοεῖτε ὅτι ἦττον 29  
 115 ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν  
 ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν  
 πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ  
 σωτηρίαν στασιάζειν· ἐὰν δὲ ἐμὲ ἔλησθε, οὐκ ἂν θαυμάσαιμι εἴ  
 τινα εὖροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.
- 120 Ἐπεὶ ταῦτα εἶπε, πολλὴ πλείονες ἀνίσταντο λέγοντες ὡς δέοι 30  
 αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη,  
 εἰ οὕτως ἔχοι· ἢ ὀργιούνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι  
 συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται; ἐπεὶ εἰ  
 οὕτω γε τοῦτο ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν,  
 125 ὅτι Ἀρκάδες ἐσμέν. ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου  
 ἀνεθόρυβησαν.

- Καὶ ὁ Ξενοφὼν ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· 31  
 Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάντι εἰδῆτε, ὁμνύω ὑμῖν θεοὺς πάντας  
 καὶ πάσας, ἢ μὴν ἐγώ, ἐπεὶ τὴν ὑμετέραν γνώμην ᾗσθανόμην,  
 130 ἐθυόμην εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν  
 καὶ ἐμοὶ ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσή-  
 μηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαί  
 με δεῖ.

- Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ᾗρέθη, 32  
 135 παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν  
 ἔγωγε ἐστασίαζον, εἰ ἄλλον εἴλεσθε· Ξενοφῶντα μέντοι, ἔφη,

ὠνήσατε οὐχ ἐλόμενοι. ὥς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὅ,τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζουτος. ὁ δ' ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον ἢ συνάρχειν ἐβελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ 140  
 33 ἐαυτῷ Λάκῳ ὄντι. ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσομαι ὅ,τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὥς αὔριον, εἰς πλοῦς ἦ, ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκείσε πειράσθαι κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὴν ἐκείσε ἔλθωμεν, βουλευσόμεθα. 145

1 II. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. καὶ παραπλέοντες [ἐθεώρουν τήν τε Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὼ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἴριος, ἔπειτα δὲ τοῦ Ἄλυσος, μετὰ τοῦτον τοῦ Παρθενίου· 5  
 τοῦτον δὲ παραπλεύσαντες] ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἐλληνίδα Μεγαρέων ἀποικον, οὐσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ.  
 2 καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιάδι Χερρονήσῳ, ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύσει τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 10  
 3 ἐνταῦθα τοῖς Ἑλλήσιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφίτων μεδίμνους τρισχιλίους καὶ οἴνου κεράμια δισχίλια καὶ βούς εἴκοσι καὶ οἷς ἑκατόν. ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς Λυκος ὄνομα, εὖρος ὥς δύο πλέθρων.

4 Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο τὴν λοιπὴν πο- 15  
 ρεῖαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. ἀναστὰς δὲ Λύκων Ἀχαιὸς εἶπε· Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σιτία· ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, 20  
 ἔφη. ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ  
 5 τρισχιλίους κυζικηνοῦς· ἄλλος δ' εἶπε μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὅ,τι ἂν ἀπαγγέλλωσι, καὶ πρὸς  
 6 ταῦτα βουλευέσθαι. ἐντεῦθεν προὔβάλλοντο πρέσβεις πρῶτον 25  
 μὲν Χειρίσοφον, ὅτι ἄρχων ἦρητο· ἔστι δ' οἷ καὶ Ξεροφῶντα.

οὐ δὲ ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτ' ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φίλιαν ὅ,τι μὴ αὐτοὶ ἐθέλοντες διδοίεν. ἐπεὶ δ' οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιὸν καὶ Καλλίμαχον Παρράσιον καὶ Ἀγασίαν Στυμφάλιον. οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευσέσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγούς ᾗτιῶντο διαφθείρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχός τε ὁ Παρράσιος καὶ Λύκων ὁ Ἀχαιός. οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχρὸν εἶη ἄρχειν Ἀθηναῖον Πελοποννησίων καὶ Λακεδαιμόνιον μηδεμίαν δύναμιν παρεχομένους εἰς τὴν στρατιάν καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι — καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμισυ τοῦ στρατεύματος Ἀρκάδες καὶ Ἀχαιοί — εἰ οὖν σωφρονοῖεν, αὐτοὶ συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. ταῦτ' ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἴ τινας ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης ὅ,τι δοκοίη τοῦτο ποιεῖν. ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη ἡμέρᾳ ἕκτῃ ἢ ἐβδόμῃ ἀφ' ἧς ᾗρέθη.

Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετὰ τῶν μεινάντων τὴν πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαίη τριήρεις ἔχων ἥξειν εἰς Κάλπη λιμένα· ὅπως οὖν μηδεὶς μετὰσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. καὶ Χειρίσοφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν

- ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὅ,τι βούλεται.
- 15 Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκ-  
 πλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ,  
 πότερα λῶον καὶ ἄμεινον εἴη στρατεῦσθαι ἔχοντι τοὺς παρα- 65  
 μέιναντας τῶν στρατιωτῶν ἢ ἀπαλλάττεσθαι, ἐσήμενεν ὁ θεὸς
- 16 τοῖς ἱεροῖς συστρατεῦσθαι. οὕτω γίγνεται τὸ στράτευμα τρίχα,  
 Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι, ὀπλίται  
 πάντες, Χειρισόφῳ δ' ὀπλίται μὲν εἰς τετρακοσίους καὶ χιλίους,  
 πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θράκες, Ξενοφῶντι 70  
 δὲ ὀπλίται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς  
 τριακοσίους. ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τετταράκοντα  
 ἱππέας.
- 17 Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακ-  
 λεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπесόντες τοῖς 75  
 Βιθυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης
- 18 λιμένα κατὰ μέσον πος τῆς Θράκης. Χειρίσοφος δ' εὐθύς ἀπὸ  
 τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος περὶ ἑπορεύετο διὰ τῆς  
 χώρας· ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν
- 19 ῥει· καὶ γὰρ ἡσθένει. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει 80  
 ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἡρακλεώτιδος καὶ διὰ μεσογείας  
 ἐπορεύετο.
- 1 III. [Ὁν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχὴ τοῦ παντὸς  
 κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς  
 ἐπάνω εἴρηται.]
- 2 Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. οἱ μὲν Ἀρκάδες ὡς ἀπέ-  
 βησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρῶτας 5  
 κώμας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. ἐπεὶ δὲ φῶς  
 ἐγένετο, ἦγεν ἕκαστος ὁ στρατηγὸς τὸν αὐτοῦ λόχον ἐπὶ κώμην·  
 ὁποῖα δὲ μείζων ἐδόκει εἶναι, σύνδυο λόχους ἦγον οἱ στρατηγοί.
- 3 συνεβάλλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλίξεσθαι· καὶ  
 ἅτε ἐξαίφνης ἐπιπесόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ 10
- 4 πρόβατα πολλὰ περιεβάλλοντο. οἱ δὲ Θράκες ἡθροίζοντο οἱ  
 διαφεύγοντες· πολλοὶ δὲ διέφευγον πελτασταὶ ὄντες ὀπλίτας  
 ἐξ αὐτῶν τῶν χειρῶν. ἐπεὶ δὲ συνελέγησαν, πρῶτον, μὲν τῷ  
 Σμίκρητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπιόντι ἤδη εἰς

15 τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. καὶ 5  
 τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες, ἐπὶ δὲ διαβάσει  
 χαράδρας τρέπονται αὐτούς, καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκ-  
 τινύουσι καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα  
 στρατηγῶν τοῦ Ἡγησάνδρου ὀκτὼ μόνους ἔλιπον· καὶ αὐτὸς  
 20 Ἡγησάνδρος ἐσώθη.

Καὶ οἱ ἄλλοι δὲ λόχοι συνῆλθον οἱ μὲν σὺν πράγμασιν οἱ 6  
 δὲ ἄνευ πραγμάτων· οἱ δὲ Θρᾷκες ἐπεὶ ἠτύχησαν τοῦτο τὸ  
 εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρρωμένως  
 τῆς νυκτός. καὶ ἅμα ἡμέρᾳ κύκλῳ περὶ τὸν λόφον ἔνθα οἱ  
 25 Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ  
 πελτασταί, καὶ αἱ πλέονες συνέρρεον· καὶ προσέβαλλον πρὸς 7  
 τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην  
 εἶχον οὔτε ἀκουτιστὴν οὔτε ἵππέα· οἱ δὲ προσθέοντες καὶ  
 προσελαύνοντες ἠκόντιζον· ὁπότε δὲ αὐτοῖς ἐπίοιεν, ῥαδίως  
 30 ἀπέφευγον· ἄλλοι δὲ ἄλλῃ ἐπετίθεντο. καὶ τῶν μὲν πολλοὶ 8  
 ἐτιτρώσκοντο, τῶν δὲ οὐδεῖς· ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ  
 τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς  
 οἱ Θρᾷκες. ἐπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· 9  
 καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδοσαν οἱ  
 35 Θρᾷκες αἰτούντων τῶν Ἑλλήνων, ἀλλ' ἐν τούτῳ ἴσχετο. τὰ  
 μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικ- 10  
 νεῖται εἰς Κάλπης λιμένα.

Ξενοφῶντι δὲ διὰ τῆς μεσογείας πορευομένῳ οἱ ἵππεῖς προ-  
 40 καταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. καὶ  
 ἐπεὶ ἦχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ἦσθηνται  
 ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. οἱ δὲ ἔλεγον πάντα τὰ 11  
 γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾷκες  
 πάντες περικεκυκλωμένοι εἶεν αὐτούς. ἐνταῦθα τοὺς μὲν ἀνθρώ-  
 45 πους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἶεν ὅποι δέοι·  
 σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·  
 "Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνήσκουσιν, οἱ δὲ λοιποὶ 12  
 ἐπὶ λόφου τινὸς πολιορκοῦνται. νομίζω δ' ἔγωγε, εἰ ἐκείνοι ἀπο-  
 λοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν



- 13 ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρρηκότων. κράτιστον οὖν ἡμῖν 50  
 ὥς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶι, σὺν  
 ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδυν-  
 16 νεύωμεν. ἡμεῖς γὰρ ἀποδραίημεν ἂν οὐδαμοῖ ἐνθένδε· πολλή  
 (14) μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλή δὲ εἰς  
 Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοι πλησίον· εἰς Κάλπης δὲ 55  
 λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι, εἰ σέσωται, ἐλαχίστη  
 ὁδός. ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖά ἐστιν οἷς ἀποπλευσοῦμεθα,  
 17 μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. τῶν δὲ  
 (15) πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρισόφου μόνοις κἀκίον  
 ἐστὶ διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦτόν ἐλθόν· 60  
 τας κοινῇ τῆς σωτηρίας ἔχεσθαι. ἀλλὰ χρὴ παρασκευασα-  
 μένους τὴν γνώμην πορεύεσθαι ὥς νῦν ἢ εὐκλεῶς τελευτῆσαι  
 ἔστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλληνας τοσούτους σώ-  
 18 σαντας. καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγαληγορήσαντας  
 (16) ὥς πλεόν φρονοῦντας ταπεινῶσαι βούλεται, ἡμᾶς δὲ τοὺς ἀπὸ 65  
 τῶν θεῶν ἀρχομένους ἐντιμοτέρους ἐκείνων καταστήσαι. ἀλλ'  
 ἔπεσθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελλόμενον  
 14 δύνησθε ποιεῖν. νῦν μὲν οὖν στρατοπεδευσώμεθα προελθόντες  
 (17) ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν  
 πορευώμεθα, Τιμασίῳ ἐχὼν τοὺς ἵππεῖς προελαυνέτω ἐφορῶν 70  
 ἡμᾶς καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ.  
 15 Ταῦτ' εἰπὼν ἡγείτο. παρέπεμψε δὲ καὶ τῶν γυμνήτων  
 (18) ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως εἰ  
 πού τί ποθεν καθορῶεν, σημαίνουεν· ἐκέλευε δὲ καλεῖν ἅπαντα  
 19 ὅτῳ ἐντυγχάνουεν καυσίμῳ. οἱ δὲ ἵππεῖς σπειρόμενοι ἐφ' ὅσον 75  
 καλῶς εἶχεν ἔκαιον, καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ  
 ἄκρα ἔκαιον πάντα ὅσα καύσιμα ἑώρων, καὶ ἡ στρατιὰ δέ, εἰ τι  
 παραλειπομένῳ ἐντυγχάνουεν· ὥστε πᾶσα ἡ χώρα αἴθεσθαι  
 20 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. ἐπεὶ δὲ ὥρα ἦν, κατεστρα-  
 τοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε τῶν πολεμίων 80  
 πυρὰ ἑώρων, ἀπείχον δὲ ὥς τετταράκοντα σταδίους, καὶ αὐτοὶ ὥς  
 21 ἐδύναντο πλείστα πυρὰ ἔκαιον. ἐπεὶ δὲ ἐδείπνησαν τάχιστα,  
 παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. καὶ τὴν μὲν νύκτα  
 φυλακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσευξάμενοι

85 τοῖς θεοῖς, συνταξάμενοι ὥς εἰς μάχην ἐπορεύοντο ἢ ἐδύναντο  
τάχιστα. Τιμασίῳ δὲ καὶ οἱ ἱππεῖς ἔχοντες τοὺς ἡγεμόνας καὶ 22  
προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἔνθα  
ἐπολιορκοῦντο οἱ Ἕλληνες. καὶ οὐχ ὀρώσιν οὔτε φίλιον στρα-  
90 τευμα οὔτε πολέμιον—καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν  
Ξενοφῶντα καὶ τὸ στρατευμα—γράδια δὲ καὶ γερόντια καὶ  
πρόβατα ὀλίγα καὶ βοῦς καταλελειμμένους. καὶ τὸ μὲν πρῶ- 23  
τον θαῦμα ἦν τί εἴη τὸ γεγενημένον, ἔπειτα δὲ καὶ τῶν καταλε-  
λειμμένων ἐπυνθάνοντο ὅτι οἱ μὲν Θρᾷκες ἀφ' ἐσπέρας ᾤχοντο  
ἀπιόντες, καὶ τοὺς Ἕλληνας δ' ἔφασαν οἴχεσθαι· ὅποι δέ, οὐκ  
95 εἰδέναι.

Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, 24  
συσκευσάμενοι ἐπορεύοντο, βουλόμενοι ὥς τάχιστα συμμεῖξαι  
τοῖς ἄλλοις εἰς Κάλπης λιμένα. καὶ πορευόμενοι ἐώρων τὸν  
στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν.  
100 ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτό, ἄσμενοί τε εἶδον ἀλλήλους καὶ  
ἡσπάζοντο ὥσπερ ἀδελφούς. καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν 25  
περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· ἡμεῖς μὲν γάρ,  
ἔφασαν, ὥμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐκέθ'  
ἐωρώμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμιοι  
105 δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπῆλθον· σχεδὸν γὰρ  
ἀμφὶ τοῦτον τὸν χρόνον ἀπῆσαν. ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ 26  
χρόνος ἐξηῆκεν, ὥμεθα ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβη-  
θέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ  
ἀπολείπεσθαι ὑμῶν. οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

IV. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠυλίζοντο ἐπὶ τοῦ 1  
αἰγιαλοῦ πρὸς τῷ λιμένι. τὸ δὲ χωρίον τοῦτο δὲ καλεῖται  
Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη  
δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι  
5 Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. καὶ τριήρει 2  
μὲν ἐστὶν εἰς Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μακρὰς  
πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε  
Ἑλληνίς, ἀλλὰ Θρᾷκες Βιθυνοί· καὶ οὓς ἂν λάβωσι τῶν  
Ἑλλήνων ἐκπίπτοντας ἢ ἄλλως πῶς δεινὰ ὑβρίζειν λέγονται  
10 τοὺς Ἕλληνας. ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κεῖται ἑκατέ- 3

- ρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου, ἔστι δ' ἐν τῇ  
 θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον  
 αὐτοῦ πέτρα ἀπορρώξ, ὕψος ὅπῃ ἐλάχιστον οὐ μείον εἴκοσιν  
 ὀργυίων, ὃ δὲ αὐχὴν ὃ εἰς τὴν γῆν ἀνέκων τοῦ χωρίου μάλιστα  
 τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ ἀχέενος χωρίου 15  
 4 ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ  
 τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. κρήνη δὲ ἡδέος ὕδατος καὶ  
 ἄφθονος ρέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ  
 χωρίου. ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ  
 5 καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. τὸ δὲ ὄρος εἰς μεσό- 20  
 γειαν μὲν ἀνέκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεῶδες καὶ  
 ἄλιθον· τὸ δὲ παρὰ θάλατταν πλεόν ἢ ἐπὶ εἴκοσι σταδίοις δασὺ  
 6 πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. ἡ δὲ ἄλλη  
 χώρα καλὴ καὶ πολλή, καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ  
 οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυροὺς καὶ ὄσπρια 25  
 πάντα καὶ μελίνας καὶ σήσαμα καὶ σύκα ἀρκούντα καὶ ἀμπέλους  
 πολλὰς καὶ ἡδυνόους καὶ τᾶλλα πάντα πλὴν ἐλαῶν.  
 7 Ἡ μὲν χῶρα ἦν τοιαύτη. ἐσκήνουν δ' ἐν τῷ αἰγιαλῷ πρὸς  
 τῇ θαλάττῃ· εἰς δὲ τόπον πόλισμα ἂν γενόμενον οὐκ ἐβούλουντο  
 στρατοπεδεύεσθαι, ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπι- 30  
 8 βουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. τῶν γὰρ  
 στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ  
 ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ  
 μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα,  
 καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ 35  
 τέκνα καταλιπόντες ὡς χρήματ' αὐτοῖς κτησάμενοι ἤζοντες  
 πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ  
 ἀγαθὰ πράττειν. τοιοῦτοι ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα  
 σφῆζεσθαι.  
 9 Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτον συνόδου, ἐπ' 40  
 ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν·  
 ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. ἐπεὶ δὲ τὰ ἱερὰ καλὰ  
 ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς  
 πλείστους ἐνθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἥδη γὰρ ἦσαν  
 πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐνίους δὲ τοὺς ἐκ τῶν 45

ὁδῶν συννευγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὥς ἐδύναντο  
 κάλλιστα· οὓς δὲ μὴ ἠΰρισκον, κενοτάφιον αὐτοῖς ἐποίησαν  
 μέγα, καὶ στεφάνους ἐπέθεσαν. ταῦτα δὲ ποιήσαντες ἀνεχώ- 10  
 ρησαν ἐπὶ τὸ στρατόπεδον. καὶ τότε μὲν δειπνήσαντες ἐκοιμή-  
 50 θησαν. τῇ δὲ ὑστεραίᾳ συνῆλθον οἱ στρατιῶται πάντες· συνῆγε  
 δὲ μάλιστα ὁ Ἀγασίας τε ὁ Στυμφάλιος λοχαγὸς καὶ Ἰερώνυμος  
 Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. καὶ 11  
 δόγμα ἐποίησαντο, ἐάν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα  
 ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι, καὶ κατὰ χώραν ἀπιέναι ἢ περ  
 55 πρόσθεν εἶχε τὸ στράτευμα καὶ ἄρχειν τοὺς πρόσθεν στρατη-  
 γούς. καὶ Χειρίσοφος μὲν ἤδη ἐτετελευτήκει φάρμακον πιὼν  
 πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶ- 12  
 ται, τὴν μὲν πορείαν, ὥς ἔοικε περὶ ποιητέον· οὐ γὰρ ἔστι  
 60 πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ  
 ἐπιτήδεια. ἡμεῖς οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευά-  
 ζεσθαι ὥς μαχουμένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμιοι  
 ἀνατεθαρρήκασιν. ἐκ τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ 13  
 παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμπρακιώτης ἤδη  
 65 ἀπεδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. θυομένοις δὲ  
 ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. ταύτην μὲν οὖν τὴν ἡμέραν 14  
 ἐπαύσαντο. καὶ τινες ἐτόλμων λέγειν ὥς ὁ Ξενοφῶν βουλόμενος  
 τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὥς τὰ ἱερά οὐ  
 γίγνεται ἐπὶ ἀφόδῳ. ἐντεῦθεν κηρύξας τῇ αὔριον παρεῖναι ἐπὶ 15  
 70 τὴν θυσίαν τὸν βουλόμενον, καὶ μάντις εἴ τις εἴη, παραγγείλας  
 παρεῖναι ὥς συνθεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρήσαν  
 πολλοί. θυομένῳ δὲ πάλιν εἰς τρίς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο 16  
 τὰ ἱερά. ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ  
 ἐπιτήδεια ἐπέλιπεν ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία πω  
 75 παρῆν.

Ἐκ τούτου ξυνελθόντων εἶπε πάλιν Ξενοφῶν· ὦ ἄνδρες, 17  
 ἐπὶ μὲν τῇ πορείᾳ, ὥς ὁρᾶτε, τὰ ἱερά οὐπω γίγνεται· τῶν δ'  
 ἐπιτηδείων ὁρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι  
 θύεσθαι περὶ αὐτοῦ τούτου. ἀναστὰς τις εἶπεν· Καὶ εἰκότως 18  
 80 ἄρα ἡμῖν οὐ γίγνεται τὰ ἱερά· ὥς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου

- χθές ἦκοντος πλοῖφ ἤκουσά τινος Κλέανδρος ὁ ἐκ Βυζαντίου  
 19 ἄρμοστῆς μέλλει ἤξειν πλοῖα καὶ τριήρεις ἔχων. ἐκ τούτου δὲ  
 ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξιέ-  
 ναι. καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρίς, καὶ οὐκ ἐγίγνετο τὰ  
 ἱερά. καὶ ἤδη καὶ ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος ἔλεγον ὅτι 85  
 οὐκ ἔχοιεν τὰ ἐπιτήδεια. ὃ δ' οὐκ ἂν ἔφη ἔξαγαγεῖν μὴ γιγνομέ-  
 νων τῶν ἱερῶν.
- 20 Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα ἡ στρα-  
 τιὰ διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ ἱερά· τὰ δὲ θύματα  
 ἐπελελοίπει. οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὐ, συνεκάλεσαν δέ. 90
- 21 εἶπεν οὖν Ξενοφῶν· Ἴσως οἱ πολέμιοι συνειλεγμένοι εἰσὶ καὶ  
 ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκευὴ ἐν τῷ ἐρμυνῷ  
 χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερά
- 22 προχωροίῃ ἡμῖν. ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον ὥς  
 οὐδὲν δέοι εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὥς τάχιστα. καὶ 95  
 πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑπὸ ἀμάξης πριάμενοι ἐθύοντο·  
 καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμεῖσθαι εἴ  
 τι ἐν τούτῳ εἴη. ἀλλ' οὐδ' ὥς ἐγένοντο.
- 23 Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος, ἐπεὶ  
 δὲ ἑώρα τοὺς ἀνθρώπους ὥς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος 100  
 αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἡρακλεώτην, ὃς ἔφη  
 κώμας ἐγγὺς εἰδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν  
 βουλόμενον ἰέναι ἐπὶ τὰ ἐπιτήδεια, ὥς ἡγεμόνος ἐσομένου. ἐξ-  
 ἔρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ ἄλλοις
- 24 ἀγγείοις εἰς δισχιλίους ἀνθρώπους. ἐπειδὴ δὲ ἦσαν ἐν ταῖς 105  
 κώμαις καὶ διεσπείρουτο ὥς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν  
 αὐτοῖς οἱ Φαρναβάζου ἱππεῖς πρῶτοι· βεβοηθηκότες γὰρ ἦσαν  
 τοῖς Βιθυνοῖς, βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιτο, ἀποκω-  
 λῦσαι τοὺς Ἕλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὗτοι οἱ ἱππεῖς  
 ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίου· οἱ δὲ λοιποὶ 110
- 25 ἐπὶ τὸ ὄρος ἀνέφυγον. ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν  
 ἀποφευγόντων εἰς τὸ στρατόπεδον. καὶ ὁ Ξενοφῶν, ἐπεὶ οὐκ  
 ἐγεγένητο τὰ ἱερά ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ  
 γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβοήθει καὶ οἱ ἄλλοι οἱ
- 26 μέχρι τριάκοντα ἐτῶν ἅπαντες. καὶ ἀναλαβόντες τοὺς λοιποὺς 115



ἄνδρας εἰς τὸ στρατόπεδον ἀφικνοῦνται. καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν καὶ οἱ Ἕλληνες μάλ' ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἑξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκαινον τοὺς δὲ ἐδίωξαν  
 120 μέχρι εἰς τὸ στρατόπεδον. καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα 27 πάντες ἔδραμον οἱ Ἕλληνες· καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὅπλοις ἐνυκτέρειον φυλαττόμενοι ἱκανοὶς φύλαξι.

V. Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ 1 στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἡγοῦντο· οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὄπλα καὶ τὰ σκεύη. πρὶν δὲ ἀρίστου ὥραν εἶναι ἀπετάφρουν ἢ ἡ εἴσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν  
 5 ἄπαν, καταλιπόντες τρεῖς πύλας. καὶ πλοῖον ἐξ Ἑρακλείας ἦκεν ἄλφιτα ἄγον καὶ ἱερεῖα καὶ οἶνον· πρῶ δ' ἀναστὰς Ξενοφῶν 2 ἐθύετο ἐπ' ἐξόδῳ, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου. καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὁρᾷ αἰετὸν αἴσιον ὁ μάντις Ἀρηξίων Παρράσιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. καὶ 3  
 1) διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξιέναι τοὺς στρατιώτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. οἱ μὲν δὴ ἄλλοι πάντες 4 ἐξῆσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ στρατοπέδου. ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ  
 15 στρατιῶται ἀπέλειπον αὐτόν, αἰσχυνόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. πρὶν 5 δὲ πεντεκαίδεκα στάδια διεληλυθῆναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας  
 20 νεκροὺς ἔθαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κέρας. ἐπεὶ 6 δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν τρόπον ὁπόσους ἐπελάμβανεν ἡ στρατιά. ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἄθροοι, συνενεγκόντες  
 25 αὐτοὺς ἔθαψαν.

Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προάγοντες τὸ στρα- 7  
 τευμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὅ,τι τις ὁρή

- ἐντὸς τῆς φάλαγγος, καὶ ἐξαίφνης ὁρῶσι τοὺς πολεμίους ὑπερ-  
 βάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ  
 φάλαγγος ἱππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης 30  
 καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν.  
 8 ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμοιοι, ἔστησαν ἀπέχοντες  
 αὐτῶν ὅσον πεντεκαίδεκα σταδίου. ἐκ τούτου εὐθύς ὁ Ἀρηξίων  
 ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου  
 9 καλὰ τὰ σφάγια. ἔνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες 35  
 στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας ἵν' ἂν που  
 δέῃ ὧσιν οἱ ἐπιβοθηήσουντες τῇ φάλαγγι καὶ οἱ πολέμοιοι τεταραγ-  
 μένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. συνεδόκει  
 10 ταῦτα πᾶσιν. Ὑμεῖς μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς  
 ἐναντίους, ὥς μὴ ἐστήκωμεν, ἐπεὶ ὤφθημεν καὶ εἶδομεν τοὺς 40  
 πολεμίους· ἐγὼ δὲ ἦξω τοὺς τελευταίους λόχους καταχωρίσας  
 11 ἥπερ ὑμῖν δοκεῖ. ἐκ τούτου οἱ μὲν ἥσυχοι προῆγον, ὃ δὲ τρεῖς  
 ἀφελὼν τὰς τελευταίας τάξεις ἀνὰ διακοσίους ἄνδρας τὴν μὲν  
 ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι ἀπολιπόντας ὥς πλέθρον·  
 Σαμόλας Ἀχαιὸς ταύτης ἡρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ 45  
 ἐχώρισεν ἔπεσθαι· Πυρρίας Ἀρκὰς ταύτης ἡρχε τῆς τάξεως· τὴν  
 δὲ μίαν ἐπὶ τῷ εὐνύμῳ· Φρασίας Ἀθηναῖος ταύτῃ ἐφειστήκει.  
 12 Προϊόντες δέ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπει μεγάλῳ  
 καὶ δυσπόρῳ, ἔστησαν ἀγνοοῦντες εἰ διαβατέον εἴη τὸ νάπος.  
 καὶ παρεγγυῶσι στρατηγοὺς καὶ λοχαγοὺς παριέναι ἐπὶ τὸ 50  
 13 ἡγούμενον. καὶ ὁ Ξενοφῶν θαυμάσας ὅ,τι τὸ ἴσχον εἴη τὴν  
 πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγύην, ἐλαύνει ἢ τάχιστα.  
 ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρα-  
 τηγῶν ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον  
 νάπος. 55  
 14 Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἄλλ' ἴστε μὲν  
 με, ὦ ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελού-  
 σιον· οὐ γὰρ δόξης ὁρῶ δεομένους ὑμᾶς εἰς ἀνδρειότητα, ἀλλὰ  
 15 σωτηρίας. νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν ἐνθένδε οὐκ ἔστιν  
 ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι 60  
 16 ἡμῖν ὁπότεν ἀπίωμεν ἔψονται καὶ ἐπιπεσοῦνται. ὁρᾶτε δὴ  
 πότερον κρεῖττον ἵεναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ

ὅπλα ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους  
 θεᾶσθαι. ἵστε μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ 17  
 65 καλῶ ἔοικε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ.  
 ἐγὼ γοῦν ἡδίων ἂν σὺν ἡμίσεσιν ἐπιόην ἢ σὺν διπλασίοις ἀπο-  
 χωροίην. καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς  
 ἐλπίζετε δέξασθαι ἡμᾶς, ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι  
 τολμήσουσιν ἐφέπεσθαι. τὸ δὲ διαβάντας ὀπισθεν νάπος χαλε- 18  
 70 πὸν ποιήσασθαι μέλλοντας μάχεσθαι ἄρ' οὐχὶ καὶ ἀρπάσαι  
 ἄξιον; τοῖς μὲν γὰρ πολεμίους ἐγὼ βουλοίμην ἂν εὖπορα πάντα  
 φαίνεσθαι ὥστε ἀποχωρεῖν. ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ  
 διδάσκεσθαι ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. θαυμάζω δ' ἔγωγε  
 καὶ τὸ νάπος τοῦτο εἶ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν  
 75 ἄλλων ὧν διαπεπορεύμεθα χωρίων. πῶς γὰρ δὴ διαβατὸν τὸ 19  
 πεδίον, εἰ μὴ νικήσομεν τοὺς ἱππέας; πῶς δὲ ἂ διεληλύθαμεν  
 ὄρη, ἣν πελτασταὶ τοσοῖδε ἐφέπωνται; ἣν δὲ δὴ καὶ σωθῶμεν 20  
 ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῖα ἔστι  
 τὰ ἀπάξοιτα οὔτε σῖτος ᾧ θρεψόμεθα μένοντες, δεήσει δέ, ἣν  
 80 θᾶπτον ἐκεῖ γενώμεθα, θᾶπτον πάλιν ἐξίναί τι ἐπιτήδεια.  
 οὐκοῦν ἴνυ κρεῖττον ἡρισθηκότας μάχεσθαι ἢ αὐρίον ἀναρίστους. 21  
 ἄνδρες, τά τε ἱερὰ ἡμῖν καλὰ οἷ τε οἰωνοὶ αἴσιοι τά τε σφάγια  
 κάλλιστα. ἴωμεν ἐπὶ τοὺς ἄνδρας. οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς  
 πάντως εἶδον, ἡδέως δειπνῆσαι οὐδ' ὅπου ἂν θέλωσι σκηνῆσαι.  
 85 Ἐντεῦθεν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. 22  
 καὶ ὃς ἡγεῖτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύγχανε τοῦ  
 νάπους ὧν. θᾶπτον γὰρ ἀθρόον ἐδόκει ἂν οὕτω πέραν γενέσθαι  
 τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπῃ ἣν ἐξεμη-  
 ρύοντο. ἐπεὶ δὲ διέβησαν, παριὼν παρὰ τὴν φάλαγγα ἔλεγεν· 23  
 90 Ἄνδρες, ἀναμιμνήσκεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε  
 ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες, καὶ  
 τοῦτο ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. ἀλλ' 24  
 ἔπεσθε ἡγεμόνι τῷ Ἡρακλεῖ καὶ ἀλλήλους παρακαλεῖτε ὀνο-  
 μαστί. ἡδύ τοι ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα  
 95 μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος, 25  
 καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς

πολεμίους. παρήγγελτο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὦμον ἔχειν, ἕως σημαίνει τῇ σάλπιγγι· ἔπειτα δὲ εἰς προσβολὴν καθέντας ἔπεσθαι βάδην καὶ μηδένα δρόμῳ διώκειν. ἐκ τούτου 100 σύνθημα παρήει Ζεὺς σωτὴρ, Ἡρακλῆς ἡγεμών. οἱ δὲ πολέμοιοι 26 ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἐπεὶ δ' ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους πρὶν τινα κελεύειν· οἱ δὲ πολέμοιοι ἀντίοι ὤρμησαν, οἱ θ' ἱππεῖς καὶ τὸ στῖφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστάς. 105 27 ἀλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον καὶ μετὰ ταῦτα ἡλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο 28 οἱ πολέμοιοι, ἀλλὰ ἔφευγον. καὶ Τιμασίῳ μὲν ἔχων τοὺς ἱππεῖς ἐφείπετο, καὶ ἀπεκτίννυσαν ὅσουςπερ ἐδύναντο ὡς ὀλίγοι ὄντες. 110 τῶν δὲ πολεμίῳ τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ' ὃ οἱ Ἕλληνες ἱππεῖς ἦσαν, τὸ δὲ δεξιὸν αἶτε οὐ σφόδρα διωκόμενον 29 ἐπὶ λόφου συνέστη. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτοὺς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ἵεναι ἤδη ἐπ' αὐτοὺς. παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. 115 καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν διεσπάρη· ἀπέθανον δὲ ὀλίγοι· τὸ γὰρ ἱππικὸν φόβον παρείχε τὸ τῶν 30 πολεμίῳ πολὺ ὄν. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαρναβά- ζου ἱππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἱππέας πρὸς τοῦτο συναθροιζομένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνό- 120 μενα ἀπειρήκεσαν μὲν, ὅμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναιτο, ὡς μὴ τεθαρρηκότες ἀναπαύσαιντο. 31 συνταξάμενοι δὴ πορεύονται. ἐντεῦθεν οἱ πολέμοιοι ἱππεῖς φεύγουσι κατὰ τοῦ πρानοῦς ὁμοίως ὥσπερ ὑπὸ ἱππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ᾔδεσαν οἱ Ἕλληνες, ἀλλὰ 125 32 προαπετράποντο διώκοντες· ὃψὲ γὰρ ἦν. ἐπανελθόντες δὲ ἔνθα ἡ πρώτη συμβολὴ ἐγένετο, στησάμενοι τρόπαιον ἀπῆσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

1 VI. Ἐντεῦθεν οἱ μὲν πολέμοιοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς

τριήρεις καὶ τὰ πλοῖα ὥς ἤξοντα, ἐξιόντες δ' ἐκάστης ἡμέρας σὺν  
 5 τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυρούς καὶ  
 κριθάς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν  
 ἡ χώρα πλὴν ἐλαίου. καὶ ὁπότε μὲν καταμένοι τὸ στράτευμα 2  
 ἀναπαυόμενον, ἐξῆν ἐπὶ λείαν ἰέναι, καὶ ἐλάμβανον οἱ ἐξιόντες·  
 ὁπότε δὲ ἐξίοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι  
 10 τι, δημόσιον ἔδοξεν εἶναι. ἤδη δὲ ἦν πάντων ἀφθονία· καὶ γὰρ 3  
 ἀγοραὶ πάντοθεν ἀφικνοῦντο ἐκ τῶν Ἑλληνίδων πόλεων καὶ οἱ  
 παραπλέοντες ἄσμενοι κατῆγον, ἀκούοντες ὥς οἰκίζοιτο πόλεις  
 καὶ λιμὴν εἶη. ἔπεμπον δὲ καὶ οἱ πολέμιοι ἤδη οἱ πλησίον 4  
 ὄκουν πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολίξει τὸ χωρίον,  
 15 ἐρωτῶντες ὅ,τι δέοι ποιούντας φίλους εἶναι. ὁ δ' ἐπεδείκνυνεν  
 αὐτοὺς τοῖς στρατιώταις.

Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρεις ἔχων, 5  
 πλοῖον δ' οὐδέν. ἐτύγχανε δὲ τὸ στράτευμα ἔξω ὅν ὅτε ἀφίκετο  
 καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοσε εἰς τὸ ὄρος εἰλήφεσαν πρό-  
 20 βατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξιππῳ λέγου-  
 σιν, ὃς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ  
 κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν,  
 τὰ δὲ σφίσιν ἀποδοῦναι. εὐθύς δ' ἐκείνος ἀπελαύνει τοὺς περιε- 6  
 στώτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἶη, καὶ τῷ  
 25 Κλεάνδρῳ λέγει ἐλθὼν ὅτι ἀρπάζειν ἐπιχειροῦσιν. ὁ δὲ κελεύει  
 τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. καὶ ὁ μὲν λαβὼν ἠγάγετι 7  
 περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος  
 λοχίτης. οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι  
 βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. ἔδρισαν δὲ  
 30 καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφενγον εἰς τὴν θάλατταν, καὶ  
 Κλέανδρος δ' ἔφενγε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ 8  
 κατεκώλυνόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρᾶγμα,  
 ἀλλὰ τὸ δόγμα αἵτιον εἶη τοῦ στρατεύματος ταῦτα γενέσθαι.  
 ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δεξιππου τε ἀνереθιζόμενος καὶ αὐτὸς 9  
 35 ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν μηδε-  
 μίαν πόλιν δέχεσθαι αὐτούς, ὥς πολεμίους. ἦρχον δὲ τότε  
 πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. ἐνταῦθα πονηρὸν 10  
 τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλησι, καὶ ἐδέοντο μὴ ποιεῖν



ταῦτα. ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν  
 11 ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. ἦν δὲ ὃν ἐξήτει Ἀγασίας 40  
 διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλλεν αὐτὸν ὁ  
 Δέξιππος.

Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ  
 ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέ-  
 ανδρον, τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι, ἀλλ' ἀναστὰς 45  
 12 ἔλεξεν· Ὡς ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐδὲν φαῦλον δοκεῖ εἶναι  
 τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἄπεισιν  
 ὥσπερ λέγει. εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ  
 Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δέ εἰσι καὶ εἰς  
 ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅτι βούλονται διαπράτ- 50  
 13 τεσθαι. εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει,  
 ἔπειτα δὲ τοῖς ἄλλοις ἄρμοσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ  
 δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας, ἔτι  
 δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἥξει,  
 χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ 55  
 14 οὐκ οὖν δεῖ οὔτε ἐνὸς ἀνδρὸς ἕνεκα οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους  
 τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὅτι ἂν κελεύωσι· καὶ  
 15 γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμὲν πείθονται αὐτοῖς. ἐγὼ μὲν οὖν,  
 καὶ γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἂν 60  
 ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν  
 οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς  
 Ἀγασίας φήσῃ ἐμέ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω  
 ἑμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς  
 16 ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. φημὶ δὲ καὶ 65  
 εἴ τινα ἄλλον αἰτιᾶται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ  
 κρῖναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. ὥς  
 δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνου καὶ  
 τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα,  
 ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

17 Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγώ, ὦ ἄνδρες,  
 ὁμνυμι θεοὺς καὶ θεὰς ἣ μὴν μήτε με Ξενοφῶντα κελεύσαι  
 ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι

ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξιππου, ὃν  
 75 ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφει-  
 λόμην, ὁμολογῶ. καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δὲ ἐμαυτόν, 18  
 ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλεάνδρῳ ὅτι ἂν  
 βούληται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις  
 σφύζοισθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος. συμπέμψατε μέντοι  
 80 μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οἵτινες, ἂν τι ἐγὼ  
 παραλίπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.

Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὕστινας βούλοιτο προελό- 19  
 μενον ἰέναι. ὃ δὲ προείλετο τοὺς στρατηγούς. μετὰ ταῦτα  
 ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ  
 85 ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου. καὶ ἔλεγον οἱ στρατηγοί· 20  
 "Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλεάνδρε, καὶ ἐκέλευσέ  
 σε, εἴτε πάντα αἰτιά, κρίναντα σέ αὐτὸν χρῆσθαι ὅτι ἂν βούλη,  
 εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιά τούτους ἀξιούσι παρα-  
 σχεῖν σοι ἑαυτοὺς εἰς κρίσιν. εἴ τι οὖν ἡμῶν τινα αἰτιά,  
 90 πάρεσμέν σοι ἡμεῖς· εἴ τι δὲ ἄλλον τινά, φράσον· οὐδεὶς γὰρ  
 ἀπέσται ὅστις ἂν ἡμῖν ἐθέλῃ πείθεσθαι. μετὰ ταῦτα παρελθὼν 21  
 ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλεάνδρε, ὁ ἀφελόμενος Δεξιπ-  
 που ἄγοντος τούτου τὸν ἄνδρα καὶ παῖειν κελεύσας Δέξιππον.  
 τούτου μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα, Δέξιππον δὲ οἶδα 22  
 95 αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἡττησά-  
 μεθα παρὰ Τραπεζουντίων ἐφ' ᾧτε πλοῖα συλλέγειν ὥς σφ-  
 ζοίμεθα, καὶ ἀποδράντα Δέξιππον καὶ προδόντα τοὺς στρατιώτας  
 μεθ' ὧν ἐσώθη. καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν 23  
 τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τούτον, αὐτοί  
 100 τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. ἤκουε γάρ, ὥσπερ ἡμεῖς, ὥς  
 ἄπορον εἶη πεζῇ ἀπιόντας τοὺς ποταμούς τε διαβῆναι καὶ  
 σωθῆναι εἰς τὴν Ἑλλάδα. τούτου οὖν τοιοῦτον ὄντα ἀφειλόμην.  
 εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν 24  
 ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. νόμιζε δέ,  
 105 ἂν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλόν τε καὶ πονηρὸν ἄνδρα  
 ἀγαθὸν ἀποκτείνων.

Ἀκούσας ταῦτα ὁ Κλεάνδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ 25  
 ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἴη· οὐ μέντοι ἔφη νομίζειν οὐδ'

εἰ παμπόνηρος ἦν Δέξιππος βία χρῆναι πάσχειν αὐτόν, ἀλλὰ  
 26 κριθέντα, ὥσπερ καὶ ὑμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. νῦν 110  
 οὖν ἄπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω,  
 πάρεστε πρὸς τὴν κρίσιν. αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε  
 ἄλλον οὐδένα ἔτι, ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελέσθαι τὸν  
 27 ἄνδρα. ὁ δὲ ἀφαιρεθεὶς εἶπεν· Ἐγώ, ὦ Κλέανδρε, εἰ καὶ οἶμι  
 με ἀδικοῦντά τι ἄγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον, ἀλλ' 115  
 εἶπον ὅτι δημόσια εἴη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν  
 δόγμα, εἴ τις ὁπότε ἡ στρατιὰ ἐξίοι ἰδίᾳ λήζοιτο, δημόσια εἶναι  
 28 τὰ ληφθέντα. ταῦτα εἶπον· ἐκ τούτου με λαβὼν οὗτος ἤγεν,  
 ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσσειε  
 τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. πρὸς ταῦτα ὁ 120  
 Κλέανδρος εἶπεν· Ἐπεὶ τοίνυν συναίτιος εἶ, κατάρμενε, ἵνα καὶ  
 περὶ σοῦ βουλευσώμεθα.

29 Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἡρίστων· τὴν δὲ στρατιὰν  
 συνήγαγε Ξενοφῶν καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέαν-  
 30 δρον παραιτησομένους περὶ τῶν ἀνδρῶν. ἐκ τούτου ἔδοξεν αὐτοῖς 125  
 πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρ-  
 τιάτην καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδειοι εἶναι δεῖσθαι Κλεάν-  
 31 δρον κατὰ πάντα τρόπον ἀφείναι τῷ ἄνδρῳ. ἐλθὼν οὖν ὁ  
 Ξενοφῶν λέγει· Ἔχεις μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ  
 στρατιά σοι ὑφείτο ὅ,τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ 130  
 περὶ αὐτῶν ἀπάντων. νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι  
 σφίσι τῷ ἄνδρῳ καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν  
 32 χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. ταῦτα δέ σου τυχόντες  
 ὑπισχνοῦνται σοι ἀντὶ τούτων, ἣν βούλη ἡγείσθαι αὐτῶν καὶ ἦν  
 οἱ θεοὶ ἴλεω ᾧσιν, ἐπιδείξιν σοι καὶ ὡς κόσμιοί εἰσι καὶ ὡς 135  
 ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ  
 33 φοβείσθαι. δέονται δέ σου καὶ τοῦτο, παραγενόμενον καὶ  
 ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξίππου καὶ σφῶν τῶν  
 34 ἄλλων οἷος ἕκαστός ἐστι, καὶ τὴν ἄξιαν ἐκάστοις νεῖμαι. ἀκού-  
 σας ταῦτα ὁ Κλέανδρος, Ἀλλὰ ναὶ τῷ σιῶ, ἔφη, ταχύ τοι 140  
 ὑμῖν ἀποκρινούμαι. καὶ τῷ τε ἄνδρῳ ὑμῖν δίδωμι καὶ αὐτὸς  
 παρέσομαι· καὶ ἦν οἱ θεοὶ παραδιδῶσιν, ἐξηγηήσομαι εἰς τὴν  
 Ελλάδα. καὶ πολλὸν οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὓς ἐγώ

περὶ ὑμῶν ἐνίων ἤκουον ὥς τὸ στράτευμα ἀφίστατε ἀπὸ  
 145 Λακεδαιμονίων.

Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τῷ ἄνδρῃ 35  
 Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ ξυνῆν Ξενοφῶντι φιλικῶς  
 καὶ ξενίαν ξυνεβάλλοντο. ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγ-  
 γελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμὼν  
 150 γενέσθαι αὐτῶν. ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας 36  
 οὐκ ἐγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγοὺς εἶπεν. Ἐμοὶ  
 μὲν οὐ τελέθει τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου  
 ἕνεκα· ὑμῖν γάρ, ὥς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ  
 πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκεῖσε ἤκητε, δεξόμεθα ὥς  
 155 ἂν δυνώμεθα κάλλιστα.

Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37  
 πρόβατα· ὃ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν  
 ἀπέπλει. οἱ δὲ στρατιῶται διαθέμενοι τὸν σῆτον ὃν ἦσαν συγ-  
 κεκομισμένοι καὶ τᾶλλα ἃ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν  
 160 Βιθυνῶν. ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, 38  
 ὥστε ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν  
 ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τοῦτο δὲ ποιή-  
 σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφί-  
 κοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν  
 165 ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

## BOOK VII

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν  
οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν  
ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ  
Πόντου πεζῇ ἐξιόντες καὶ ἐκπλέοντες ἐποιοῦν μέχρι ἔξω τοῦ  
στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν 5  
λόγῳ δεδήλωται.]
- 2 Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ  
ἐπὶ τὴν αὐτοῦ χώραν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν  
ναύαρχον — ὃ δ' ἔτυχεν ἐν Βυζαντίῳ ὢν — ἐδεῖτο διαβιβάσαι  
τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσιν 10  
3 αὐτῷ ὅσα δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς  
καὶ λοχαγούς εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίεν, μισθο-  
4 φορὰν ἔσσεσθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βου-  
λευσάμενοι ἀπαγγελεῖν, Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο  
ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιτο ἀποπλεῖν. ὁ δὲ Ἀναξίβιος 15  
ἐκέλευσεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι.  
ἔφη οὖν ταῦτα ποιήσιν.
- 5 Σεύθης δὲ ὁ Θρᾷξ πέμπει Μηδοσάδην καὶ κελεύει Ξενο-  
φῶντα συμπροθυμείσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη  
6 αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσει. ὃ δ' εἶπεν· 20  
Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν  
τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὰν δὲ διαβῇ, ἐγὼ  
μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους  
ὄντας προσφερέσθω ὥς ἂν αὐτῷ δοκῇ ἀσφαλές.
- 7 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶ- 25  
ται. καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος, ἐκήρυξε δὲ λα-  
βόντας τὰ ὅπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξιέναι, ὥς  
ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. ἐνταῦθα οἱ στρα-  
τιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν  
8 πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. καὶ ὁ Ξενοφῶν Κλεάν- 30  
δρῳ τῷ ἀρμοστῇ ξένος γεγεννημένος προσελθὼν ἡσπάζετο αὐτὸν



ὡς ἀποπλευσούμενος ἦδη. ὁ δὲ αὐτῷ λέγει· Μὴ ποιήσης ταῦτα·  
 εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινὲς ἤδη σὲ αἰτιῶνται  
 ὅτι οὐ ταχὺν ἐξέρπει τὸ στράτευμα. ὁ δ' εἶπεν· Ἄλλ' αἵτιος 9  
 35 μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοῖς ἐπισιτισμοῦ  
 δεόμενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. Ἄλλ' ὅμως, 10  
 ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευσόμενον, ἐπειδὰν  
 δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα  
 τοίνυν, ἔφη ὁ Ξενοφῶν, ἔλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα.  
 40 οὕτως ἔλθόντες ἔλεγον ταῦτα.  
 Ὁ δὲ ἐκέλευεν οὕτω ποιεῖν καὶ ἐξιέναι τὴν ταχίστην συσ- 11  
 κευασαμένους, καὶ προσανείπεν, ὃς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν  
 καὶ εἰς τὸν ἀριθμόν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. ἐντεῦθεν ἐξῆσαν 12  
 οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. καὶ ἄρδην πάντες πλὴν  
 45 ὀλίγων ἔξω ἦσαν, καὶ Ἑτεόνικος εἰστήκει παρὰ τὰς πύλας ὡς  
 ὅποτε ἔξω γένοιντο πάντες συγκλείσων τὰς πύλας καὶ τὸν  
 μοχλὸν ἐμβαλῶν. ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατη- 13  
 γοὺς καὶ τοὺς λοχαγοὺς ἔλεγεν· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβά-  
 νετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριθαὶ καὶ  
 50 πυροὶ καὶ τᾶλλα ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερ-  
 ρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσῃ. ἐπακούσαντες δέ 14  
 τινες τῶν στρατιωτῶν ταῦτα, ἢ καὶ τῶν λοχαγῶν τις διαγγέλλει  
 εἰς τὸ στράτευμα. καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ  
 Σεύθου πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ  
 55 ὄρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης. ἐν ᾧ δὲ 15  
 ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι  
 δρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. ὁ δὲ  
 Ἑτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὀπλίτας,  
 συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. οἱ δὲ 16  
 60 στρατιῶται ἔκοπτον τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πά-  
 σχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· κατασχίσειν τε τὰς  
 πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοιξουσιν. ἄλλοι δὲ ἔθεον ἐπὶ 17  
 θάλατταν καὶ παρὰ τὴν χιλὴν τὸ τεῖχος ὑπερβαίνουσιν εἰς τὴν  
 πόλιν, ἄλλοι δὲ οἱ ἐτύγχανον ἔνδον ὄντες τῶν στρατιωτῶν, ὡς  
 65 ὁρῶσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξίαις  
 τὰ κλείθρα ἀναπεταννύασι τὰς πύλας, οἱ δ' εἰσπίπτουσιν.

- 18 Ὁ δὲ Ξενοφῶν ὥς εἶδε τὰ γιγνόμενα, δέισας μὴ ἐφ' ἄρπαγὴν  
 τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ  
 ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἴσω τῶν  
 19 πυλῶν σὺν τῷ ὄχλῳ. οἱ δὲ Βυζάντιοι ὥς εἶδον τὸ στράτευμα 70  
 βία εἰσπίπτουν, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ  
 δὲ οἴκαδε, ὅσοι δὲ εἶδον ἐτύγχανον ὄντες, ἔξω, οἱ δὲ καθεῖλκον  
 τὰς τριήρεις, ὥς ἐν ταῖς τριήρεσι σφῶζοντο, πάντες δὲ ᾤοντο ἀπο-  
 20 λωλέναι, ὥς ἐαλωκυίας τῆς πόλεως. ὁ δὲ Ἑτεόνικος εἰς τὴν  
 ἄκραν ἀποφεύγει. ὁ δὲ Ἀναξίβιος καταδραμὼν ἐπὶ θάλατταν 75  
 ἐν ἀλιευτικῷ πλοῖῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μετα-  
 πέμπεται ἐκ Καλχηδόνος φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι  
 οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.
- 21 Οἱ δὲ στρατιῶται ὥς εἶδον Ξενοφῶντα, προσπίπτουσι πολλοὶ  
 αὐτῷ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. 80  
 ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσού-  
 τους. νῦν ἄν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιο καὶ ἡμεῖς σὲ  
 22 μέγαν ποιήσαιμεν. ὁ δ' ἀπεκρίνατο· Ἀλλ' εὖ γε λέγετε καὶ  
 ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει  
 ὥς τάχιστα· βουλόμενος αὐτοὺς κατηρεμίσαι· καὶ αὐτὸς τε πα- 85  
 ρηγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν τίθεσθαι τὰ  
 23 ὄπλα. οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταπτόμενοι οἳ τε ὀπλῖται ἐν ὀλίγῳ  
 χρόνῳ εἰς ὀκτὼ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον  
 24 παρεδεδραμήκεσαν. τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαι  
 ἐστὶ τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. ἐπεὶ 90  
 δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ ὁ Ξενοφῶν  
 25 τὴν στρατιὰν καὶ λέγει τάδε. Ὅτι μὲν ὀργίξεσθε, ὦ ἄνδρες  
 στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἐξαπατῶμενοι οὐ θαυ-  
 μάζω. ἦν δὲ τῷ θυμῷ χαριζώμεθα καὶ Λακεδαιμονίους τε τοὺς  
 παρόντας τῆς ἐξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν τὴν οὐδὲν 95  
 26 αἰτίαν διαρπάσωμεν, ἐνθυμείσθε ἃ ἔσται ἐντεῦθεν. πολέμιοι  
 μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις.  
 οἷος δὲ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ  
 27 ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. ἡμεῖς γὰρ οἱ Ἀθηναῖοι  
 ἤλθομεν εἰς τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς 100  
 συμμάχους ἔχοντες τριήρεις τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς

νεωρίοις οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρη-  
μάτων ἐν τῇ πόλει καὶ προσόδου οὕσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν  
ἐνδήμων καὶ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες  
105 δὲ τῶν νήσων ἀπασῶν καὶ ἓν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις  
καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς καὶ αὐτὸ τοῦτο τὸ Βυζάν-  
τιον, ὅπου νῦν ἐσμεν, ἔχοντες κατεπολεμήθημεν οὕτως ὥς πάντες  
ὑμεῖς ἐπίστασθε. νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν, Λακεδαιμο- 28  
νίοις μὲν καὶ τῶν ἀρχαίων συμμάχων ὑπαρχόντων, Ἀθηναίων  
110 δὲ καὶ οἱ ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων,  
Τισσαφέρους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων  
πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δὲ αὐτοῦ τοῦ ἄνω βασιλέως,  
ὃν ἤλθομεν ἀφαιρησόμενοι τὴν ἀρχὴν καὶ ἀποκτενοῦντες, εἰ  
δυναίμεθα; τούτων δὴ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων  
115 ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; μὴ πρὸς θεῶν μαινώμεθα 29  
μηδ' αἰσχυρῶς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ  
τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. ἐν γὰρ ταῖς πόλε-  
σιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ  
βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα  
120 κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην ἤλθομεν πόλιν, ταύτην  
ἐξαλαπάξομεν. ἐγὼ μὲν τοίνυν εὐχομαι πρὶν ταῦτα ἐπιδεῖν 30  
ὑφ' ὑμῶν γενόμενα μυρίας ἐμέ γε κατὰ τῆς γῆς ὀργυῖας γενέσθαι.  
καὶ ὑμῖν δὲ συμβουλευώ Ἑλληνας ὄντας τοῖς τῶν Ἑλλήνων  
προεστηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν.  
125 ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γούν  
Ἑλλάδος μὴ στέρεσθαι. καὶ νῦν μοι δοκεῖ πέμψαντας Ἀνα- 31  
ξιβίῳ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντας παρεληλύθαμεν  
εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρί-  
σκεσθαι, εἰ δὲ μή, ἀλλὰ δηλώσοντας ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ  
130 πειθόμενοι ἐξερχόμεθα.

Ταῦτα ἔδοξε, καὶ πέμπουσιν Ἱερώνυμόν τε τὸν Ἡλείον ἐροῦντα 32  
ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλήσιον Ἀχαιόν. οἱ μὲν  
ταῦτα ὄχοντο ἐροῦντες.

Ἔτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδας 33  
135 Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει ἀλλὰ στρατηγιῶν  
καὶ ἐπαγγελλόμενος, εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο·

καὶ τότε προσελθὼν ἔλεγεν ὅτι ἕτοιμος εἶη ἡγεῖσθαι αὐτοῖς εἰς  
 τὸ Δέλτα καλούμενον τῆς Θράκης, ἔνθα πολλὰ καὶ ἀγαθὰ  
 λήψοιντο· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ  
 34 σιτία καὶ ποτά. ἀκούουσι ταῦτα τοῖς στρατιώταις καὶ τὰ παρὰ 140  
 Ἀναξιβίου ἅμα ἀπαγγελλλόμενα—ἀπεκρίνατο γὰρ ὅτι πειθο-  
 μένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα  
 ἀπαγγελεῖ καὶ αὐτὸς βουλευσοῖτο περὶ αὐτῶν ὅ,τι δύναιτο ἀγα-  
 35 θόν—ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδαν δέχονται  
 στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπῆλθον. ὁ δὲ Κοιρατάδας 145  
 συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στρα-  
 τευμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σιτία καὶ ποτὰ τῇ στρατιᾷ.  
 36 ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξίβιος ἐκκλῖσε τὰς πύλας καὶ ἐκήρυξεν ὅς  
 37 ἂν ἀλῶ ἔνδον ὧν τῶν στρατιωτῶν ὅτι πεπράσεται. τῇ δ' ὑστεραία  
 Κοιρατάδας μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε καὶ ἄλφιστα 150  
 φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ  
 ἑλαῶν τρεῖς καὶ σκοροδῶν ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον  
 καὶ ἄλλος κρομμύων. ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν  
 38 ἐθύετο. Ξενοφῶν δὲ μεταπεμψάμενος Κλέανδρον ἐκέλευε δια-  
 πρᾶξαι ὅπως εἰς τὸ τείχος εἰσέλθοι καὶ ἀποπλεύσαι ἐκ Βυζαν- 155  
 39 τίου. ἐλθὼν δ' ὁ Κλέανδρος μάλα μόλις ἔφη διαπραξάμενος  
 ἦκειν· λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτήδειον εἶη τοὺς μὲν  
 στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον·  
 τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλή-  
 λους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλεις σὺν αὐτῷ 160  
 40 ἐκπλεῖν. ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἶσω  
 τοῦ τείχους ἀπῆει σὺν Κλεάνδρῳ. ὁ δὲ Κοιρατάδας τῇ μὲν  
 πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρι οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρα-  
 τιώταις· τῇ δ' ὑστεραία τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν  
 καὶ Κοιρατάδας ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμα- 165  
 σίων ὁ Δαρδανεύς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχο-  
 μένιος ἔλεγον Κοιρατάδᾳ μὴ θύειν, ὡς οὐχ ἡγησόμενον τῇ  
 41 στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. ὁ δὲ κελεύει διαμετρεῖσθαι.  
 ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σῖτον ἐκάστῳ γενέσθαι  
 τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆει καὶ τὴν στρατηγίαν 170  
 ἀπειπών.

II. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ 1  
 Φιλήσιος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίων ὁ  
 Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Θρακῶν  
 προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. καὶ οἱ 2  
 5 στρατηγοὶ ἐστασίαζον, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην  
 βουλόμενοι ἄγειν· ἐπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον,  
 τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον, οἰόμενος, εἰ ὑπὸ Λακε-  
 δαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος·  
 Τιμασίων δὲ προῦθυμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι,  
 10 οἰόμενος <οὕτως> ἂν οἴκαδε κατελθεῖν. καὶ οἱ στρατιῶται ταῦτὰ  
 ἐβούλοντο. διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιω- 3  
 τῶν, οἳ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον  
 ὥς ἐδύναντο, οἳ δὲ καὶ εἰς τὰς πόλεις κατεμείγνυντο. Ἀναξίβιος 4  
 δ' ἔχαιρε ταῦτα ἀκούων, διαφθειρόμενον τὸ στράτευμα· τούτων  
 15 γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

Ἀποπλέοντι δὲ Ἀναξιβίῳ ἐκ Βυζαντίου συναντᾷ Ἀρί- 5  
 σταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ Βυζαντίου ἀρμοστής·  
 ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρείη  
 ἤδη εἰς Ἑλλάσποντον. καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ 6  
 20 ἐπιστέλλει ὁπόσους ἂν εὖρῃ ἐν Βυζαντίῳ τῶν Κύρου στρατιω-  
 τῶν ὑπολελειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπε-  
 πράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτίρων καὶ  
 ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα,  
 οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. Ἀναξίβιος δὲ παραπλεύσας 7  
 25 εἰς Πάριον πέμπει παρὰ Φαρνάβαζοι κατὰ τὰ συγκείμενα. ὁ  
 δ' ἐπεὶ ᾔσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν  
 καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξιβίου μὲν ἡμέλησε,  
 πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κύρου  
 στρατεύματος ἅπερ πρὸς Ἀναξίβιον.

30 Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελεύει πάσῃ ε  
 τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὥς τάχιστα, καὶ  
 συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὥς ἂν  
 πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον διαβιβά-  
 ζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον  
 35 καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύοντα τοὺς Περινθίους



- ὥς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στρά-  
 9 τευμα. καὶ ὁ μὲν Ξενοφὼν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ  
 στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθὺς εἶποντο  
 ἄσμενοι ὥς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.
- 10 Ὁ δὲ Σεύθης ἀκούσας ἤκουτα πάλιν πέμψας πρὸς αὐτὸν 40  
 κατὰ θάλατταν Μηδοσάδην ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς  
 ἑαυτόν, ὑπισχνούμενος αὐτῷ ὅτι ᾧετο λέγων πείσειν. ὃ δ'  
 11 ἀπεκρίνατο ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. καὶ ὁ μὲν  
 ταῦτα ἀκούσας ᾧχετο. οἱ δὲ Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον,  
 Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὥς ὀκτακο- 45  
 σίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ  
 τὸ τεῖχος τὸ Περινθίων ἦν.
- 12 Μετὰ ταῦτα Ξενοφὼν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι  
 τάχιστα διαβαίειν. ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος <ὁ>  
 ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ 50  
 Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ διάγειν ἐλθὼν τε ἐπὶ  
 τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιοῦσθαι εἰς τὴν  
 13 Ἀσίαν. ὁ δὲ Ξενοφὼν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε καὶ ἐμὲ  
 πρὸς τοῦτο ἔπεμψεν ἐνθάδε. πάλιν δ' Ἀρίσταρχος ἔλεξεν·  
 Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῇδε ἀρμοστής· 55  
 εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω. ταῦτ'  
 εἰπὼν ᾧχετο εἰς τὸ τεῖχος. τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς  
 14 στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. ἤδη δὲ ὄντων πρὸς  
 τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἴσεισι, συλληφθή-  
 σεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. 60  
 ὁ δὲ ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δὲ εἶπεν ὅτι  
 15 θύσαί τι βούλοιο. καὶ ἀπελθὼν ἐθύετο εἰ παρέιεν αὐτῷ οἱ θεοὶ  
 πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα. ἑώρα γάρ οὔτε  
 διαβαίνειν ἀσφαλὲς ὄν τριήρεις ἔχοντος τοῦ κωλύσουτος, οὔτ'  
 ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στρά- 65  
 τευμα ἐν πολλῇ σπᾶναι πάντων γενέσθαι ἔνθα πείθεσθαι μὲν  
 ἀνάγκη τῷ ἐκεῖ ἀρμοστῇ, τῶν δ' ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν  
 τὸ στράτευμα.
- 16 Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ  
 ἤκουτες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπιέναι 70

σφᾶς κελεύει, τῆς δείλης δὲ ἦκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει  
 ἢ ἐπιβουλή. ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι 17  
 αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἰέναι, παρα-  
 λαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν  
 75 στρατηγῶν ἐκάστου ἄνδρα—πλήν παρὰ Νέωνος—ὃ ἕκαστος  
 ἐπίστευεν ὥχето τῆς νυκτὸς ἐπὶ τὸ Σεύθου στράτευμα ἐξήκοντα  
 στάδια. ἐπεὶ δ' ἐγγὺς ἦν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. 18  
 καὶ τὸ μὲν πρῶτον ὥετο μετακεχωρηκέναι ποι τὸν Σεύθην· ἐπεὶ  
 δὲ θορύβου τε ἦσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύ-  
 80 θην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἴη τῷ  
 Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο  
 ἐν τῷ σκότει ὄντες μήτε ὁπόσοι μήτε ὅπου εἶεν, οἱ δὲ προσιόντες  
 μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν.

Ἐπεὶ δὲ ἦσθετο, προπέμπει τὸν ἐρμηνέα ὃν ἐτύγχανεν ἔχων, 19  
 85 καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος  
 συγγενέσθαι αὐτῷ. οἱ δὲ ἤρουντο εἰ Ἀθηναῖος ἀπὸ τοῦ στρα-  
 τεύματος. ἐπειδὴ δὲ ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· 20  
 καὶ ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι, καὶ  
 παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον πρὸς Σεύθην.  
 90 ὃ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν 21  
 κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας  
 ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο.  
 ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ 22  
 τῇ χώρᾳ πολὺν ἔχων στράτευμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς  
 95 ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι· ἦσαν δ' οὗτοι Θυνοί,  
 πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα 23  
 δύο οὓς βούλοιοτο. ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον  
 ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προὔπινον·  
 100 παρὴν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ  
 πάντοσε. ἔπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς 24  
 ἐμέ, ὦ Σεύθῃ, εἰς Καλχηδόνα πρῶτον Μηδοσάδην τουτονί, δεό-  
 μενός μου συμπροθυμηθῆναι διαβῆναι τὸ στράτευμα ἐκ τῆς  
 Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσιν,  
 105 ὥς ἔφη Μηδοσάδης οὗτος. ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην

- εἰ ἀληθῇ ταῦτα εἶη. ὁ δ' ἔφη. Αὐθις ἦλθε Μηδοσάδης οὗτος  
ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχνού-  
μενος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλῳ μοι  
χρήσεσθαι καὶ ἀδελφῶ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ  
26 κρατεῖς ἔσσεσθαι παρὰ σοῦ. ἐπὶ τούτοις πάλιν ἤρετο τὸν Μηδο- 110  
σάδην εἰ ἔλεγε ταῦτα. ὁ δὲ συνέφη καὶ ταῦτα. "Ἴθι νυν, ἔφη,  
ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Καλχηδόνι πρῶτον.  
27 Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον καὶ οὐδὲν  
τούτου ἔνεκα δέοι τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ δια-  
βαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. 115  
28 Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυμβρίαν ἀφίκου; Οὐκ ἔφησθα  
οἶόν τε εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν  
29 Ἀσίαν. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ  
οὗτος Φρυνίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς  
τῶν λοχαγῶν, καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος 120  
30 ἐκάστω πλην <ἀπὸ> Νέωνος τοῦ Λακωνικοῦ. εἰ οὖν βούλει  
πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. τὰ δὲ ὄπλα  
σὺ ἐλθὼν εἰπέ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν, καὶ  
αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἴσιθι.  
31 Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδενὶ ἂν ἀπιστήσειεν 125  
Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ φίλους εὖνους  
ἔφη νομίζειν. μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον οὓς ἔδει, πρῶτον  
32 Ξενοφῶν ἐπήρετο Σεύθην ὅ,τι δέοιτο χρῆσθαι τῇ στρατιᾷ. ὁ δὲ  
εἶπεν ὧδε· Μαισάδης ἦν πατήρ μοι, ἐκείνου δὲ ἦν ἀρχὴ Μελανδί-  
ται καὶ Θυνοὶ καὶ Τρανίφαι. ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ 130  
Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν  
ἀποθνήσκει νόσῳ, ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόκῳ τῷ  
33 νῦν βασιλεῖ. ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς  
ἄλλοτρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίφριος  
αὐτῷ ἱκέτης δοῦναί μοι ὁπόσους δυνατὸς εἶη ἄνδρας, ὅπως καὶ 135  
τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυναίμην κακὸν ποιοίην καὶ ζῶην  
34 μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων. ἐκ τούτου μοι διδῶσι  
τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὰν ἡμέρα  
γένηται. καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληζόμενος τὴν ἔμναυτοῦ  
πατρώαν χώραν. εἰ δέ μοι ὑμεῖς παραγένεισθε, οἴμαι ἂν σὺν 140

τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. ταῦτ' ἐστὶν ἃ ἐγὼ δέομαι.

Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε 35  
στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον,  
145 ἵνα οὗτοι ἀπαγγέλλωσιν. ὁ δ' ὑπέσχετο τῷ μὲν στρατιώτῃ 36  
κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοι-  
ρίαν, καὶ γῆν ὁπόσῃν ἂν βούλονται καὶ ζεύγη καὶ χωρίον ἐπὶ  
θαλάττῃ τετειχισμένον. Ἐὰν δέ, ἔφη ὁ Ξενοφῶν, ταῦτα πειρώ- 37  
μενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ὑπὸ Λακεδαιμονίων ᾗ,  
150 δέξῃ εἰς τὴν σεαυτοῦ, ἐάν τις ἀπιέναι βούληται παρὰ σέ; ὁ δ'  
εἶπε· Καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινωνοὺς 38  
ἀπάντων ὧν ἂν δυνώμεθα κτᾶσθαι. σοὶ δέ, ὦ Ξενοφῶν, καὶ  
θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ  
νόμῳ, καὶ Βισάνθην οἴκησιν δώσω, ὅπερ ἐμοὶ κάλλιστον χωρίον  
155 ἐστὶ τῶν ἐπὶ θαλάττῃ.

III. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες 1  
ἀπήλουν· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ στρατοπέδῳ καὶ  
ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ 2  
μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς· τοῖς δ' ἔδοξε  
5 τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν ἐᾶσαι, τὸ δὲ στράτευμα συγκα-  
λέσαι. καὶ συνήλθον πάντες πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπείχον  
ὥς δέκα στάδια. ἐπεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε 3  
τάδε. Ἄνδρες, διαπλεῖν μὲν ἔνθα βουλόμεθα Ἀρίσταρχος τρι-  
ήρεις ἔχων κωλύει· ὥστε εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν·  
10 οὗτος δὲ αὐτὸς κελεύει εἰς Χερρόνησον βίᾳ διὰ τοῦ ἱεροῦ ὄρους  
πορεύεσθαι· ἣν δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὔτε  
πωλήσειν ἔτι ὑμᾶς φησιν ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσε-  
σθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἔτι  
ὥσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. οὗτος μὲν ταῦτα λέγει· 4  
15 Σεύθης δέ φησιν, ἂν πρὸς ἐκείνον ἦτε, εὖ ποιήσιν ὑμᾶς· νῦν  
οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε ἢ εἰς  
τὰ ἐπιτήδεια ἐπανελθόντες. ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε 5  
οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργυρίου ἐῶσι  
λαμβάνειν, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἥττους ἐῶσι  
20 λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅτι τις ἡμῶν

6 δέεται, αἰρεῖσθαι ὅ,τι ἂν ἡμῖν δοκῇ κράτιστον εἶναι. καὶ ὅτῳ,  
ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. Ἀπι-  
όντες τοῖνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὰν παραγγέλλῃ τις,  
ἔπεσθε τῷ ἡγουμένῳ.

7 Μετὰ ταῦτα Ξενοφῶν μὲν ἡγείτο, οἱ δ' εἶποντο. Νέων δὲ 25  
καὶ παρ' Ἀριστάρχου ἄγγελοι ἔπειθον ἀποτρέπεσθαι· οἱ δ' οὐχ  
ὑπήκουον. ἐπεὶ δ' ὅσον τριάκοντα στάδια προεληλύθεσαν,  
ἅπαντῇ Σεύθῃς. καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέ-  
λευσεν, ὅπως ὅτι πλείστων ἀκουόντων εἴποι αὐτῷ ἃ ἐδόκει  
8 συμφέρειν. ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευ- 30  
όμεθα ὅπου μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δ' ἀκούοντες  
καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἵρησόμεθα ἃ ἂν κράτιστα δοκῇ  
εἶναι. ἦν οὖν ἡμῖν ἡγήσῃ ὅπου πλείστά ἐστιν ἐπιτήδεια, ὑπὸ  
9 σοῦ νομιοῦμεν ξενίζεσθαι. καὶ ὁ Σεύθῃς ἔφη· Ἀλλὰ οἶδα  
κώμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπε- 35  
χούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστῶτε. Ἡγοῦ τοῖνυν,  
10 ἔφη ὁ Ξενοφῶν. ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δειλῆς, συν-  
ῆλθον οἱ στρατιῶται, καὶ εἶπεν ὁ Σεύθῃς τοιάδε. Ἐγώ, ὦ  
ἄνδρες, δέομαι ὑμῶν στρατεῦεσθαι σὺν ἐμοί, καὶ ὑπισχνοῦμαι  
ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρα- 40  
τηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. σῖτα δὲ  
καὶ ποτὰ ὥσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔχετε· ὅποσα  
δ' ἂν ἀλίσκηται ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν  
11 τὸν μισθὸν πορίζω. καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα  
ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δέ τις ἀνθιστῇται, 45  
12 σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. ἐπήρετο ὁ Ξενοφῶν· Πόσον  
δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; ὁ δ'  
ἀπεκρίνατο· Οὐδαμῇ πλέον ἐπὶ τὰ ἡμερῶν, μείον δὲ πολλαχῇ.

13 Μετὰ ταῦτα ἐδίδοδοτο λέγειν τῷ βουλομένῳ· καὶ ἔλεγον  
πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγει Σεύθῃς· χειμῶν γὰρ 50  
εἴη καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατὸν εἶη,  
διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἷόν τε, εἰ δέοι ὠνούμενους ζῆν, ἐν  
δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ  
Σεύθου ἢ μόνους, ὄντων ἀγαθῶν τοσούτων. εἰ δὲ μισθὸν προσ-  
λήψοιντο, εὖρημα ἐδόκει εἶναι. ἐπὶ τούτοις εἶπεν ὁ Ξενοφῶν· 55



Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μή, ἐπιψηφιώ ἐγὼ ταῦτα. 14  
ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψηφίσειε, καὶ ἔδοξε ταῦτα. εὐθὺς  
δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύουσιντο αὐτῷ.

Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατη- 15  
60 γοὺς δὲ καὶ λοχαγοὺς ἐπὶ δεῖπνον Σεύθης ἐκάλεσε, πλησίον  
κώμην ἔχων. ἐπεὶ δ' ἐπ' θύραις ἦσαν ὡς ἐπὶ δεῖπνον παριόντες, 16  
ἦν τις Ἡρακλείδης Μαρωνείτης· οὗτος προσίων ἐνὶ ἐκάστῳ  
οὔστινας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παρια-  
νοὺς τινας, οἳ παρήσαν φιλίαν διαπραξόμενοι πρὸς Μήδοκον τὸν  
65 Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί,  
ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης  
ὁδόν, Σεύθης δ' ἐπεὶ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο  
ἐπὶ θαλάττῃ. γείτων οὖν ὦν ἱκανώτατος ἔσται ὑμᾶς καὶ εὐ καὶ 17  
κακῶς ποιεῖν. ἦν οὖν σωφρονῆτε, τούτῳ δώσετε ὅ,τι ἂν ἄγητε·  
70 καὶ ἄμεινον ὑμῖν διακείσεται ἢ ἐὰν Μηδόκῳ τῷ πρόσω οἰκοῦντι  
διδῶτε. τούτους μὲν οὖν οὕτως ἔπειθεν.

Αὐθις δὲ Τιμασίῳ τῷ Δαρδανεῖ προσελθόν, ἐπεὶ ἤκουσεν 18  
αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικὰς, ἔλεγεν ὅτι  
νομίζοιτο ὅποτε ἐπὶ δεῖπνον καλέσαι ὁ Σεύθης δωρεῖσθαι αὐτῷ  
75 τοὺς κληθέντας. οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται  
σε καὶ οἴκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. τοιαῦτα 19  
προϋμνάτο ἐκάστῳ προσίων. προσελθὼν δὲ καὶ Ξενοφῶντι  
ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἰ καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα  
μέγιστόν ἐστι, καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχη  
80 λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν·  
ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. εὖνους 20  
δέ σοι ὦν παραινῶ. εὖ οἶδα γὰρ ὅτι ὅσῳ ἂν μείζω τούτῳ  
δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. ἀκούων  
ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διεβεβήκει ἔχων ἐκ Παρίου εἰ  
85 μὴ παῖδα καὶ ὅσον ἐφόδιον.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κρά- 21  
τιστοὶ τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν  
Ἑλλήνων καὶ εἴ τις πρεσβεῖα παρὴν ἀπὸ πόλεως, τὸ δεῖπνον  
μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν  
90 πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι

- ζυμῖται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι.  
 22 μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος  
 γὰρ ἦν—καὶ πρῶτος τοῦτο ἐποίει Σεύθης, καὶ ἀνελόμενος τοὺς  
 ἐαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ ἐρρίπτει  
 οἷς αὐτῷ ἐδόκει, καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι 95  
 23 ἐαυτῷ καταλιπὼν καὶ οἱ ἄλλοι δὲ κατὰ ταῦτὰ ἐποίουν καθ'  
 οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δέ τις Ἀρύστας ὄνομα, φαγεῖν  
 δεινός, τὸ μὲν διαρριπτεῖν εἶα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα  
 ὅσον τριχοῖνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἐδείπνει.  
 24 κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, 100  
 ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν  
 Ξενοφῶντα οὐκέτι δειπνοῦντα, Ἐκεῖνῳ, ἦφη, δός· σχολάζει γὰρ  
 25 ἤδη, ἐγὼ δὲ οὐδέπω. ἀκούσας Σεύθης τὴν φωνὴν ἡρώτα τὸν  
 οἰνοχόον τί λέγει. ὁ δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ ἡπί-  
 στατο. ἐνταῦθα μὲν δὴ γέλως ἐγένετο. 105  
 26 Ἐπειδὴ δὲ προύχῳρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θραῆς ἵππον  
 ἔχων λευκόν, καὶ λαβὼν κέρας μεστὸν εἶπε, Προπίνῳ σοι, ὦ  
 Σεύθῃ, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὃν ἂν  
 27 θέλῃς αἰρήσεις καὶ ἀποχωρῶν οὐ μὴ δείσης τὸν πολέμιον. ἄλλος  
 παῖδα εἰσάγων οὕτως ἐδωρήσατο προπίνῳ, καὶ ἄλλος ἱμάτια 110  
 τῇ γυναικί. καὶ Τιμασίῳ προπίνῳ ἐδωρήσατο φιάλην τε  
 28 ἀργυρᾶν καὶ τάπιδά ἀξίαν δέκα μνῶν. Γνήσιππος δέ τις Ἀθη-  
 ναῖος ἀναστὰς εἶπεν ὅτι ἀρχαῖος εἴη νόμος κάλλιστος τοὺς μὲν  
 ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδό-  
 ναι τὸν βασιλέα, ἵνα καὶ ἐγὼ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 115  
 29 ὁ δὲ Ξενοφῶν ἠπορεῖτο τί ποιήσει· καὶ γὰρ ἐτύγχανεν ὡς τιμώ-  
 μενος ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος. ὁ δὲ Ἡρα-  
 κλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. ὁ δὲ  
 Ξενοφῶν, ἤδη γὰρ ὑποπεπωκὼς ἐτύγχανεν, ἀνέστη θαρραλέως  
 30 δεξάμενος τὸ κέρας καὶ εἶπεν· Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι 120  
 ἑμαυτὸν καὶ τοὺς ἐμούς τούτους ἐταίρους φίλους εἶναι πιστούς,  
 καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλο-  
 31 μένους φίλους εἶναι. καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες,  
 ἀλλὰ καὶ προῖεμένοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν  
 ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν 125

- ἀπολήψῃ πατρώαν οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους,  
πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτήσῃ, οὓς οὐ λήξεσθαι  
σε δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σέ δώρα.  
ἀναστὰς ὁ Σεύθης συνεξέπια καὶ συγκατεσκεδάσατο μετ' αὐτοῦ 32  
130 τὸ κέρας. μετὰ ταῦτα εἰσῆλθον κέρασι τε οἷοις σημαίνουσιν  
αὐλοῦντες καὶ σάλπιγξιν ὠμοβοεῖαις ῥυθμούς τε καὶ οἶον μαγά-  
διδι σαλπίζοντες. καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγέ τε 33  
πολεμικὸν καὶ ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα  
ἐλαφρῶς. εἰσῆσαν δὲ καὶ γελωτοποιοί.
- 135 Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ 34  
εἶπον ὅτι ὥρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδό-  
ναι. καὶ Σεύθην ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ  
στρατόπεδα μηδεὶς τῶν Θρακῶν εἴσεισι νυκτός· οἳ τε γὰρ πολέ-  
μιοι Θραῖκες καὶ ὑμεῖς οἱ φίλοι. ὥς δ' ἐξῆσαν, συνανέστη ὁ 35  
140 Σεύθης οὐδέν τι μεθύοντι ἐοικώς. ἐξελθὼν δ' εἶπεν αὐτοὺς  
τοὺς στρατηγούς ἀποκαλέσας· ὦ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ  
ἴσασι πῶς τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς  
πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε  
ἀμύνασθαι, μάλιστ' ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα.
- 145 συνεπήνουν ταῦτα οἱ στρατηγοὶ καὶ ἡγεῖσθαι ἐκέλευον. ὁ δ' 36  
εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δὲ ὁπόταν καιρὸς ᾗ  
ἦξω πρὸς ὑμᾶς, καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἡγή-  
σομαι σὺν τοῖς ἵπποις. καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοίνυν, 37  
εἴπερ νυκτὸς πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει·
- 150 μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἡγεῖται τοῦ στρατεύματος  
ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρῃ, ἐάν τε ὀπλιτικὸν ἐάν  
τε πελταστικὸν ἐάν τε ἱππικόν· νύκτωρ δὲ νόμος τοῖς Ἕλλησιν  
ἡγεῖσθαι ἐστὶν τὸ βραδύτατον· οὕτω γὰρ ἡκιστα διασπᾶται τὰ 38  
στρατεύματα καὶ ἡκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλή-  
155 λους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλή-  
λοις καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. εἶπεν 39  
οὖν Σεύθης· Ὅρθῶς λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ  
πέισομαι. καὶ ὑμῖν μὲν ἡγεμόνας δώσω τῶν πρεσβυτάτων τοὺς  
ἐμπειροτάτους τῆς χώρας, αὐτοὺς δ' ἐφέψομαι τελευταῖος τοὺς  
160 ἵππους ἔχων· ταχὺ γὰρ πρῶτος, ἂν δέῃ, παρέσομαι. σύνθημα

δ' εἶπον Ἀθηναίαν κατὰ τὴν συγγένειαν. ταῦτα εἰπόντες ἀνεπαύοντο.

- 40 Ἡνίκα δ' ἦν ἄμφι μέσας νύκτας παρῆν Σεύθης ἔχων τοὺς ἱππέας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὄπλοις. καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλῖται ἡγούντο, οἱ δὲ 165
- 41 πελτασταὶ εἶποντο, οἱ δ' ἱππεῖς ὀπισθοφυλάκουν· ἐπεὶ δ' ἡμέρα ἦν, ὁ Σεύθης παρήλυνεν εἰς τὸ πρόσθεν καὶ ἐπήγεσε τὸν Ἑλληνικὸν νόμον. πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δ' ὥσπερ δεῖ ἄθροοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. ἀλλὰ 170 ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύσασθε, ἐγὼ δὲ σκεψάμενός τι ἥξω. ταῦτ' εἰπὼν ἤλυνε δι' ὅρους ὁδὸν τινα λαβών. ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο εἰ εἴη ἵχνη ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. ἐπεὶ δὲ ἀτριβῇ ἑώρα τὴν 43 ὁδόν, ἦκε ταχὺ πάλιν καὶ ἔλεγεν· "Ἄνδρες, καλῶς ἔσται, ἦν θεὸς 175 θέλη· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγὼν σημήνη τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κὰν λειφθῇτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε. ὑπερβάντες δὲ τὰ ὄρη ἤξομεν εἰς κώμας πολλὰς τε καὶ εὐδαίμονας. 180

- 44 Ἡνίκα δ' ἦν μέσον ἡμέρας, ἥδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κώμας ἦκεν ἐλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν· Ἀφήσω ἥδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδῖον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. ἀλλ' ἔπεσθε ὥς ἂν δύνησθε τάχιστα, 45 ὅπως ἐάν τις ὑφιστῇται, ἀλέξῃσθε. ἀκούσας ταῦτα ὁ Ξενοφῶν 185 κατέβη ἀπὸ τοῦ ἵππου. καὶ ὃς ἤρετο· Τί καταβαίνεις ἐπεὶ σπένδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δὲ ὀπλῖται 46 θάπτον δραμοῦνται καὶ ἥδιον, ἐὰν καὶ ἐγὼ πεζὸς ἡγῶμαι. μετὰ ταῦτα ὥχето, καὶ Τιμασίῳ μετ' αὐτοῦ ἔχων ἱππεῖς ὥς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριά- 190 κοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. καὶ αὐτὸς μὲν 47 ἐτρόχαζε τούτους ἔχων, Κλεάνωρ δ' ἡγείτο τῶν ἄλλων. ἐπεὶ δ' ἐν ταῖς κώμαις ἦσαν, Σεύθης ἔχων ὅσον τριάκοντα ἱππέας προσελάσας εἶπε· Τάδε δή, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἀνθρώποι· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἵχονται μοι ἄλλος ἄλλῃ 195

διώκων, καὶ δέδοικα μὴ συστάντες ἄθροοι που κακόν τι ἐργά-  
 σονται οἱ πολέμιοι. δεῖ δὲ καὶ ἐν ταῖς κώμας καταμένειν τινὰς  
 ἡμῶν· μεσταὶ γάρ εἰσιν ἀνθρώπων. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ 48  
 Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνορα  
 200 κέλευε διὰ τοῦ πεδίου παρατείνειν τὴν φάλαγγα παρὰ τὰς κώμας.  
 ἐπεὶ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν εἰς χίλια,  
 βόες δὲ δισχίλιοι, πρόβατα ἄλλα μύρια. τότε μὲν δὴ αὐτοῦ  
 ἠϋλίσθησαν.

IV. Τῇ δ' ὑστεραία κατακαύσας ὁ Σεύθης τὰς κώμας παντε- 1  
 λῶς καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόβον ἐνθείη καὶ τοῖς  
 ἄλλοις οἷα πείσονται, ἂν μὴ πείθωνται, ἀπήει πάλιν. καὶ τὴν 2  
 μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἑρακλείδην εἰς Πέρινθον,  
 5 ὅπως ἂν μισθὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ  
 "Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίου. οἱ δ' ἐκλι-  
 πόντες ἔφευγον εἰς τὰ ὄρη. ἦν δὲ χιῶν πολλὴ καὶ ψύχος 3  
 οὕτως ὥστε τὸ ὕδωρ ὃ ἐφέροντο ἐπὶ δειπνον ἐπήγνυτο καὶ ὁ οἶνος  
 ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥίνες ἀπε-  
 10 καίοντο καὶ ὤτα. καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Θυράκες 4  
 τὰς ἀλωπεκᾶς ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὠσί, καὶ  
 χιτῶνας οὐ μόνον περὶ τοῖς στέρνοις ἀλλὰ καὶ περὶ τοῖς μηροῖς,  
 καὶ ξειρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ  
 χλαμύδας. ἀφιεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη 5  
 15 ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι  
 κατακαύσει καὶ τούτων τὰς κώμας καὶ τὸν σῆτον, καὶ ἀπολοῦνται  
 τῷ λιμῷ. ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ  
 πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κώμας ἠϋλί-  
 ζοντο. καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν 6  
 20 ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπῆσθαι. καὶ ἀνα-  
 στάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς τὰς κώμας. καὶ  
 οἱ μὲν πλείστοι ἐξέφευγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ  
 ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

Ἐπισθένης δ' ἦν τις Ὀλύνθιος παιδεραστής, δς ἰδὼν παῖδα 7  
 25 καλὸν ἡβασκοντα ἄρτι πέλτην ἔχοντα μέλλοντα ἀποθνήσκειν,  
 προσδραμὼν Ξενοφῶντα ἰκέτευε βοηθήσαι παιδί καλῷ. καὶ ὅς 8  
 προσελθὼν τῷ Σεύθῃ δέχεται μὴ ἀποκτείνειν τὸν παῖδα, καὶ τοῦ



- Ἐπισθένους διηγείται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινες εἶεν καλοί, καὶ μετὰ τούτων ἦν 9 ἀνὴρ ἀγαθός. ὁ δὲ Σεύθης ἤρετο· Ἡ καὶ θέλοις ἄν, ὦ Ἐπίσ- 30 θενες, ὑπὲρ τούτου ἀποθανεῖν; ὃ δ' ὑπερανатеῖνας τὸν τράχηλον, 10 Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἰδέναι. ἐπήρετο ὁ Σεύθης τὸν παῖδα εἰ παΐσειεν αὐτὸν ἀντ' ἐκείνου. οὐκ εἶα ὁ παῖς, ἀλλ' ἰκέτευε μηδέτερον κατακαίνειν. ἐνταῦθα ὁ Ἐπισ- 35 θένης περιβαλὼν τὸν παῖδα εἶπεν· ὦρα σοι, ὦ Σεύθη, περὶ 11 τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε δὲ αὐτῷ αὐτοῦ αὐλισθῆναι, ἵνα μηδ' ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφονται. καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνου, ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ, καὶ οἱ ἄλλοι 40 Ἕλληνες ἐν τοῖς ὀρεινοῖς καλουμένοις Θραξὶ πλησίον κατεσκή- νησαν.
- 12 Ἐκ τούτου ἡμέραι τ' οὐ πολλαὶ διетρίβοντο καὶ οἱ ἐκ τοῦ ὄρους Θρᾶκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ 45 ὅτι ἐν πονηροῖς σκηνοῖεν καὶ πλησίον εἶεν οἱ πολέμιοι· ἥδιόν τ' ἂν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολέσθαι. ὃ δὲ θαρρεῖν ἐκέλευε καὶ ἔδειξεν 13 ὁμήρους παρόντας αὐτῶν. ἐδέοντο δὲ καὶ αὐτοῦ Ξενοφώντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπρᾶξαι σφίσι τὰς 50 σπονδάς. ὃ δ' ὠμολόγει καὶ θαρρεῖν ἐκέλευε καὶ ἡγγυᾶτο μηδὲν αὐτοὺς κακὸν πείσεσθαι πειθομένους Σεύθῃ. οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.
- 14 Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. καὶ ἡγεμῶν μὲν 55 ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων 15 ἕνεκα. ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφα- 60 σαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας, οἱ δ' ἐνεπίμπρασαν, καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες ἐξιόντα ἐκέλευον ἀποθνή-

σκειν, ἣ αὐτοῦ ἔφασαν κατακαυθήσεσθαι αὐτόν. καὶ ἤδη τε διὰ 16  
 τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ τὸν Ξενο-  
 65 φῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ  
 Σιλανὸς Μακίστιος ἐτῶν ὥς ὀκτωκαίδεκα σημαίνει τῇ σάλπιγγι·  
 καὶ εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων  
 σκηνωμάτων. οἱ δὲ Θράκες φεύγουσιν, ὥσπερ δὴ τρόπος ἦν 17  
 αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλ-  
 70 λομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρεμασθέντες ἐνεχο-  
 μένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτύντες  
 τῶν ἐξόδων· οἱ δὲ Ἕλληνες ἐδίωκον ἔξω τῆς κόμης. τῶν δὲ 18  
 Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τοὺς παρατρέχοντας  
 παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ  
 75 ἔτρωσαν Ἱερώνυμόν τε Ἐπιταλιέα λοχαγόν καὶ Θεογένην  
 Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ  
 ἐσθῆς τινων καὶ σκεύη. Σεύθης δὲ ἦκε βοηθῶν σὺν ἑπτὰ 19  
 ἵππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτὴν ἔχων τὸν Θράκιον.  
 καὶ ἐπείπερ ἦσθετο, ὅσον περ χρόνον ἐβοήθει, τοσοῦτον καὶ τὸ  
 80 κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς  
 πολεμίοις. ἐπεὶ δ' ἦλθεν, ἐδεξιούτό τε καὶ ἔλεγεν ὅτι οἷοιτο  
 τεθνεώτας πολλοὺς εὐρήσειν.

Ἐκ τούτου ὁ Ξενοφῶν δέεται τοὺς ὁμήρους τε αὐτῷ παρα- 20  
 δοῦναι καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι· εἰ δὲ μή,  
 85 αὐτὸν εἶσαι. τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμή- 21  
 ρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν,  
 τῶν ὀρεινῶν, καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. ἤδη δὲ εἶχε καὶ  
 τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες  
 ἃ πρᾶττει ὁ Σεύθης πολλοὶ κατέβαινον συστρατευσόμενοι. οἱ 22  
 90 δὲ Θυνοὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς  
 δὲ πελταστάς, πολλοὺς δὲ ἵππεῖς, καταβάντες ἰκέτευον σπεί-  
 σασθαι, καὶ πάντα ὁμολόγουν ποιήσειν καὶ πιστὰ λαμβάνειν  
 ἐκέλευον. ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυνε ἃ 23  
 λέγοιεν, καὶ οὐκ ἂν ἔφη σπείσασθαι, εἰ Ξενοφῶν βούλοιτο τιμ-  
 95 ωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. ὁ δ' εἶπεν· Ἄλλ' ἔγωγε 24  
 ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται ἀντ'  
 ἐλευθέρων. συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους

λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι ἔαν. οἱ μὲν οὖν ταύτη πάντες δὴ προσωμολόγουν.

- 1 V. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θρᾶκας εἰς τὸ Δελτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ Μαισάδου,
- 2 ἀλλὰ Τήρους τοῦ Ὀδρύσου [ἀρχαίου τινός]. καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν. καὶ Σεύθης ἐξαγα-  
γὼν ζεύγη ἡμιονικὰ τρία, οὐ γὰρ ἦν πλείω, τὰ δ' ἄλλα βοεικὰ, 5  
καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανείμει τοῖς
- 3 στρατηγοῖς καὶ λοχαγοῖς. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ
- 4 σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν 10  
δὲ Φρυνίσκος ὁ Ἀχαιός· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος ἤδη τοῦ  
μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ
- 5 πλέον ἐμπολήσαι. ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας· Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὥς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ 15  
ἐκῆδου, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαντοῦ ἱμάτια.
- 6 Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖν, καὶ ὅτι ἐδύνατο ἀπὸ ταύτης τῆς
- 7 ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. οἱ μὲν δὴ στρα- 20  
τιῶται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἠχθετο αὐτῷ ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν.
- 8 καὶ τέως μὲν αἰεὶ ἐμέμνητο ὥς, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσει αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τείχος· ἀπὸ δὲ  
τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. ὁ γὰρ Ἡρα- 25  
κλείδης καὶ τοῦτο διεβεβλήκει ὥς οὐκ ἀσφαλὲς εἶναι τείχη παρα-  
διδόναι ἀνδρὶ δύναμιν ἔχοντι.
- 9 Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο τί χρὴ ποιεῖν περὶ  
τοῦ ἔτι ἄνω στρατεῦεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς  
ἄλλους στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι 30  
οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τόν τε  
μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἔκπλεων παρέσσε-  
10 θαι δυοῖν μηνῶν, καὶ συστρατεῦεσθαι ἐκέλευε. καὶ ὁ Τιμασίων

εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι  
 35 στρατευσαίμην ἂν ἄνευ Ξενοφῶντος. καὶ ὁ Φρυνίσκος καὶ ὁ  
 Κλεάνωρ συνωμολόγουν τῷ Τιμασίῳ. ἐντεῦθεν ὁ Σεύθης ἐλοι- 11  
 δόρει τὸν Ἡρακλείδην ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. ἐκ δὲ  
 τούτου παρακαλοῦσιν αὐτὸν μόνον. ὁ δὲ γνούς τοῦ Ἡρακλείδου  
 τὴν πανουργίαν ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς  
 40 ἄλλους στρατηγούς, παρέρχεται λαβὼν τοὺς τε στρατηγούς  
 πάντας καὶ τοὺς λοχαγούς.

Καὶ ἐπεὶ πάντες ἐπέισθησαν, συνεστρατεύοντο καὶ ἀφικνοῦνται 12  
 ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων  
 Θρακῶν εἰς τὸν Σαλμυδησσόν. ἔνθα τῶν εἰς τὸν Πόντον πλεου-  
 45 σῶν νεῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν  
 ἐπὶ πάμπλου τῆς θαλάττης. καὶ Θράκες οἱ κατὰ ταῦτα οἰκοῦντες 13  
 στήλας ὀρισάμενοι τὰ καθ' αὐτοὺς ἐκπίπτοντα ἕκαστοι λήζονται·  
 τέως δὲ ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντας πολλοὺς ὑπ' ἀλλή-  
 λων ἀποθνήσκειν. ἐνταῦθα ἠύρισκοντο πολλὰ μὲν κλῖναι, 14  
 50 πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμένα, καὶ τᾶλλα  
 πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. ἐντεῦθεν  
 ταῦτα καταστρεψάμενοι ἀπῆσαν πάλιν. εἶθα δὲ Σεύθης εἶχε 15  
 στρατεύμα ἥδη πλεόν τοῦ Ἑλληνικοῦ· ἐκ τε γὰρ Ὀδρυσῶν πολὺ  
 ἔτι πλείους κατεβεβήκεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρα-  
 55 τεύοντο. κατηυλίσθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυμβρίας ὅσον  
 τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. καὶ μισθὸς μὲν 16  
 οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἳ τε στρατιῶται  
 παγχαλέπως εἶχον ὃ τε Σεύθης οὐκέτι οἰκείως διέκειτο, ἀλλ'  
 ὁπότε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰ ἤδη ἀσχολίαι  
 60 ἐφαίνοντο.

VI. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων 1  
 ἀφικνέεται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος,  
 καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσα-  
 φέρνῃ, καὶ Θίβρων ἐκπέπλευκεν ὥς πολεμήσων, καὶ δεῖται  
 5 ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς  
 τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετρα-  
 μοιρία.

Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης 2

- πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλ-  
 λιστόν τι γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ 10  
 στρατεύματος, σὺ δὲ οὐκέτι δέῃ· ἀποδιδούς δὲ τὸ στράτευμα  
 χαριῇ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ'  
 3 ἀπαλλάξονται ἐκ τῆς χώρας. ἀκούσας ταῦτα ὁ Σεύθης κελεύει  
 παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν  
 ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι 15  
 βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξένια· καὶ ἐξένιζε μεγαλοπρεπῶς.  
 Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα.  
 4 ἐρωτώντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἴη Ξενοφῶν ἀπεκρί-  
 νατο ὅτι τὰ μὲν ἄλλα εἴη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ  
 τοῦτο χεῖρόν ἐστιν αὐτῷ. καὶ οἱ εἶπον, Ἄλλ' ἢ δημαγωγεῖ ὁ 20  
 5 ἀνὴρ τοὺς ἄνδρας; καὶ ὁ Ἡρακλείδης, Πάνν μὲν οὖν, ἔφη. Ἄρ'  
 οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται τῆς ἀπαγωγῆς; Ἄλλ' ἦν  
 ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν  
 μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν.  
 6 Πῶς οὖν ἄν, ἔφασαν, ἡμῖν συλλεγεῖεν; Αὔριον ὑμᾶς, ἔφη ὁ 25  
 Ἡρακλείδης, πρὶ ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὰν  
 ὑμᾶς ἴδωσιν, ἄσμενοι συνδραμοῦνται. αὕτη μὲν ἡ ἡμέρα οὕτως  
 ἔληξεν.
- 7 Τῇ δ' ὑστεραίᾳ ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας  
 Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά. τῷ δὲ 30  
 Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει  
 τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἦτε σὺν ἡμῖν, τόν τε ἐχθρὸν τιμωρή-  
 σεσθε καὶ δареικὸν ἕκαστος οἷσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ  
 8 τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. καὶ οἱ στρατιῶται  
 ἄσμενοί τε ἤκουσαν καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων τοῦ 35  
 Ξενοφῶντος κατηγορήσων. παρῆν δὲ καὶ Σεύθης βουλόμενος  
 9 εἰδέναι τί πραχθήσεται, καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἐρμηνέα·  
 ξυνίει δὲ καὶ αὐτὸς ἑλληνιστὶ τὰ πλείστα. ἔνθα δὴ λέγει ὁ  
 Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἡμεν  
 παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν, ἔνθα δὴ 40  
 ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν  
 οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνοους ἔχει· καὶ Σεύθης  
 10 ἐκείνουν μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν·



ὥστε [ὅ γε πρῶτος λέγων] ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευ-  
 45 σθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἄν  
 μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. μετὰ  
 τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. ἐκ δὲ τούτου Ξενοφῶν  
 ἔλεξεν ὧδε.

Ἄλλα πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾶν δεῖ, ὁπότε 11  
 50 γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν  
 ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρешχημένος. ἀπετρα-  
 πόμην μὲν γε ἤδη οἴκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὔτοι  
 πυνθανόμενος ὑμᾶς εὖ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις  
 εἶναι ὥς ὠφελήσων εἴ τι δυναίμην. ἐπεὶ δὲ ἦλθον, Σεύθου 12  
 55 τουτουὶ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ  
 ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο  
 μὲν οὐκ ἐπεχείρησα ποιεῖν, ὥς αὐτοὶ ὑμεῖς ἐπίστασθε. ἦγον δὲ  
 ὅθεν φόβην τάχιστ' ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. ταῖτα  
 γάρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἥδειν βουλομέ- 13  
 60 νους. ἐπεὶ δ' Ἀρίσταρχος ἐλθὼν σὺν τριήρεσιν ἐκώλυε διαπλεῖν  
 ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δῆπου ἦν, συνέλεξα ὑμᾶς, ὅπως  
 βουλευσαίμεθα ὅ,τι χρὴ ποιεῖν. οὐκοῦν ὑμεῖς ἀκούοντες μὲν 14  
 Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερρόνησον πορεύεσθαι,  
 ἀκούοντες δὲ Σεύθου πείθοντος ἑαυτῷ συστρατεῦσθαι, πάντες  
 65 μὲν ἐλεγετε οὖν Σεύθῃ ἰέναι, πάντες δ' ἐψηφίσασθε ταῦτα; τί  
 οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαγὼν ὑμᾶς ἐνθα πᾶσιν ὑμῖν ἐδόκει; 15  
 ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν  
 ἐπαίνῳ αὐτόν δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ δὲ  
 πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὧν νῦν πάντων διαφορώ-  
 70 τατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύθου ὑφ'  
 ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι;

Ἄλλ' εἵποιτ' ἂν ὅτι ἕξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ 16  
 Σεύθου τεχνάζειν. οὐκοῦν δῆλον τοῦτό γέ ἐστιν, εἴπερ ἐμοὶ  
 ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δῆπου ὥς ὧν τε ἐμοὶ δοίη  
 75 στέροιτο καὶ ἄλλα ὑμῖν ἀποτείσειεν, ἀλλ' οἶμαι, εἰ ἐδίδου, ἐπὶ  
 τούτῳ δὴ ἐδίδου ὅπως ἐμοὶ δοὺς μείον μὴ ἀποδοίη ὑμῖν τὸ πλεόν. 17  
 εἰ τοίνυν οὕτως ἔχειν οἴεσθε, ἕξεστιν ὑμῖν αὐτίκα μάλα ματαίαν  
 ταύτην τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἐὰν πράττητε

- αὐτὸν τὰ χρήματα. δῆλον γὰρ ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἐὰν μὴ 80
- 18 βεβαιῶ τὴν πρᾶξιν αὐτῷ ἐφ' ἣ ἐδωροδόκουν. ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν. ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μὴδ' ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν. πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύνοιδέ μοι εἰ ἐπιorkῶ. ἴνα δὲ μᾶλλον
- 19 θαυμάσητε, συνεπόμνυμι μὴδὲ ἅ οἱ ἄλλοι στρατηγοὶ ἔλαβον 85 εἰληφέναι, μὴ τοῖνυν μὴδὲ ὅσα τῶν λοχαγῶν ἔνιοι.
- 20 Καὶ τί δὴ ταῦτ' ἐποιοῦν; ὦμην, ἄνδρες, ὅσῳ μᾶλλον συμφέροιμι τούτῳ τὴν τότε πενίαν, τοσούτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι, ὅποτε δυνασθείη. ἐγὼ δὲ ἅμα τε αὐτὸν ὀρώ εὖ πράττοντα καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. εἴποι δὴ τις 90
- 21 ἄν, οὐκουν αἰσχύνῃ οὕτω μώρως ἑξαπατῶμενος; ναὶ μὰ Δία ἡσχυνόμην μέντ' αὖ, εἰ ὑπὸ πολεμίου γε ὄντος ἑξηπατήθην. φίλῳ δὲ ὄντι ἑξαπατᾶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἑξαπατᾶσθαι. ἐπεὶ
- 22 εἴ γε πρὸς φίλους ἐστὶ φυλακή, πᾶσαν οἶδα ἡμᾶς φυλαξαμένους ὥς μὴ παρασχέιν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι ἡμῖν 95 ἃ ὑπέσχετο. οὔτε γὰρ ἡδικήσαμεν τοῦτον οὐδὲν οὔτε κατεβλακεύσαμεν τὰ τούτου οὐδὲ μὴν κατεδειλιάσαμεν οὐδὲν ἐφ' ὅ,τι ἡμᾶς οὗτος παρεκάλεσεν.
- 23 Ἀλλά, φαίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδ' εἰ ἐβούλετο ἐδύνατο ἑξαπατᾶν. πρὸς ταῦτα δὴ ἀκούσατε ἃ ἐγὼ 100 οὐκ ἄν ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώ-
- 24 μονες ἐδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. ἀναμνήσθητε γὰρ ἐν ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. οὐκ εἰς μὲν Πέρινθον προσῆτε πόλιν, Ἀρίσταρχος δ' ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἴα εἰσιέναι ἀπο- 105 κλείσας τὰς πύλας; ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε, μέσος δὲ χειμῶν ἦν, ἀγορᾷ δὲ ἐχρήσθε σπάνια μὲν ὀρώντες τὰ ὄνια,
- 25 σπάνια δ' ἔχοντες ὅτων ὠνήσεσθε, ἀνάγκη δὲ ἦν μένειν ἐπὶ Θράκης. τριήρεις γὰρ ἐφορμοῦσαι ἐκώλυνον διαπλεῖν. εἰ δὲ μένοι τις, ἐν πολεμῷ εἶναι, ἔνθα πολλοὶ μὲν ἵππεῖς ἦσαν ἐναντίοι, 110
- 26 πολλοὶ δὲ πελτασταί, ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν ᾧ ἄθροοι μὲν ἰόντες ἐπὶ τὰς κώμας ἴσως ἂν ἐδυνάμεθα σίτον λαμβάνειν οὐδὲν τι ἀφθονον, ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατε-

λαμβάνομεν οὐκ ἦν ἡμῖν· οὔτε γὰρ ἵππικόν οὔτε πελταστικόν  
 115 ἔτι ἐγὼ συνεστηκὸς κατέλαβον παρ' ὑμῖν.

Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῶν μηδ' ὄντιναοῦν μισθὸν 27  
 προσαιτήσας Σεύθην σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ  
 ἵππέας καὶ πελταστὰς ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν  
 ὑμῖν βεβουλεύσθαι πρὸ ὑμῶν; τούτων γὰρ δῆπου κοινωνήσαντες 28  
 120 καὶ σίτον ἀφθονώτερον ἐν ταῖς κώμαις ἠύρίσκετε διὰ τὸ ἀναγκά-  
 ζεσθαι τοὺς Θωράκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προ-  
 βάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. καὶ πολέμιον οὐκέτι 29  
 οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἵππικόν ἡμῖν προσεγένετο· τέως δὲ  
 θαρραλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἵππικῳ καὶ πελτα-  
 125 στικῳ κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδαννόμενους τὰ  
 ἐπιτηδεῖα ἀφθονώτερα ἡμᾶς πορίζεσθαι. εἰ δὲ δὴ ὁ συμπαρέχων 30  
 ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προστελεῖ  
 τῆς ἀσφαλείας, τοῦτο δὴ τι σχέτλιον πάθημα καὶ διὰ τοῦτο  
 οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ ἀνείναι;

130 Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν ἀφθό-  
 νοις τοῖς ἐπιτηδεύουσιν, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε  
 παρὰ Σεύθου; τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε. καὶ ταῦτα  
 πράττοντες οὔτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε  
 ζῶντας ἀπεβάλετε. εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρ- 32  
 135 βάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκείνο σῶον ἔχετε καὶ πρὸς  
 ἐκείνοις νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ  
 Θωράκας ἐφ' οὓς ἐστρατεύσασθε κρατήσαντες; ἐγὼ μὲν ὑμᾶς  
 φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν  
 εἰδέναι ὡς ἀγαθῶν.

140 Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. ἄγετε δὴ πρὸς θεῶν καὶ 33  
 τὰ ἐμὰ σκέψασθε ὡς ἔχει. ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆγα  
 οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμην, ἔχων  
 δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν. ἐπιστευόμην  
 δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς.  
 145 νῦν δὲ ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλη- 34  
 μένος, Σεύθῃ δὲ ἀπηχθίμενος ὑπὲρ ὑμῶν, ὃν ἡλπίζον εὖ ποιήσας  
 μεθ' ὑμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο,  
 καταθήσεσθαι. ὑμεῖς δ', ὑπὲρ ὧν ἐγὼ ἀπήχθημαί τε πλείστα 35

καὶ ταῦτα πολὺν κρείττοσιν ἔμαντοῦ, πραγματευόμενός τε οὐδὲ  
νῦν πω πέπαυμαι ὅτι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε 150  
γνώμην περὶ ἐμοῦ.

- 36 Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδρά-  
σκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἵστε ὅτι ἄνδρα κατακεκονότες  
ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν  
ὑμῖν ποινήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ 155  
μέρος, θεῶν δ' ἴλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ  
σὺν ὑμῖν στησάμενον, ὅπως δέ γε μηδενὶ τῶν Ἑλλήνων πολέ-  
μιοι γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινάμενον.
- 37 καὶ γὰρ νῦν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι ὅπῃ ἂν ἔλθῃσθε  
καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὑμεῖς δέ, ὅτι πολλὰ ὑμῖν 160  
εὐπορία φαίνεται, καὶ πλείτε ἔνθα δὴ ἐπεθυμεῖτε πάλαι, δέονται  
τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ  
ἡκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ
- 38 καιρὸς ὑμῖν δοκεῖ εἶναι ὥς τάχιστα ἐμὲ κατακαίνειν; οὐ μὴν ὅτε  
γε ἐν τοῖς ἀπόροις ἦμεν, ὃ πάντων μνημονικώτατοι, ἀλλὰ καὶ 165  
πατέρα ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὥς εὐεργέτου μεμνήσθαι ὑπισχνέσθε.  
οὐ μέντοι ἀγνώμονες οὐδὲ οὗτοί εἰσιν οἱ νῦν ἦκον ἐφ' ὑμᾶς·  
ὥστε, ὥς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιοῦτοι  
ὄντες περὶ ἐμέ. ταῦτ' εἰπὼν ἐπαύσατο.
- 39 Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν· Οὐ τὼ σιώ, 170  
ἀλλ' ἐμοὶ μέντοι οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν·  
ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος  
ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφώντος τίς ἀνὴρ εἴη ἄλλο μὲν  
οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι·  
διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ 175  
πρὸς αὐτοῦ. ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιδάτης εἶπεν·  
Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον  
ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ
- 41 ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. Πολυ-  
κράτης δὲ Ἀθηναῖος εἶπεν ἐνετὸς ὑπὸ Ξενοφώντος· Ὅρῳ γε 180  
μὴν, ἔφη, ὃ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα, ὃς παρα-  
λαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε  
Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας

πέπαται. ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός  
 185 γε, ἔφη, Θράξ ἐστιν, ἀλλ' Ἑλλήν ὢν Ἑλληνας ἀδικεῖ.

Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προ- 42  
 σελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν  
 ἐκ τῆς τούτων ἐπικρατείας. καὶ ἀναβάντες ἐπὶ τοὺς ἵππους  
 ὄρχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. καὶ ἐντεῦθεν 43  
 190 Σεύθης πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἑρμηνέα πρὸς Ξενο-  
 φῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους  
 ὀπλίτας, καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τά τε χωρία τὰ ἐπὶ  
 θαλάττῃ καὶ τὰ ἄλλα ἃ ὑπέσχετο, καὶ ἐν ἀπορρήτῳ ποιησά-  
 μενος λέγει ὅτι ἀκήκοε Πολυνίκου ὥς εἰ ὑποχείριος ἔσται Λακε-  
 195 δαιμονίοις, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. ἐπέστελλον δὲ 44  
 ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὥς διαβεβλημένος εἶη  
 καὶ φυλάττεσθαι δεοί. ὁ δὲ ἀκούων ταῦτα δύο ἱερεῖα λαβὼν  
 ἐθύετο τῷ Διὶ τῷ βασιλεῖ πότερά οἱ λῶν καὶ ἄμεινον εἶη μένειν  
 παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι.  
 200 ἀναίρει αὐτῷ ἀπιέναι.

VII. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσω- 1  
 τέρῳ· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλείστα  
 ἐπισιτισάμενοι ἐπὶ θάλατταν ἦξιν. αἱ δὲ κώμαι αὗται ἦσαν  
 δεδομένα ὑπὸ Σεύθου Μηδοσάδῃ. ὁρῶν οὖν ὁ Μηδοσάδης 2  
 5 δαπανώμενα τὰ ἐν ταῖς κώμας ὑπὸ τῶν Ἑλλήνων χαλεπῶς  
 ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν  
 καταβεβηκότων καὶ ἱππέας ὅσον τριάκοντα ἔρχεται καὶ προκα-  
 λεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. καὶ ὃς  
 λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων προσέρχε-  
 10 ται. ἔνθα δὴ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς 3  
 ἡμετέρας κώμας πορθοῦντες. προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ  
 Σεύθου καὶ ὅδε ἀνὴρ παρὰ Μηδόκου ἦκων τοῦ ἄνω βασιλέως,  
 ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μή, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ'  
 εἰς ποιῆτε κακῶς τὴν ἡμετέραν χώραν, ὥς πολεμίους ἀλεξόμεθα.  
 15 Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα 4  
 λέγοντι καὶ ἀποκρίνασθαι χαλεπὸν· τούτου δ' ἕνεκα τοῦ νεανί-  
 σκου λέξω, ἵν' εἰδῇ οἰοί τε ὑμεῖς. ἡμεῖς μὲν γάρ, ἔφη, πρὶν 5  
 ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι



- ἐβουλόμεθα, ἣν μὲν ἐθέλοιμεν πορθοῦντες, ἣν δὲ θέλοιμεν καίοντες,  
6 καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ἡϋλίζου τότε παρ' ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων· ὑμεῖς δὲ οὐκ ἦτε εἰς  
τῇνδε τὴν χώραν, ἢ εἴ ποτε ἔλθοιτε, ὥς ἐν κρειπτόνων χώρα  
7 ἡϋλίζεσθε ἐγκεχαλινωμένοις τοῖς ἵπποις. ἐπεὶ δὲ ἡμῖν φίλοι  
ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τῇνδε τὴν χώραν, νῦν δὴ  
ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας ἣν παρ' ἡμῶν ἐχόντων  
25 κατὰ κράτος παρελάβετε· ὥς γὰρ αὐτὸς οἶσθα, οἱ πολέμοιοι οὐχ  
8 ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ  
ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ'  
ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέ-  
9 πεις. καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνη οὔτε τόνδε τὸν  
ἄνδρα, ὃς νῦν μὲν σε ὀργᾷ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον  
γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὥς αὐτὸς ἔφησθα.  
10 ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω,  
ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπα-  
γαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὃ θαυμαστότατοι, ὅπως ὥσπερ  
35 ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην  
νῦν ἀποδιδούς.
- 11 Ἐπεὶ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ὃ Μηδό-  
σαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης ἀκούων  
ταῦτα. καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά  
40 σοι· καὶ νῦν ἄπειμι. οὐδὲ γὰρ ἂν Μηδόκος με ὁ βασιλεὺς ἐπαι-  
12 νοίῃ, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. ταῦτ' εἰπὼν ἀναβὰς ἐπὶ  
τὸν ἵππον ἀπήλαυε καὶ σὺν αὐτῷ οἱ ἄλλοι ἱππεῖς πλὴν τεττά-  
ρων ἢ πέντε. ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἢ χώρα  
πορθουμένη, ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Λακεδαιμονίῳ.  
45 καὶ ὃς λαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμίνῳ καὶ  
Πολυνίκῳ καὶ ἔλεγεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν  
14 ἅπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. οἶομαι ἂν οὖν, ἔφη, ὑμᾶς  
ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἴποιτε ὅτι  
δεδέηται ὑμῶν ἢ στρατιὰ συναναπρᾶξαι τὸν μισθὸν ἢ παρ' ἐκόντος  
50 ἢ παρ' ἄκοντος Σεύθου, καὶ ὅτι τούτων τυχόντες προθύμως ἂν συν-  
έπεσθαι ὑμῖν φασι· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέ-  
σχεσθε αὐτοῖς τότε ἀπιέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.

Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια 15  
 55 ἂν δύνωνται κράτιστα· καὶ εὐθύς ἐπορεύοντο ἔχοντες πάντας  
 τοὺς ἐπικαιρίους. ἐλθὼν δὲ ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι  
 ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν, εἰ δὲ μή, ἡμεῖς πρὸς σέ  
 ἔχομεν. ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἄλλ' ἐγὼ μὲν 16  
 λέγω, ἔφη, καὶ Σεύθης τὰ αὐτά, ὅτι ἀξιοῦμεν τοὺς φίλους ἡμῖν  
 60 γεγεννημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν. ὅ,τι γὰρ ἂν τούτους  
 κακῶς ποιῇτε ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γὰρ εἰσιν. Ἡμεῖς 17  
 τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπιοίμεν ἂν ὅποτε τὸν μισθὸν ἔχοιεν  
 οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν  
 βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ  
 65 τοὺς ὅρκους ἠδίκησαν. ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθένδε  
 ἀρξόμεθα τὰ δίκαια λαμβάνειν. ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε 18  
 ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι  
 ὑμῖν, ἐν ᾧ τῇ χώρᾳ ἐσμέν, ὅποτερ' ἂν ψηφίσωνται, εἴθ' ὑμᾶς  
 προσήκει ἐκ τῆς χώρας ἀπιέναι εἴτε ἡμᾶς· ὁ δὲ ταῦτα μὲν οὐκ 19  
 70 ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῶ τῷ Λάκωνε ἐλθεῖν παρὰ  
 Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεύθην πείσαι· εἰ δὲ  
 μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο.  
 ἐδεῖτο δὲ τὰς κόμας μὴ καίειν.

Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν 20  
 75 ἐπιτηδεύοντες εἶναι. ὁ δὲ ἐλθὼν λέγει πρὸς τὸν Σεύθην· Οὐδὲν  
 ἀπαιτήσων, ὦ Σεύθη, πάρειμι, ἀλλὰ διδάξων, ἦν δύνωμαι, ὥς οὐ 21  
 δικαίως μοι ἡχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆλθον σε  
 προθύμως ἂ ὑπέσχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦπτον ἐνόμιζον  
 σύμφορον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. πρῶτον μὲν 22  
 80 γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστή-  
 σαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν  
 ἀνθρώπων· ὥστε οὐχ οἷόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν  
 οὔτε ἦν τι αἰσχρὸν ποιήσης.

Τοιούτῳ δὲ ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν 23  
 85 ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐεργέτας, μέγα δὲ εὖ ἀκούειν  
 ὑπὸ ἐξакισχιλίων ἀνθρώπων, τὸ δὲ μέγιστον μηδαμῶς ἄπιστον  
 σαυτὸν καταστήσαι ὅ,τι λέγοις. ὁρῶ γὰρ τῶν μὲν ἀπίστων 24  
 ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους·

οἳ δ' ἂν φανεροὶ ᾧσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἣν τι  
 δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἣν τέ 90  
 τινας σωφρονίζειν βούλονται, γινώσκω τὰς τούτων ἀπειλὰς  
 οὐχ ἥττον σωφρονιζούσας ἢ ἄλλων τὸ ἤδη κολάζειν· ἣν τέ τῷ  
 τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται ἢ  
 ἄλλοι παραχρῆμα διδόντες.

- 25 Ἐναμνήσθητι δὲ καὶ σὺ τί προτελέσας ἡμῖν συμμάχους 95  
 ἡμᾶς ἔλαβες. οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἃ  
 ἔλεγες ἐπήρας τοσούτους ἀνθρώπους συστρατεύεσθαι τε καὶ  
 κατεργάσασθαι σοι ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων,  
 ὅσα οἴονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίον.
- 26 οὐκοῦν τοῦτο μὲν πρῶτον τὸ πιστεύεσθαι, τὸ καὶ τὴν βασιλείαν 100  
 σοι κατεργασάμενον, τούτων τῶν χρημάτων πιπράσκειται;
- 27 Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπρᾶξαι ἃ νῦν  
 καταστρεψάμενος ἔχεις· ἐγὼ μὲν εὖ οἶδ' ὅτι ἡὔξω ἂν τὰ νῦν  
 πεπραγμένα μᾶλλον σοι καταπραχθῆναι ἢ πολλαπλάσια τού-
- 28 των τῶν χρημάτων γενέσθαι. ἐμοὶ τοίνυν μείζον βλάβος καὶ 105  
 αἵσχιον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ  
 λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πέννητα γενέσθαι ἢ  
 ἀρχὴν μὴ πλουτῆσαι, καὶ ὅσῳ λυπηρότερον ἐκ βασιλέως ἰδιώ-
- 29 την φανῆναι ἢ ἀρχὴν μὴ βασιλεύσαι. οὐκοῦν ἐπίστασαι μὲν  
 ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν 110  
 ὑπὸ σοῦ ἄρχεσθαι ἀλλ' ἀνάγκη, καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν  
 30 ἐλεύθεροι γίνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. ποτέρως  
 οὖν οἶε μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς καὶ σωφρονεῖν τὰ πρὸς  
 σέ, εἰ ὀρφῶν σοι τοὺς στρατιώτας οὕτω διακειμένους ὥς νῦν τε  
 μένοντας ἂν, εἰ σὺ κελεύεις, αὐθὺς τ' ἂν ταχὺ ἐλθόντας, εἰ δέοι, 115  
 ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν  
 σοι ὁπότε βούλοιο παραγενέσθαι, ἢ εἰ καταδοξάσειαν μῆτ' ἂν  
 ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτους
- 31 τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί; ἀλλὰ μὴν οὐδὲ πλήθει γε  
 ἡμῶν λειφθέντες ὑπεῖξάν σοι, ἀλλὰ προστάτων ἀπορία. οὐκοῦν 120  
 νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστάτας αὐτῶν τινας τού-  
 των οἳ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττους  
 τοὺς Λακεδαιμονίους, ἐὰν μὲν οἱ στρατιῶται ὑπισχνῶνται

προθυμότερον αὐτοῖς συστρατεύσεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀνα-  
 125 πράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς  
 συναινέσωσιν αὐτοῖς ταῦτα. ὅτι γε μὴν οἱ νῦν ὑπὸ σοὶ Θηράκες 32  
 γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σε ἢ σὺν σοι οὐκ  
 ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς,  
 κρατουμένου δέ σου ἐλευθερία.

130 Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὥς σῆς οὔσης, 33  
 ποτέρως ἂν οἶε ἀπαθῇ κακῶν μᾶλλον αὐτὴν εἶναι, εἰ οὗτοι οἱ  
 στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνην καταλιπόντες  
 οἴχονται, ἢ εἰ οὗτοί τε μένοιεν ὥς ἐν πολεμίᾳ σύ τε ἄλλους  
 πειρῶ πλέονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένους  
 135 τῶν ἐπιτηδείων; ἀργύριον δὲ ποτέρως ἂν πλέον ἀναλωθείη, εἰ 34  
 τούτοις τὸ ὀφειλόμενον ἀποδοθείη, ἢ εἰ ταῦτά τε ὀφείλοιντο  
 ἄλλους τε κρείττονας δέοι σε μισθοῦσθαι; ἀλλὰ γὰρ Ἑρα- 35  
 κλείδῃ, ὥς πρὸς ἐμὲ ἐδήλου, πάμπλου δοκεῖ τοῦτο τὸ ἀργύριον  
 εἶναι. ἢ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τοῦτο  
 140 καὶ ἀποδοῦναι ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σὲ δέκατον τούτου μέρος.  
 οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἡ 36  
 δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. σοὶ δὲ νῦν ἡ  
 κατ' ἐνιαυτὸν πρόσσόδος πλείων ἔσται ἢ ἔμπροσθεν τὰ παρόντα  
 πάντα ἂ ἐκέκτησο.

145 Ἐγὼ μὲν, ὦ Σεύθῃ, ταῦτα ὥς φίλου ὄντος σου προῦνοοῦμην, 37  
 ὅπως σύ τε ἄξιος δοκοῖς εἶναι ὧν οἱ θεοὶ σοι ἔδωκαν ἀγαθῶν  
 ἐγὼ τε μὴ διαφθαρείην ἐν τῇ στρατιᾷ. εὖ γὰρ ἴσθι ὅτι νῦν ἐγὼ 38  
 οὗτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην σὺν ταύτῃ  
 τῇ στρατιᾷ οὗτ' ἂν εἴ σοι πάλιν βουλοίμην βοηθῆσαι, ἱκανὸς ἂν  
 150 γενοίμην. οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. καίτοι 39  
 αὐτόν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιοῦμαι ὅτι οὔτε ἔχω παρὰ  
 σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον  
 τὰ ἐκείνων οὔτε ἂ ὑπέσχου μοι ἀπήτησα· ὁμνυμι δέ σοι μηδὲ 40  
 ἀποδιδόντος δέξασθαι ἄν, εἰ μὴ καὶ οἱ στρατιῶται ἔμελλον τὰ  
 155 ἑαυτῶν συναπολαμβάνειν. αἰσχροὺς γὰρ <ἂν> ἦν τὰ μὲν ἐμὰ  
 διαπεπράχθαι, τὰ δ' ἐκείνων περιδεῖν κακῶς ἔχοντα ἄλλως τε  
 καὶ τιμώμενον ὑπ' ἐκείνων. καίτοι Ἑρακλείδῃ γε λῆρος πάντα 41  
 δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τροπον· ἐγὼ δέ, ὦ

Σεύθη, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι  
κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότη- 160  
42 τος. ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν,  
πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι, καὶ εἰ μὲν πράττων  
ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῇ, οὐ σπανίζει τῶν  
βοηθησόντων.

43 Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς 165  
ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γνῶ-  
ναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντας κατανόησον·  
παρήσθα γὰρ καὶ ἤκουες ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι.  
44 κατηγόρουν γάρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος  
ποιοίμην ἢ Λακεδαιμονίους, αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον 170  
45 μέλει μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ  
με καὶ δῶρα ἔχειν παρὰ σοῦ. καίτοι τὰ δῶρα ταῦτα πότερον  
οἶει αὐτοὺς κακόνοιάν τινα ἐνιδόντας μοι πρὸς σὲ αἰτιάσθαι με  
ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σὲ κατανοήσαντας;  
46 ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὐνοίαν δεῖν ἀπο- 175  
δείκνυσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. σὺ δὲ πρὶν  
μὲν ὑπηρετήσαί τί σοι ἐμὲ ἐδέξω ἡδέως καὶ ὄμμασι καὶ φωνῇ  
καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπὶμπλασο·  
ἐπεὶ δὲ κατέπραξας ἃ ἐβούλου καὶ γεγένησαι ὅσον ἐγὼ ἐδυνά-  
μην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις 180  
47 τολμᾷς περιορᾶν; ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω  
καὶ τὸν χρόνον διδάξειν σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς  
σοὶ προεμένους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. δέομαι οὖν  
σου, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις  
τοιούτου ποιῆσαι οἷόν περ καὶ παρέλαβες. 185

48 Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ  
πάλαι ἀποδεδόσθαι τὸν μισθόν· καὶ πάντες Ἑρακλείδην τοῦ-  
τον ὑπώπτευσαν εἶναι· ἐγὼ γάρ, ἔφη, οὔτε διενόηθην πώποτε  
49 ἀποστερήσαι ἀποδώσω τε. ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν·  
'Ἐπεὶ τοίνυν διανοῇ ἀποδιδόναι, νῦν ἐγὼ σου δέομαι δι' ἐμοῦ 190  
ἀποδοῦναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ  
50 στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. ὁ δ' εἶπεν· Ἀλλ'  
οὐτ' ἐν τοῖς στρατιώταις ἔσῃ δι' ἐμὲ ἀτιμότερος ἢν τε μένης παρ'



ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοὶ τά τε χωρία ἀπο-  
 195 δώσω καὶ τὰλλα ἃ ὑπεσχόμην. ὃ δὲ πάλιν εἶπεν. Ταῦτα μὲν 51  
 ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ  
 Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὃν παρ' ἐμοὶ μένειν ἢ  
 ἀπιέναι. ὃ δὲ πάλιν εἶπεν. Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· 52  
 ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ᾧ, νόμιζε  
 200 καὶ σοὶ τοῦτο ἀγαθὸν ἔσσεσθαι. ἐντεῦθεν λέγει Σεύθης. Ἀργύ- 53  
 ριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι,  
 τάλαντον· βοῦς δὲ ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια  
 καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. ταῦτα λαβὼν καὶ τοὺς  
 τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἄπιθι. γελάσας ὁ 54  
 205 Ξενοφῶν εἶπεν. Ἦν οὖν μὴ ἐξικινῆται ταῦτ' εἰς τὸν μισθόν,  
 τίνος τάλαντον φήσω ἔχειν; ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν  
 μοί ἐστιν, ἀπιόντά γε ἄμεινον φυλάττεσθαι πέτρους; ἤκουες δὲ  
 τὰς ἀπειλάς. τότε μὲν δὴ αὐτοῦ ἔμεινε.

Τῇ δ' ὑστεραίᾳ ἀπέδωκέ τε αὐτοῖς ἃ ὑπέσχετο καὶ τοὺς 55  
 210 ἐλῶντας συνέπεμψεν. οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὥς ὁ  
 Ξενοφῶν οἴχοιτο ὥς Σεύθην οἰκήσων καὶ ἃ ὑπέσχετο αὐτῷ  
 ληψόμενος· ἐπεὶ δὲ εἶδον, ἥσθησαν καὶ προσέθεον. Ξενοφῶν 56  
 δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, σέσωται  
 δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ  
 215 διαθέμενοι διάδοτε τῇ στρατιᾷ. οἱ μὲν οὖν παραλαβόντες καὶ  
 λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν.  
 Ξενοφῶν δὲ οὐ προσῆει, ἀλλὰ φανερός ἦν οἵκαδε παρασκευαζό- 57  
 μενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς.  
 προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο  
 220 μὴ ἀπέλθειν πρὶν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.

VIII. Ἐντεῦθεν διέπλευσαν εἰς Λάμφακον, καὶ ἀπαντᾷ 1  
 τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλειάσιος ὁ Κλεαγόρου υἱὸς  
 τοῦ τὰ ἐντοίχια ἐν Λυκείῳ γεγραφότος. οὗτος συνήδετο τῷ  
 Ξενοφῶντι ὅτι ἐσέσωτο, καὶ ἡρώτα αὐτὸν πόσον χρυσίον ἔχει.  
 5 ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσσεσθαι μηδὲ ἐφόδιον ἱκανὸν 2  
 οἵκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἃ ἀμφ' αὐτὸν  
 εἶχεν. ὁ δ' αὐτῷ οὐκ ἐπίστευεν. ἐπεὶ δ' ἔπεμψαν Λαμψα- 3  
 κηνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔθυε τῷ Ἀπόλλωνι, παρεστήσατο

- τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερὰ Εὐκλείδης εἶπεν ὅτι πείθοιτο  
αὐτῷ μὴ εἶναι χρήματα. Ἄλλ' οἶδα, ἔφη, ὅτι καὶ μέλλῃ ποτὲ 10  
ἔσεσθαι, φαίνεται τι ἐμπόδιον, ἂν μὴδὲν ἄλλο, σὺ σαυτῷ. συνω-  
4 μολόγει ταῦτα ὁ Ξενοφῶν. ὃ δὲ εἶπεν· Ἐμπόδιος γάρ σοι ὁ  
Ζεὺς ὁ μειλίχιός ἐστι, καὶ ἐπήρετο εἰ ἤδη θύσειεν, ὥσπερ οἴκοι,  
ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. ὃ δ' οὐκ ἔφη ἐξ  
οὔτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. συνεβούλευσεν οὖν 15  
αὐτῷ θύεσθαι καθὰ εἰώθει, καὶ ἔφη συνοίσειεν ἐπὶ τὸ βέλτιον.  
5 τῇ δὲ ὑστεραία Ξενοφῶν προσελθὼν εἰς Ὀφρύνιον ἐθύετο καὶ  
6 ὠλοκαυτεῖ χοίρους τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. καὶ ταύτῃ  
τῇ ἡμέρᾳ ἀφικνεῖται Βίων καὶ Ναυσικλείδης χρήματα δώσοντας  
τῷ στρατεύματι, καὶ ξενοῦνται τῷ Ξενοφῶντι καὶ ἵππον ὃν ἐν 20  
Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν  
δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἡδεσθαι τῷ ἵππῳ,  
λυσάμενοι ἀπέδωκαν καὶ τὴν τιμὴν οὐκ ἠθέλουν ἀπολαβεῖν.  
7 Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν  
Ἰδην εἰς Ἀντανδρον ἀφικνοῦνται πρῶτον, εἶτα παρὰ θάλατταν 25  
8 πορευόμενοι [τῆς Ἀσίας] εἰς Θήβης πεδίον. ἐντεῦθεν δι'  
Ἀδραμυτίου καὶ Κυτωνίου ὁδεύσαντες εἰς Καϊκού πεδίον ἐλθόντες  
Πέργαμον καταλαμβάνουσι τῆς Μυσίας.
- Ἐνταῦθα δὲ ξενοῦται Ξενοφῶν Ἑλλάδι τῇ Γογγύλου τοῦ  
9 Ἐρετριέως γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρί. αὕτη 30  
δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης·  
τούτου ἔφη αὐτόν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι,  
λαβεῖν ἂν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα·  
εἶναι δὲ πολλά. ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε  
αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 35  
10 ἔχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ ἐθύετο. καὶ Βασίας ὁ  
Ἥλειος μάντις παρὼν εἶπεν ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ  
11 ὁ ἀνὴρ ἀλώσιμος εἴη. δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχα-  
γούς τοὺς μάλιστα φίλους λαβὼν καὶ . . . πιστοὺς γεγενη-  
μένους διὰ παντός, ὅπως εὖ ποιήσαι αὐτούς. συνεξέρχονται δὲ 40  
αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπή-  
λαννον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὥς ἐτοίμων δὴ χρημάτων.
- 12 Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξ ὄντα

ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλεῖστα ἀπέδρα αὐτοὺς  
 45 παραμελοῦντας, ὥς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου.  
 πυργομαχοῦντες δὲ ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν— 13  
 ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἄνδρας πολ-  
 λούς καὶ μαχίμους ἔχουσα—διορύττειν ἐπεχείρησαν τὸν πύργον.  
 ὁ δὲ τοίχος ἦν ἐπ' ὀκτὼ πλίνθων γήινων τὸ εὖρος. ἅμα δὲ τῇ 14  
 50 ἡμέρᾳ διωρῶρυκτο· καὶ ὥς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν  
 βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτῳ· τὸ  
 δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μηδὲ παριέναι ἔτι ἀσφαλὲς εἶναι.  
 κεκραγόντων δὲ αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσιν Ἰταμένης 15  
 μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλίται Ἀσσύριοι  
 55 καὶ Ὑρκάνιοι ἱππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὡς ὀγδοή-  
 κοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους, ἄλλοι δ' ἐκ  
 Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον  
 χωρίων καὶ ἱππεῖς.

Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ 16  
 60 λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαυνοι καὶ ἀνδράποδα  
 ἐντὸς πλαισίου ποιησάμενοι, οὐ τοῖς χρήμασιν ἔτι προσέχοντες  
 τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρή-  
 ματα ἀπίοιεν, καὶ οἳ τε πολέμιοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται  
 ἀθυμότεροι· νῦν δὲ ἀπῆσαν ὡς περὶ τῶν χρημάτων μαχομένοι.  
 65 ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοὺς Ἕλληνας, πολλοὺς δὲ 17  
 τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βίᾳ τῆς μητρὸς ἔχων τὴν  
 ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοήθει  
 δὲ καὶ Προκλῆς ἐξ Ἀλίσαρνης καὶ Τευθρανίας ὁ ἀπὸ Δαμαρά-  
 του. οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνυ ἤδη ἐπιέζοντο ὑπὸ τῶν 18  
 70 τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὄπλα  
 ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Κάρκασον  
 ποταμόν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. ἐνταῦθα δὲ Ἀγασίας ὁ 19  
 Στυμφάλιος λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος  
 πρὸς τοὺς πολεμίους. καὶ διασώζονται ἀνδράποδα ὡς διακόσια  
 75 ἔχοντες καὶ πρόβατα ὅσον θύματα.

Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφὼν ἐξάγει νύκτωρ πᾶν τὸ 20  
 στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, εἰς τὸ μὴ  
 διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. ὁ δὲ Ἀσιδάτης 21

- ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἶη ὁ Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἤξοι, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον 80
- 22 πόλισμα ἐχούσας. ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη.
- 23 Ἐπειτα πάλιν ἀφικνούνται εἰς Πέργαμον. ἐνταῦθα τὸν θεὸν ἡσπάσατο Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ 85 λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστ' ἐξαίρετα λαβεῖν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν.
- 24 Ἐν τούτῳ Θίβρων παραγενόμενος παρέλαβε τὸ στράτευμα καὶ συμμείξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρνην καὶ 90 Φαρνάβαζον.
- 25 [Ἄρχοντες δὲ οἶδε τῆς βασιλέως χώρας ὅσην ἐπήλθομεν. Λυδίας Ἀρτίμας, Φρυγίας Ἀρτακάμας, Λυκαονίας καὶ Καππαδοκίας Μιθραδάτης, Κιλικίας Σύνεες, Φοινίκης καὶ Ἀραβίας Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσος, Βαβυλῶνος Ῥωπάρης, 95 Μηδίας Ἀρβάκας, Φασιανῶν καὶ Ἑσπεριτῶν Τιρίβαζος· Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοῖτοι καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας Κορύλας, Βιθυνῶν Φαρνάβαζος, τῶν ἐν Εὐρώπῃ Θρακῶν
- 26 Σεύθης. ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ κατα- 100 βάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα, στάδια τρισμῦρια τετρακισχίλια διακόσια πεντήκοντα πέντε. χρόνου πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.]









## MARCH OF THE TEN THOUSAND GREEKS For Xenophon's *Anabasis*

++++ Route of the Ten Thousand  
—— Boundary of the Satrapy of Cyrus

PERSIAN PARASANGS OF 30 STADIA EACH  
0 10 20 30 40 50 60 70 80  
ENGLISH MILES  
0 50 100 150 200 250





## VOCABULARY

[References given in the Vocabulary are to chapter and section, not to chapter and line. The use of a hyphen, prefixed to verb forms, indicates that the form in question occurs only in compounds.]

### A

**ἀ-**, inseparable prefix, 1) privative, giving the word a negative meaning; before vowels *ἀν-*; cf. Lat. *in-*, Eng. *un-*.

2) copulative, signifying union, as in *ἀκόλουθος*; in the older period *ἀ-*; cf. *ἅπας*, *ἄθροος*.

3) euphonic, chiefly before liquids or double consonants; cf. *ἀμύνω*.

**ἄ**, **ἄπερ**, see *δς*, *δσπερ*.

**ἄβατος**, -ον (*ἀ*-priv. + *βαίνω*), not to be trodden or traversed, impassable; of rivers, unfordable.

**Ἀβροζέλης**, -ου, ὁ, *Abrozelmēs*, a Thracian, interpreter to Seuthes.

**Ἀβροκόμας**, -ου, Doric gen. -α, *Abrocomas*, satrap of Phoenicia and Syria, and commander of one of the four divisions of the army of Artaxerxes.

**Ἀβυδος**, -ου, ὁ, *Abūdus*, a city on the Hellespont.

**ἀγαγεῖν**, **ἀγάγη**, **ἀγαγών**, see *ἄγω*.

**ἀγαθός**, -ή, -όν, *good* in the widest sense, of persons or things, and hence to be variously rendered, *brave, excellent, upright, useful, favorable*; of land, *fertile*, II, 4, 22; of a dream, *auspicious*, III, 1, 12. As subst. (*τὸ ἀγαθόν*), *good, benefit, advantage, etc.*; in pl. *provisions, blessings*, III, 1, 20; *ἀγαθόν τι ποιεῖν τινα*, *do one some service*, 1, 9, 11; *ἀγαθὰ πάσχειν*,

*receive benefits*, VII, 3, 20; *ἐπ' ἀγαθῷ*, *for one's good*, V, 8, 18; *καλὸς καὶ ἀγαθός*, or *καλὸς καὶ ἀγαθός*, "*gentleman*," II, 6, 19n. Comp. *ἀμείνων*, *βελτίων*, *κρείττων*, sup. *ἀριστος*, *βέλτιστος*, *κράτιστος*.

**ἀγάλλω**, *glorify*, a poetic vb.; in mid., *glory or delight in*, with dat., or *ἐπὶ* with dat.

**ἀγαμαι**, *ἡγάσθην*, *admire*; aor., *took a liking to*.

**ἄγαν**, adv., *very, exceedingly*.

**ἀγαπάω**, *ἀγαπήσω*, etc., *love, esteem*, I, 9, 29; *be well content, be glad*, V, 5, 13.

**Ἀγασίας**, -ου, ὁ, *Agasias*, of Stymphalus in Arcadia, one of the Greek captains and a close friend of Xenophon.

**ἀγαστός**, -ή, -όν (verbal of *ἀγαμαι*), *admirable*.

**ἀγγεῖον**, -ου, τό (dim. of *ἄγγος*, *vessel*) *vessel, jar*.

**ἀγγελία**, -ας, ἡ (*ἀγγέλλω*), *message*.

**ἀγγέλλω**, *ἀγγελῶ*, *ἡγγεῖλα*, *ἡγγελκα*, *ἡγγεῖμαι*, *ἡγγέλθην*, *announce, report, bring news*.

**ἄγγελος**, -ου, ὁ (*ἀγγέλλω*, Eng., *angel*), *messenger, scout, herald*.

**ἀγείρω**, *ἡγεῖρα*, *collect*.

**ἀγένειος**, -ον (*ἀ*-priv. + *γένειον*, *chin*, *beard*), *beardless*.

**Ἀγησιλαός**, -ου, ὁ, *Agēsilaos*, king of Sparta from 398 to 360 B. C.; commanded an expedition against Persia in 396, in which Xenophon took part.



**Ἀγίας**, -ου, ὁ, *Agías*, an Arcadian general under Cyrus, treacherously slain after the battle of Cunaxa.

**ἄγκος**, -ους, τό (cf. Lat. *angulus*, Eng. *angle*, *ankle*), *bend*; hence *glen*, *valley*.

**ἄγκυρα**, -ας, ἡ (cf. *ἄγκος*), *anchor*.

**ἀγνοέω**, ἀγνοήσω (ἀ-priv. + νοέω), *not know* or *recognize*, *be in doubt*.

**ἀγνωμοσύνη**, -ης, ἡ (cf. the following word), *want of knowledge*, *folly*; in pl., *misunderstandings*, II, 5, 6.

**ἀγνώμων** (ἀ-priv. + γνῶμη), *senseless*, *lacking judgment*.

**ἀγορά**, -ας, ἡ (ἀγείρω), *assembly*, V, 7, 3; *place of assembly*, esp. *market-place*, *market*; then in general, *market*, *provisions*, V, 5, 19. ἀμφὶ ἀγορὰν πλήθουσιν, *about full market time, i.e. in the middle of the morning*, I, 8, 1, II, 1, 7; ἀπὸ τῆς ἀγορᾶς ζῆν, *live by purchasing provisions*, (not by plunder), VI, 1, 1.

**ἀγοράζω**, ἀγοράσω, etc. (ἀγορά), *frequent the market*, *buy*.

**ἀγορανόμος**, -ου, ὁ (ἀγορά + νέμω), *master* or *inspector of the market*.

**ἀγορεύω** (ἀγορά), *speak in the assembly*, *speak*, *say*.

**ἀγρεύω**, ἀγρεύσω (ἄγρα, *chase*, akin to ἄγω), *hunt*, *chase*, *catch*.

**ἄγριος**, -α, -ον (ἀγρός), *living in the fields*, *wild*.

**ἀγρός**, -ος (cf. Lat. *ager*, Eng. *acre*), *field*, *land*, *country*.

**ἀγρυπνέω** (ἀγρέω = ἀγρεύω + ὕπνος), *lie awake*.

**ἄγω**, ἄξω, ἡγαγον, ἦχα, ἦγμαί, ἦχθην, *lead*, *drive*, *bring*, *carry*; without obj., of a general, I, 3, 21; of the troops, IV, 8, 9; of a road, III, 5, 15; *carry off*, VI, 6, 21;

hence φέρειν καὶ ἄγειν (*ferre et agere*), *plunder*, i.e. *carry off* the goods and *drive off* the stock, II, 6, 5; ἄγε (ἄγετε) δὴ, *come now*, II, 2, 10; ἡσυχίαν ἄγειν, *keep quiet*, III, 1, 14; partic. ἄγων, like ἔχων, loosely translated, *with*, II, 4, 25.

**ἀγώγιμος**, -ον (ἄγω), *that may be carried*; τὰ ἀγώγιμα, *freight*, *cargo*.

**ἄγών**, -ῶνος, ὁ (ἄγω), orig. *assembly*, used esp. of the great games of Greece; hence, *contest*, *struggle*, *game*; ἀγῶνα τιθέναι (I, 2, 10) or ποιεῖν (IV, 8, 25), *institute* or *hold games*.

**ἀγωνίζομαι**, ἀγωνιῶμαι, etc. (ἀγών), *contend in games*; hence, generally, *strive*, *contend*, *fight*.

**ἀγωνοθέτης**, -ου, ὁ (ἀγών + τίθημι), *judge* or *director of a contest*.

**ἄδειπνος**, -ον (ἀ-priv. + δειπνόν), *without dinner*, *dinnerless*.

**ἀδελφός**, -οῦ, ὁ (ἀ-copulative + δελφός, *womb*), *brother*.

**ἀδέως**, adv. (ἀ-priv. + δέος, *fear*), *without fear*, *fearlessly*.

**ἄδηλος**, -ον (ἀ-priv. + δῆλος), *unclear*, *uncertain*, *doubtful*.

**ἀδιάβατος**, -ον (ἀ-priv. + διαβατός), *not to be crossed* or *forded*.

**ἀδικέω**, -ήσω, etc. (ἄδικος), *be unjust*, *be in the wrong*, *do wrong*; with acc., *do wrong to*, *injure*; often with inner obj., I, 9, 13; so in pass., I, 6, 8. The pres. has often the force of a perf., *be in the wrong*, i.e. *have done wrong*; in the pass., *have suffered wrong*.

**ἀδικία**, -ας, ἡ (ἄδικος), *injustice*, *wrong*.

**ἄδικος**, -ον (ἀ-priv. + δίκη), *unjust*, *wrong*; τὸ ἄδικον, *injustice*, I, 9, 16.

- ἀδίκως**, adv. (ἀδικος), *unfairly, unjustly*; sup. ἀδικώτατα πᾶσχειν, *be treated most unjustly*, VII, 1, 16.
- ἀδόλως**, adv. (ἀ-priv. + δόλος), *without treachery or guile*.
- Ἀδραμύτιον** or **Ἀδραμύττιον**, -ου, τό, *Adramyttium, a city on the coast of Mysia*.
- ἀδύνατος**, -ον (ἀ-priv. + δυνατός), *unable*; of things, *impossible, impracticable*; ἀδύνατον, with or without ἐστι, *it is impossible*.
- ᾄδω**, ᾄδον, ᾄσομαι (cf. ᾠδή), *sing, chant*.
- ἀεί**, adv. (older form αἰεῖ, cf. Lat. *aevum*, Eng. *aye, ever*), *always, ever, from time to time*.
- ἀετός**, -οῦ (older form αἰετός; cf. Lat. *avis*), *eagle*.
- ἄθεος**, -ον (ἀ-priv. + θεός, Eng. *atheist*), *godless, impious*.
- Ἀθῆναι**, -ῶν, αἱ, *Athens*.
- Ἀθηναία**, -ας, ἡ (cf. Ἀθῆναι), *Athēna, goddess of war and wisdom, and patron goddess of Athens*; in VII, 3, 39, the watchword of *Seuthes and the Greeks*.
- Ἀθηναῖος**, -α, -ον (Ἀθῆναι), *Athenian*; masc. as subst. *an Athenian*.
- Ἀθήνησι**, locative adv. (Ἀθῆναι), *at Athens*.
- ἄθλον**, -ου, τό (cf. ἀθλητής, *athlete*), *prize, in a contest*.
- ἀθροίζω**, ἀθροίσω, etc. (ἀθρός), *collect, assemble*; mid. intrans., *muster*.
- ἄθροος**, -α, -ον (ἀ-copulative + θρός, *noise*), lit. *in a noisy crowd, then together, in a body*.
- ἀθυμέω**, ἀθυμήσω, etc. (ἄθυμος), *be despondent, disheartened*.
- ἀθυμητέον** (verbal of ἀθυμέω), *one must be discouraged*.
- ἀθυμία**, -ας, ἡ (ἄθυμος), *discouragement, despondency*.
- ἄθυμος**, -ον (ἀ-priv. + θυμός), *without courage, despondent, dejected*.
- ἀθύμως**, adv. (ἄθυμος), *despondently, dejectedly*; ἀθύμως ἔχειν, *be dejected*.
- αἶ**, **αἷ**, see **ῶ**, **ῶς**.
- αἰγιαλός**, -οῦ, ὁ, *seashore, beach*.
- Αἰγύπτιος**, -α, -ον (Αἴγυπτος), *Egyptian*; masc. as subst., *an Egyptian*.
- Αἴγυπτος**, -ου, ἡ, *Egypt*, conquered by *Cambyzes* and made a part of the *Persian empire*, but at the time of the *Anabasis* in revolt and independent.
- αἰδέομαι**, αἰδέσομαι, ἡδεσάμην, ἡδεσμαι, ἡδέσθην (αἰδώς), *respect, reverence*.
- αἰδήμων**, -ον, gen. -ονος, sup. αἰδημονέστατος (αἰδέομαι), *respectful, modest*.
- αἰδοῖον**, -ου, τό, generally pl. (αἰδέομαι), *the pudenda, private parts*.
- αἰδώς**, -οὺς, ἡ (αἰδέομαι), *respect, reverence*.
- αἰεῖ**, see **ἀεί**.
- αἰετός**, see **ἀετός**.
- Αἰήτης**, -ον, ὁ, *Aeētes, king of Colchis*.
- αἰθω**, *burn*; mid. intrans., *be on fire*.
- αἰκίζω**, oftener dep. αἰκίζομαι, αἰκιοῦμαι, etc. (ἀεικής, *unseemly*, ἀ-priv. + εἰκός), *outrage, maltreat, torture*.
- αἷμα**, -ατος, τό, *blood*.
- Αἰνέας**, -ου, *Aenēas*, of *Stymphālus* in *Arcadia*, a captain in the *Greek army*.
- Αἰνῖανες**, -ων, οἱ, *the Aenianians, a Thessalian people*.
- αἶξ**, αἰγός, ἡ, *goat*.
- Αἰολίς**, -ίδος, ἡ, *Aeolis*, a district on the northwestern coast of *Asia Minor*.
- αἰρετός**, -α, -ον (verbal of αἰρέω), *must be taken*.

**αἰρετός**, -ή, -όν (αἰρέω), *taken, chosen*;  
οἱ αἰρετοί, *the delegates, envoys*.

**αἰρέω**, αἰρήσω, εἶλον, ἤρκα, ἤρημαι,  
ἡρέθην, *take, capture, seize*; mid.  
*choose, prefer, elect*; pass., *be*  
*chosen, be elected*.

**αἶρω**, ἀρῶ, ἤρα, etc., *raise*.

**αἶς**, see **ὄς**.

**αἰσθάνομαι**, αἰσθήσομαι, ἡσθόμην, ἡσ-  
θμαι, *perceive, observe, learn*,  
with acc., ὅτι, ὥς, or with a partic.  
clause; with gen., *hear, hear of*.

**αἰσθησις**, -εως, ἡ (αἰσθάνομαι), *percep-*  
*tion*; αἰσθησιν παρέχειν, *be per-*  
*ceived*, IV, 6, 13.

**αἰσιος**, -ον (αἶσα, *portion, fate*), *aus-*  
*picious, favorable*.

**Αἰσχίνης**, -ον, ὁ, *Aeschines*, an Ar-  
cadian, in command of the Greek  
peltasts.

**αἰσχρός**, -ά, -όν (αἰδέομαι), *shameful*,  
*base, disgraceful*. Comp. αἰσ-  
χίων, sup. αἰσχιστος.

**αἰσχρῶς**, adv. (αἰσχρός), *shamefully*,  
*disgracefully*.

**αἰσχύνη**, -ης, ἡ (αἰδέομαι), *shame, dis-*  
*grace*.

**αἰσχύνω**, αἰσχυνῶ, ἡσχυνα, ἡσχύνθην,  
*dishonor, put to shame*; mid.  
and pass., *be ashamed*; with  
acc., *feel shame before*, II, 3, 22.

**αἰτέω**, αἰτήσω, etc., *ask for, de-*  
*mand*; mid., *beseech, ask for as*  
*a favor*. The vb. may take two  
accs. (I, 3, 14 n.), or the source  
may be expressed by παρά.

**αἰτία**, -ας, ἡ (αἰτέω), *charge, blame*;  
αἰτίαν ἔχειν, *be blamed*.

**αἰτιάομαι**, αἰτιάσομαι, etc. (αἰτία),  
*blame, censure, accuse, charge*.

**αἵτιος**, -α, -ον (αἰτέω), *chargeable*,  
*responsible, to blame for, the*  
*cause of*, abs. or with gen. τὸ  
αἷτιον, *the cause*, IV, 1, 17.

**αἰχμάλωτος**, -ον (αἰχμή, *spear* +

ἀλίσκομαι), *taken by the spear*,  
*captured*; οἱ αἰχμάλωτοι, *prison-*  
*ers*; τὰ αἰχμάλωτα, *booty*.

**Ἀκαρνάν**, -ανος, ὁ, an *Acarnanian*,  
inhabitant of Acarnania in the  
southwestern part of north  
Greece.

**ἄκαυστος**, -ον (ἀ-priv. + καίω), *un-*  
*burnt*.

**ἀκέραιος**, -ον, *sound, fresh*, of troops,  
**ἀκήρυκτος**, -ον (ἀ-priv. + κηρύττω),  
*without heralds, without a truce*.

**ἀκινάκης**, -ου, ὁ, (a Persian word),  
*a short, straight sword, dagger*.

**ἀκινδυνος**, -ον (ἀ-priv. + κινδυνος),  
*without danger, safe*.

**ἀκινδύνως**, adv. (ἀκινδυνος), *without*  
*danger*.

**ἀκμάζω**, ἀκμάσω (ἀκμή), *be at one's*  
*prime, at one's best*.

**ἀκμή**, -ῆς, ἡ (√ ἀκ, cf. ἀκόντιον, ἄκρος,  
Eng., *acme*), *point, edge*; ἀκμήν,  
as adv., *at the point of, just*.

**ἀκόλαστος**, -ον (ἀ-priv. + κολάζω),  
*unpunished, undisciplined*.

**ἀκολουθέω**, ἀκολουθήσω, etc. (ἀ-copu-  
lative + κέλευθος, *way*), *accom-*  
*pany, follow*.

**ἀκόλουθος**, -ον (ἀ-copulative + κέλευ-  
θος, *way*), *going the same way*,  
*consistent*.

**ἀκοντίζω**, ἀκοντιῶ (ἀκόντιον), *hurl the*  
*javelin, hit with the javelin*.

**ἀκόντιον**, -ου, τό (√ ακ; cf. ἀκμή),  
*javelin, hurled with the aid of a*  
*thong*; see IV, 2, 28 n.

**ἀκόντισις**, -εως, ἡ (ἀκοντίζω), *javelin-*  
*throwing*.

**ἀκοντιστής**, -ου, ὁ (ἀκοντίζω), *javelin-*  
*thrower*.

**ἀκούω**, ἀκούσομαι, ἤκουσα, ἀκήκοα,  
ἠκούσθην, *hear, hear of*, abs. or  
with acc.; with gen., *of the sound*  
*heard*, IV, 2, 8; often with gen.  
*of source, hear from*; foll. by

δτι, by acc. and infin. (of hear-say), or by acc. and partic. (if what is heard be marked as a fact); with gen., *hearken to, obey*. εὖ ἀκούειν (*bene audire*), as pass. of εὖ λέγειν, *be well spoken of*, VII, 7, 23. The pres., as in Eng., is often used where the perf. would be more logical, *e. g.* I, 9, 28.

ἄκρα, -as, ἡ (ἄκρος), *summit, height, citadel*.

ἄκρατος, -ον (ἀ-priv. + κεράννυμι), *unmixed, strong, of wine*.

ἄκριτος, -ον (ἀ-priv. + κρίνω), *without a trial*.

ἀκροβολίζομαι, aor. ἡκροβολισάμην (ἄκρος + βάλλω), *throw from a distance; hence, skirmish*,

ἀκροβολίσις, -εως, ἡ (ἀκροβολίζομαι), *skirmish*.

ἀκρόπολις, -εως, ἡ (ἄκρος + πόλις), *upper city, citadel, acropolis*.

ἄκρος, -α, -ον (cf. ἀκμή), *highest, topmost, the top of; τὸ ἄκρον, height, summit; so τὰ ἄκρα, the heights*.

ἀκρωνυχία, -as, ἡ (ἄκρος + οὐνυξ, *nail*), *tip of the nail; then spur of a mountain*.

ἄκτῃ, -ῆς, ἡ (δγννυμι, *break*), *shore, coast, promontory*.

ἄκυρος, -ον (κῦρος, *power, authority*), *of no force, invalid, null and void*.

ἄκων, -ουσα, -ον (ἀ-priv. + ἐκών), *unwilling, used as a partic., ἔκοντος Κύρου, against the will of Cyrus, without the consent of Cyrus, I, 3, 17; with the force of an adv., unwillingly, unintentionally, IV, 8, 25*.

ἀλαλάξω, ἀλαλάξομαι, ἡλάλαξα (ἀλαλή, an imitative word, *battle-cry*), *raise the battle-cry, shout*.

ἀλεινός, -ή, -όν (ἀλέα, *warmth*), *warm; in neut., a source of warmth*.

ἀλέξω, ἀλέξομαι, ἡλεξάμην, *ward off; in the Anabasis always mid., ward off from oneself, repel, requite*.

ἀλέτης, -ου, ὁ (ἀλέω, *grind*), *a grinder; ὁνος ἀλέτης, the upper millstone, I, 5, 5*.

ἄλευρον, -ου, τό (ἀλέω), *wheat-flour, always in pl.*

ἀλήθεια, -as, ἡ (ἀληθής), *truth, candor; τῇ ἀληθείᾳ, in fact, in truth*.

ἀληθεύω, ἀληθεύσω, etc. (ἀληθής), *speak the truth, tell the truth about, report truly*.

ἀληθής, -ές (ἀ-priv. + λήθω = λανθάνω), *unconcealed, manifest; hence true; τὸ ἀληθές, the truth*.

ἀληθινός, -ή, -όν (ἀληθής), *real, genuine, worthy of the name*.

ἄλιευτικός, -ή, -όν (ἀλιεύω, *fish, from ἄλς, the sea; cf. Lat. sal, Eng. salt*), *belonging to fishing or a fisherman; with πλοῖον, a fishing-boat*.

ἀλίζω, ἡλιστα, ἡλίσθην (ἄλις), *gather, collect; mid. intrans., assemble, VI, 3, 3*.

ἄλιθος, -ον (ἀ-priv. + λίθος), *stoneless, free from stones*.

ἄλις, adv., *in crowds, in abundance, enough, with gen.*

Ἀλίσάρνη, -ης, *Halisarne, a city in Mysia*.

ἀλίσκομαι, ἄλωσομαι, ἐάλων, ἐάλωκα, a pass. of αἰρέω, *be taken, be captured, be seized*.

ἄλκιμος, -ον (ἀλκή, *strength, valor*), *warlike, brave, a poetic word*.

ἀλλά (ἄλλος), conj., *more strongly adversative than δέ, otherwise, on the other hand, but; at the beginning of a speech often,*

*well, well but*; in replies sometimes, *no, on the contrary*, often coupled with other particles, but always with adversative force; ἀλλὰ γάρ, often implying an ellipsis, *but . . . for*, III, 2, 25; ἀλλ' ἢ, *except*.

ἄλλῃ, adv. (ἄλλος), *in another way, place, or manner, elsewhere*.

ἀλλήλων, -οις, reciprocal pron. (ἄλλος), *one another, each other*.

ἄλλοθεν, adv. (ἄλλος) *from another place*; ἄλλοι ἄλλοθεν, *some in one way others in another*, I, 10, 13 n.

ἄλλομαι, ἀλούμαι, ἡλάμην, 2 aor. ἡλόμην (Lat. *salio*), *leap, jump*.

ἄλλος, -η, -ο (Lat. *alius*), *other, another*; with art., *the rest of*, I, 2, 15; τῇ ἄλλῃ (ἡμέρᾳ), *the next (day)*, II, 1, 3; with alternative or distributive force, ἄλλος καὶ ἄλλος, I, 5, 12; ἄλλοι . . . ἄλλοι, *some . . . others*, I, 8, 9; ἄλλοι ἄλλως (*alii aliter*), *some in one way others in another*, I, 6, 11; so ἄλλος ἄλλα λέγει, II, 1, 5; ἄλλος ἄλλῃ, IV, 8, 19; sometimes pleonastic, *besides*, I, 5, 5; so especially with numerals, I, 7, 11; εἴ τις καὶ ἄλλος and ὥς τις καὶ ἄλλος, see καί; in questions expecting an affirmative answer, ἄλλο τι ἢ; = *nonne?*

ἄλλοτε (ἄλλος), *to another place, elsewhere*.

ἄλλοτε, adv. (ἄλλος), *at another time, at other times*; ἄλλοτε καὶ ἄλλοτε, *every now and then*, II, 4, 26; εἴ ποτε καὶ ἄλλοτε; see καί.

ἀλλότριος, -α, -ον (ἄλλος), *belonging to another, foreign*.

ἄλλως, adv. (ἄλλος), *otherwise, in another way, differently*; aimlessly, rashly, V, 1, 7; ἄλλως ἔχειν

or γίγνεσθαι, *be different*, III, 2, 37, VI, 6, 10; ἄλλως πῶς, *in any other way*, III, 1, 20; ἄλλως τε καί, *for other reasons and particularly, i.e. especially*, V, 6, 9; VII, 7, 40; ἄλλοι ἄλλως; see ἄλλος.

ἀλόγιστος, -ον (ἀ-priv.+λογίζομαι), *unreasoning, senseless, foolish*.

ἄλσος, -ους, τό, *sacred enclosure, esp. grove*.

Ἄλυσ, -νος, ὁ, *the Halys*, the principal river of Asia Minor, flowing into the Euxine.

ἄλφιτον, -ου, τό, *barley meal, always pl.*

ἄλωπεκῇ, -ῆς (ἄλπηξ, *fox*), *fox-skin cap, worn by Thracians*, VII, 4, 4.

ἄλώσιμος, -ον (ἀλίσκομαι), *that may be captured, easy to capture*.

ἄλώσοιντο, see ἀλίσκομαι.

ἅμα, (cf. ὁμοῦ, Lat., *simul*, Eng. *same*), *at the same time, at the same time with* (dat.), *together with*; ἅμα τῇ ἡμέρᾳ, *at day-break*, II, 1, 2; cf. ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, *on the following day at dawn*, I, 7, 2; ἅμα ἡλίφ ἀνέχοντι, *at sunrise*, II, 1, 3; 3, 1; ἅμα ἡλίφ δύνοντι, *at sunset*, II, 2, 13; ἅμα μὲν . . . ἅμα δέ, *both . . . and*, III, 4, 19; with parties. (strictly with the accompanying vb.), *as soon as*.

Ἄμαζών, -βνος, ἡ, *an Amazon*, one of the mythical tribe of female warriors.

ἄμαξα, -ης, ἡ (ἅμα + ἄγω), *a wagon, cart*; ἄμαξα πετρῶν, *a wagon-load of stones*, IV, 7, 10; βοῦς ὑπὸ ἀμάξης, *a draught-ox*, VI, 4, 22, 25.

ἀμαξιαῖος, -α, -ον (ἄμαξα), *of stones, large enough to load a wagon*.

ἀμαξιτός, -ον (ἄμαξα), *passable for wagons*, ὁδὸς ἀμαξιτός *wagon-road*, I, 2, 21.



**ἁμαρτάνω**, ἁμαρτήσομαι, ἡμαρτον, ἡμαρτηκα, ἡμαρτημαι, ἡμαρτήθην, *miss the mark, miss* (with gen.), I, 5, 12; *do wrong, sin against*, III, 2, 20; μικρά ἁμαρτηθέντα, *small errors*, V, 8, 20.

**ἁμαχεί**, adv. (ἀ-priv. + μάχομαι), *without fighting, without a struggle*.

**ἁμαχητί**, adv. = the foregoing.

**ἀμείνων**, -ον, comp. of ἀγαθός, *better, braver*; neut. as adv., II, 1, 20,

**ἀμέλεια**, -ας, ἡ (cf. ἀμελέω), *carelessness, neglect*.

**ἀμελέω**, -ήσω, etc. (ἀ-priv. + μέλει), *be careless, be negligent of, neglect*, with gen.

**ἀμελῶς**, adv. (ἀμελής, *careless*; cf. ἀμελέω), *carelessly, negligently*.

**ἄμετρος**, -ον (ἀ-priv. + μέτρον), *without measure, countless*.

**ἀμήχανος**, -ον (ἀ-priv. + μηχανή), *without resource or means; impossible*, I, 2, 21; πολλὰ καὶ ἀμήχανα, *many difficulties*, II, 3, 18.

**ἀμιλλάομαι**, ἀμιλλήσομαι, etc., dep. pass. (ἀμιλλα, *contest*), *contend, vie with, race for* (with ἐπὶ or πρὸς).

**ἄμπελος**, -ου, ἡ, *vine*.

**Ἀμπρακιώτης**, -ου, ὁ, *an Ambraciot, citizen of Ambracia in Epīrus*.

**ἀμυγδάλινος**, -η, -ον (ἀμυγδάλη, *almond*), *of almonds*, IV, 4, 13 n.

**ἀμύνω**, ἀμυνῶ, ἤμυνα (ἀ-euphonic + γμν, cf. μύνη, *excuse* and Lat. *moenia, walls*), *ward off; mid. ward off from oneself, defend oneself against, requite, punish*.

**ἀμφί**, prep. (cf. ἀμφω, Lat. *ambi-*), lit., *on both sides of*; hence (1) with gen. (a poetic use), *about, concerning*, IV, 5, 17 n.; (2) with acc., *about, round about, of place*, ἀμφὶ Μίλητον, I, 2, 3; of persons, τῶν ἀμφὶ Κῦρον, I, 8, 1;

in such phrases the individual is oftener included, οἱ ἀμφὶ Ἀριαῖον, *Ariæus and his men*, III, 2, 2; of time, ἀμφὶ ἀγορὰν πλήθουσιν, *about full market time*, I, 8, 1; ἀμφὶ δορπηστῶν, I, 10, 17; with various objects, ἀμφὶ τὰ στρατεύματα δαπανᾶν, *spend money on his armies*, I, 1, 8; τὰ ἀμφὶ τάξεις, *tactics*, II, 1, 7; ἀμφὶ ταῦτα ἔχειν, *to be busied about this*, V, 2, 26; with numerals, I, 2, 9, and frequently.

**ἀμφιγνώω**, impf. ἡμφεγνῶν, ἡμφεγνόησα, ἡμφεγνόηθην. (ἀμφί + γνώω, for γνῶέω), *think on both sides, be in doubt*.

**Ἀμφίδημος**, -ου, ὁ, *Amphidēmus, father of Amphicrates*.

**Ἀμφικράτης**, -ους, ὁ, *Amphicrates, an Athenian, a captain in the Greek army*.

**ἀμφιλέγω** (λέγω), *speak on both sides, quarrel*.

**Ἀμφιπολίτης**, -ου, ὁ, *an Amphipolitān, citizen of Amphipolis, a colony of Athens on the Strymon in Macedonia*.

**ἀμφορεύς**, -έως, ὁ (Homeric ἀμφιφορεύς, ἀμφί + φέρω), *a large jar with two handles*.

**ἀμφότερος**, -α, -ον (ἀμφω), *both*. In the *Anabasis* only dual or pl.

**ἀμφοτέρωθεν**, adv. (ἀμφότερος), *from both sides, on both sides*.

**ἄμφω** (cf. ἀμφί, Lat. *ambo*, Eng. *both*), gen. and dat. ἀμφοῖν, *both*.

**ἄν**, post-pos. modal part. for which there is no English equivalent (cf. Lat. *an*), used as follows: (1) with the condit. part. εἰ (see εἰάν), with relatives (ὅς, ὅστις, ὁπόσος, etc.), and with temporal words ὅτε, ὁπότε, ἐπεὶ, ἐπειδὴ (see ὅταν, ὁπότεν, ἐπάν, ἐπειδάν); ἔως.

πρὶν, μέχρι, ἔστε, with the vb. in the subj., either referring to the fut. or made general in the pres.; with ὥς and the subj. in a final clause; (2) with vbs. (a) with opt. in an apodosis, the protasis being often only implied or entirely suppressed (potential opt.); (b) with secondary tenses of the indic. in apodoses of conditions contrary to fact (past potential), (c) with infin. or partic., representing either of these constructions, (d) with impf. or aor. indic. in an iterative sense I, 9, 19 n.

ἀν stands regularly near the head of its clause and may be repeated with the vb., if that is postponed; sometimes it is repeated several times, I, 3, 6 n.; on the other hand, it may be omitted with the vb., if it has been expressed with a preceding vb. in the same construction, I, 6, 2 n.

ἀν, see ἐάν.

ἀν-, see ἀ-.

ἀνά, prep. with acc. (cf. Eng. *on*), *up, up along, over, throughout*; often distributive, ἀνὰ ἑκατὸν ἀνδρας, *a hundred men each*, III, 4, 21; of manner, ἀνὰ κράτος, *up to or with all one's might, at full speed*, I, 8, 1 (cf. κατὰ κράτος). In composition ἀνά frequently means *back* or *again*.

ἀναβαλνῶ, (βαλνῶ), *go up, ascend*; especially *go up from the coast*; *go inland*; of a horse, *mount*; of a ship, *embark on*, both with ἐπι.  
ἀναβάλλω (βάλλω), *throw up, of a mound; help to mount*, IV, 4, 4.  
ἀνάβασις, -ews, ἡ (ἀναβαλνῶ), *a going up, ascent, a march inland, esp.*

of the march of Cyrus against his brother, and hence the proper title of Xenophon's history.

ἀναβιβάζω (βιβάζω, -βιβάσω or -βιβῶ, -εβίβασα, *make to go*), *make go up, lead up*.

ἀναβοάω (βοάω), *shout aloud, call*.

ἀναβολή, -ῆς, ἡ (ἀναβάλλω), *earth thrown up, mound*.

ἀναγιγνώσκω (γιγνώσκω), *know again* (something seen before), *recognize*, V, 8, 6; *read* I, 6, 4.

ἀναγκάζω, ἀναγκάσω, etc. (ἀνάγκη), *force, compel*.

ἀναγκαῖος, -α, -ον (ἀνάγκη), *necessary*; οἱ ἀναγκαῖοι, *one's relatives*, Lat. *necessarii*, II, 4, 1.

ἀνάγκη, -ης, ἡ, *necessity, force*; with or without ἐστι, *it is necessary, one must, with dat. or acc. and infin.*; ἀνάγκη ἔχεισθαι or κατέχεισθαι, *be constrained by necessity*, II, 5, 21; II, 6, 13; ἐν ἀνάγκῃ εἶναι, *be in straits*, VII, 6, 27.

ἀναγνοῦς, see ἀναγιγνώσκω.

ἀνάγω (άγω), *lead or take up, lead inland*; mid. *put to sea, set sail*.

ἀναξεύννυμι (ξεύννυμι), *yoke up, hence break camp*, III, 4, 37; IV, 6, 1.

ἀναθάρρῶ (cf. θρασύς), *take courage, recover courage*.

ἀναθεῖναι, ἀναθεῖς, see ἀνατίθημι.

ἀνάθημα, -ατος, τό (ἀνατίθημι), *a thing set up, votive offering*, V, 3, 5.

ἀναθορυβέω (θορυβέω, -ήσω, *raise an uproar*; cf. θόρυβος), *cry out aloud, applaud*.

ἀναθρήψαντι, see ἀνατρέφω.

ἀναιρέω (αιρέω), *take up, pick up, carry off for burial* (in this

sense chiefly mid.); of an oracle, *take up a subject*; hence answer, III, 1, 6; of war, *undertake, begin*.

ἀνακαίω (καίω), *kindle*.

ἀνακαλέω (καλέω) *call again, call aloud, call back, sound the recall*.

ἀνακοινόω (κοινῶω), *consult, confer with, act. or mid.*

ἀνακομίζω (κομίζω), *carry up; mid., store up for oneself*.

ἀνακράζω (κράζω, scream) only in aor. ἀνέκραγον, *shout aloud, cry out*.

ἀναλαλάζω (ἀλαλάζω), *raise the war-cry*.

ἀναλαμβάνω (λαμβάνω), *take up, pick up, take along with*.

ἀναλάμπω (λάμπω), *blaze up, aor. burst into a blaze*.

ἀναλίσκω, ἀναλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, *use up, spend, exhaust*.

ἀνάλωτος, -ον (ἀ-priv. + ἄλωτός, verbal of ἀλίσκομαι), *not be taken, impregnable*.

ἀναμείγνυμι (μείγνυμι, μείζω, ξμείζα, μέμειγμαι, ἐμείχθην, 2 aor. pass. ἐμίγην, mix), *mingle with*.

ἀναμένω (μένω), *remain, wait, wait for*.

ἀναμνησκώ (μνησκώ), *remind one of (with two accs.), III, 2, 11; make mention of, V, 8, 26; mid. and pass., call to mind, remember, VI, 1, 23*.

ἄναδρος, -ον (ἀ-priv. + ἀνής) *unmanly, cowardly*.

Ἀναξίβιος, -ου, ὁ, *Anaxibius, a Spartan admiral in command at Byzantium*.

ἀναξύριδες, -ιδων, αἱ (Persian word), *trousers*.

ἀναπαύω (παύω), *cause to cease;*

*mid., rest, refresh oneself, pass the night*.

ἀναπειθῶ (πειθῶ), *persuade, induce*.

ἀναπετάννυμι (πετάννυμι, spread out; cf. Lat. *pandeo, pateo*), *throw open*.

ἀναπηδάω (πηδάω, πηδήσω, etc., leap), *leap up, spring upon one's horse*.

ἀναπνέω (πνέω), *breathe again, recover breath*.

ἀναπράττω (πράττω), *exact, collect, of money due*.

ἀναπτύσσω (πτύσσω, πτύξω, etc., fold), *unfold, fold back, I, 10, 9 n.*

ἀναπυνθάνομαι (πυνθάνομαι), *inquire carefully, learn by questioning*.

ἀναριθμητος, -ον (ἀ-priv. + ἀριθμέω, count), *innumerable*.

ἀνάριστος, -ον (ἀ-priv. + ἀριστον), *without breakfast, breakfastless*.

ἀναρπάζω (ἀρπάζω), *snatch up, seize, carry off*.

ἀναρχία, -ας, ἡ (ἀ-priv. + ἀρχω), *lack of government, anarchy*.

ἀνασκευάζω (σκευάζω), *pack up, remove*.

ἀναστάς, see ἀνίστημι.

ἀνασταυρόω (σταυρόω, σταυρώσω, fence with stakes; cf. σταυρός), *set up on a stake, impale*.

ἀναστέλλω (στέλλω), *send back; hence repulse*.

ἀναστήναι, ἀναστήσας, see ἀνίστημι.

ἀναστρέφω (στρέφω), *turn back or about, face about, retreat; mid., conduct oneself, behave, II, 5, 14; pass., face about, rally, I, 10, 12*.

ἀνασχέσθαι, ἀνάσχωμαι, see ἀνέχω.

ἀναταράττω (ταράττω), *stir up; perf. pass. partic. ἀνατεταραγμένον, in disorder, I, 7, 20*.

ἀνατείνω (τείνω) *stretch up, hold up, esp. of the hands in voting;*

- αἰετός ἀνατεταμένος, *an eagle with wings outspread*, I, 10, 12.
- ἀνατέλλω (τέλλω, ἔτειλα, *make to rise*), intr., *rise*, of the sun.
- ἀνατίθημι (τίθημι), *put upon, pack upon*, II, 2, 4; *set up, dedicate*, V, 3, 5 and 6.
- ἀνατρέφω (τρέφω), *fatten up*.
- ἀναφεύγω (φεύγω), *flee up*.
- ἀναφρονέω (φρονέω), *come to one's senses, recover one's senses*.
- ἀναχάζω, only in pres. (Homeric χάζω, *withdraw*), *withdraw, retreat*.
- ἀναχωρέω (χωρέω), *withdraw, retire, retreat*; ἀναχωρεῖν ἐπὶ πόδα, *give ground step by step*, V, 2, 32.
- ἀναχωρῶ (χωρῶ), *make to withdraw or retire*.
- ἄνδρα, see ἀνήρ.
- ἀνδραγαθία, -ας, ἡ (ἀνήρ + ἀγαθός), *bravery, valor*.
- ἀνδράποδον, -ου, τό (ἀνήρ + πός?), *slave, esp. captive taken in war*.
- ἀνδρείος, -α, -ον (ἀνήρ), *manly, courageous*.
- ἀνδρεΐότης, -ητος, ἡ (ἀνήρ), *manliness, valor, courage*.
- ἀνδρίζομαι (ἀνήρ), *play the man, act bravely*.
- ἀνέβην, see ἀναβαλῶ.
- ἀνεγείρω (ἐγείρω), trans., *wake up, awaken*; pass., *be aroused, wake up*.
- ἀνεῖλον, see ἀναίρῶ.
- ἀνεῖναι, see ἀνίημι.
- ἀνεῖπον (εἶπον), *proclaim*.
- ἀνελέσθαι, see ἀναίρῶ.
- ἄνεμος, -ου, ὁ (cf. Lat. *anima, animus*), *wind*.
- ἀνεπιλήπτως, adv. (ἀ-priv. + verbal of ἐπιλαμβάνω), *not to be laid hold of, in security, blamelessly*.
- ἀνερεθίζω (ἐρεθίζω, *excite*), *excite, provoke*; pass., *be instigated*.
- ἀνερωτάω (ἐρωτάω), *ask, demand*.
- ἀνέστην, see ἀνίστημι.
- ἀνεστράφη, see ἀναστρέφω.
- ἄνευ, improper prep., *without*, foll. by gen.
- ἀνευρίσκω (εὐρίσκω), *find out, discover*.
- ἀνέχω, impf. mid. ἡνεσχόμην, 2 aor. ἡνεσχόμην, with double augment (ἔχω), *hold up; mid., bear up under, endure, control oneself*.
- ἀνεψιός, -οῦ, ὁ (cf. Lat. *nepos*), *first cousin*.
- ἀνέψγον, ἀνέψα, see ἀνολίγω.
- ἀνήγαγον, see ἀνάγω.
- ἀνηγέρθη, see ἀνεγείρω.
- ἀνηγμένος, see ἀνάγω.
- ἀνήκεστος, -ον (ἀ-priv. + ἀκέομαι, *heal*), *that cannot be healed or made good, irreparable*.
- ἀνήκω (ἤκω), *extend to, reach*.
- ἀνήρ, ἀνδρός, ὁ, *man* (Lat. *vir*) as contrasted with woman or child or with ἄνθρωπος *human being* (I, 7, 3 n); hence in varying senses, *husband*, IV, 5, 24; *soldier*, I, 1, 11; often joined with words denoting nationality, in which case it is not to be translated, ἄνδρα Πέρσην, *a Persian*, I, 2, 20; very common in addresses, ἄνδρες στρατιῶται, *men, fellow soldiers*, I, 3, 3. Cf. ἄνθρωπος.
- ἀνηρώτα, see ἀνερωτάω.
- ἀνήχθησαν, see ἀνάγω.
- ἀνθ', see ἀντί.
- ἀνθέμιον, -ου, τό (ἄνθος, *flower*), *flower, flower-pattern*, V, 4, 32.
- ἀνθίστημι (ἵστημι), *set up against; mid., rise up against, oppose*.
- ἀνθρώπινος, -η, -ον (ἄνθρωπος), *human; neut. pl., things human*, as contrasted with the gods.
- ἄνθρωπος, -ου, ὁ, ἡ, *man, human*

- being, pl. *men, people*; with words denoting nationality, like ἀνήρ, VI, 4, 23; often contemptuous, III, 1, 27.
- ἀνιάω, ἀνιάσω, etc. (ἀνία, grief), *grieve, trouble, harass*; mid., *be distressed*, I, 2, 11; *be hurt*, IV, 8, 26.
- ἀνίημι (ἵημι), *send back*; hence, *let go*, VII, 6, 30.
- ἀνιμάω (ἰμάω, draw; cf. ἰμάς), *draw up*.
- ἀνίστημι (ἵστημι), *cause to stand, rouse up*, I, 5, 3; mid., with perf. and 2 aor. act., *stand up, get up, rise*.
- ἄνοδος, -ον (ἀ-priv.+ὁδός), *impassable*.
- ἄνοδος, -ου, ἡ (ἀνά+ὁδός), *way up, upward march*; cf. ἀνάβασις.
- ἀνόητος, -ον (ἀ-priv.+νόεω), *senseless, foolish*.
- ἀνολίψω, ἀνολίξω, with double augment throughout, impf. ἀνέψωγον (ὀλίγω or ὀλίγνυμι, open), *open, throw open*.
- ἀνομία, -ας, ἡ (ἀ-priv.+νόμος), *lawlessness*.
- ἀνομοίως, adv. (ἀ-priv.+ὁμοίως), *differently*.
- ἄνομος, -ον (ἀ-priv.+νόμος), *lawless*.
- ἀντ', see ἀντί.
- ἀνταγοράζω, (ἀγοράζω), *buy in exchange*.
- ἀντακούω (ἀκούω), *hear in turn, hear in reply*.
- Ἄντανδρος, -ου, ἡ, *Antandrus, a city in the Troad*.
- ἀντεπιμύλημι (ἐπιμύλημι), *fill in return or in requital*.
- ἀντεπιμελέομαι (ἐπιμελέομαι), *take care in turn, take counter measures*.
- ἀντευποιέω (ποιέω), *do good in return*.
- ἀντί, by elision ἀντ' or ἀνθ', prep. with gen., *over against, opposite, against*; hence, *instead of*, I, 1, 4; *in return for*, I, 3, 4; ἀνθ' ὧν ἐστήκότες, *standing behind which*, IV, 7, 6.
- ἀντιδίδωμι (δίδωμι), *give in return or in place of*.
- ἀντικαθίστημι (ἵστημι), *appoint instead or in place of*.
- ἀντιλέγω (λέγω), *say against or in opposition* (ὅτι or infin.); *speak against, object, abs.*
- ἀντίος, -α, -ον (ἀντί), *opposite, against, facing*; ἀντίοι ἵεναι, *go to meet, go against*, I, 8, 17; οἱ ἀντίοι, *the enemy*, III, 1, 42; ἐκ τοῦ ἀντίου, *from the opposite side, from the side of the enemy*, I, 8, 23; λόγοι ἀντίοι ἢ οὓς ἤκουον, *words the very opposite of those I heard* (a rare use), VI, 6, 34.
- ἀντιπαράθew (θew), *run along opposite*.
- ἀντιπαρασκευάζομαι (σκευάζω), *make counter preparations*.
- ἀντιπαρατάττομαι (τάττω), *array oneself against*.
- ἀντιπáρειμι (εἶμι), *march along opposite or on the other side*.
- ἀντιπάσχω (πάσχω), *suffer in return*.
- ἀντιπέραν or ἀντιπéρας, adv. (ἀντί+πέραν), *over against, opposite, with gen. and preceded by κατά*.
- ἀντιποιέω (ποιέω), *do in return, retaliate*; mid., *contend with someone* (dat.) *for something* (gen.), II, 1, 11; *vie with one another in* (gen.), IV, 7, 12.
- ἀντίπορος, -ον (ἀντί+πορ; cf. περῶ), *over against, opposite, a poetic word*, IV, 2, 18.
- ἀντιστασιάζω (στασιάζω), *contend against, vie with*.



ἀντιστασιώτης, -ον, ὁ (ἀντί+στάσις, *faction*), *an opponent, rival*.

ἀντιστοιχέω (στοιχέω, *be in a row*, στοιχος, *row*), *stand in rows over against*.

ἀντιστρατοπεδεύομαι (στρατοπεδεύω), *encamp against*.

ἀντιτάττω (τάττω), *draw up or array against*.

ἀντιτιμάω (τιμάω), *honor in return*.

ἀντιτοξέω (τοξεύω), *shoot in return, shoot back*.

ἀντιφυλάττομαι (φυλάττω), *be on one's guard in turn, take counter precautions*.

ἀντρον, -ον, τό (hence Lat. *antrum*), *cave*.

ἀντρώδης, -ες (ἀντρον+εἶδος), *cave-like*; πέτρα ἀντρώδης, *a rocky cavern*.

ἀνυστός, -ή, -όν (verbal of ἀνύω), *that may be accomplished; possible*; σιγῇ ὡς ἀνυστόν, *as silently as possible*, I, 8, 11.

ἀνύω, ἀνύσω, etc. (pres. regularly ἀνύτω), *accomplish*.

ἄνω, adv. (ἀνά), comp. ἀνωτέρω, sup. ἀνωτάτω, *up, upwards, above, inland*, with gen., IV, 3, 3; τὰ ἄνω, *the heights*, IV, 3, 25; ἡ ἄνω ὁδός, *the journey inland*, III, 1, 8.

ἀνώγειον, -ω, τό (ἄνω+γῆ), *upper floor, loft*, a dubious word, V, 4, 29.

ἀνωθεν, adv. (ἄνω), *from above, from the interior*.

ἄξια, -ας, ἡ (ἄξιος), *worth, value, price, deserts*.

ἄξινη, -ης, ἡ (Lat. *ascia*, Eng. *axe*), *axe*.

ἄξιος, -α, -ον (ἄγω), *weighing as much as, worth, worthy of* (gen.); ἄξιον (έστι), *be worth while, be fitting*; πολλοῦ (πλεονος, πλειστου) ἄξιος, *of great (more, the*

*most) value*; so παντὸς ἄξιος, VII, 3, 13.

ἄξιостράτηγος, -ον (ἄξιος+στρατηγός), *worthy to be general*.

ἄξιόω, ἀξιόσω, etc. (ἄξιος), *deem fit or proper, ask, claim*.

ἄξιωμα, -ατος, τό (ἄξιόω), *worth, authority*.

ἄξιως, adv. (ἄξιος), *worthily, deservedly*, I, 9, 15.

ἄξων, -ονος, ὁ (ἄνω), *axle*.

ἀπ', see ἀπό.

ἀπαγγέλλω (ἀγγέλλω), *bring back word, announce, report*.

ἀπαγορεύω, ἀπερῶ, ἀπείπον, ἀπείρηκα (ἀγορεύω), *renounce, give up, grow weary*.

ἀπάγω (ἄγω), *lead or carry back or off; march back*.

ἀπαγωγή, -ης, ἡ (ἄγω), *removal, depature*.

ἀπαθής, -ές (ἀ-priv.+πάθος), *without experience in, free from* (gen.).

ἀπαίδευτος, -ον (ἀ-priv.+παιδεύω), *uneducated, ignorant*.

ἀπαίρω (αἶρω), *raise from; intr. of ships, set sail, depart*.

ἀπαιτέω (αἰτέω), *claim as one's right or due, demand*; with two accs., II, 5, 38.

ἀπαλλάττω (ἀλλάττω, ἀλλάξω, ἡλλαξα, -ἡλλαχα, ἡλλαγμαί, -ἡλλάχθην or ἡλλάγην), *change from, set free, remove; intr., depart, be freed from, be well rid of*, I, 10, 8.

ἀπαλός, -ή, -όν, *tender, delicate, soft*.

ἀπαμείβομαι, in aor. pass. ἀπημείφθη (ἀμείβω, *change*), *exchange words, answer, reply*, II, 5, 15 n.

ἀπαντάω, ἀπαντήσομαι, ἀπήντησα, ἀπήντηκα, *meet or, in a hostile sense, encounter*.

ἅπαξ, adv., *once*.

ἀπαράσκευος, -ον (ἀ-priv.+παρασκευή), *unprepared*.

ἅπας, ἅπασα, ἅπαν (πάς), *all together, the whole of, entire*; with art. gen. in pred. posit.

ἀπαυθημερίζω (cf. αὐθημερόν), *return on the same day*.

ἀπεγνώκηναι, see ἀπογινώσκω.

ἀπεδόμην, see ἀποδίδωμι.

ἀπέδρα, etc., see ἀποδιδράσκω.

ἀπέδωκα, see ἀποδίδωμι.

ἀπέθανον, see ἀποθνήσκω.

ἀπειθέω, -ήσω, etc. (ἀ-priv. + πείθομαι), *disobey*.

ἀπειλέω, ἀπειλήσω, etc. (ἀπειλή), *threaten*.

ἀπειλή, -ῆς, ἡ, *threat*.

ἄπειμι (εἶμι), *go away, go back, retreat* (the pres. often with fut. force; cf. εἶμι).

ἄπειμι (εἶμι), *be away, or absent*.

ἀπείπον (εἶπον), *renounce*, VII, 1, 41; *forbid*, with dat. and infin., VII, 2, 12.

ἀπειρκότας, see ἀπαγορεύω.

ἄπειρος, -ον (ἀ-priv. + πείρα), *unskilled, unacquainted with*, abs. or with gen.

ἀπείχον, see ἀπέχω.

ἀπέκτονε, see ἀποκτείνω.

ἀπελαύνω (ἐλαύνω), *drive away or out, expel*; intr. *march or ride away*.

ἀπελθεῖν, ἀπελθών, etc., see ἀπέρχομαι.

ἄπερ, see ὅσπερ.

ἀπερύκω (ἐρύκω), *ward off*.

ἀπέρχομαι (ἐρχομαι), *come (or go) back or away, depart, return, retreat*; *go forth*, IV, 7, 8.

ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπηχθόμην, ἀπήχθηναι (ἀπό + ἔχθος, *hatred*), *incur one's enmity or hatred*.

ἀπέχω (ἔχω), *keep off or from*; mid., *hold oneself aloof from, abstain from*, II, 6, 10, etc.; act. intr., *be away from, distant from*, I, 3, 20.

ἀπήγαγεν, see ἀπάγω.

ἀπῆει, see ἀπειμι (εἶμι).

ἀπήλασα, ἀπήλαινον, see ἀπελαύνω.

ἀπήλθον, see ἀπέρχομαι.

ἀπηλλάγη, see ἀπαλλάττω.

ἀπημείφθη, see ἀπαμείβομαι.

ἀπήρα, see ἀπαίρω.

ἀπιστέω, ἀπιστήσω, etc. (ἀπιστος), *dis-trust, disbelieve, disobey* (dat.).

ἀπιστία, -ας, ἡ (ἀπιστος), *distrust, suspicion*, II, 5, 4; *faithlessness, treachery*, II, 5, 21; III, 2, 8.

ἀπιστος, -ον (ἀ-priv. + πείθω), *not to be trusted, faithless*.

ἀπιτέον (verbal of ἀπειμι), *one must go or depart*.

ἄπλετος, -ον, *boundless, immeasurable*.

ἀπλοῦς, -ῆ, -οῦν (ἀ-copulative + ἵ/πλα, cf. πίμπλημι), *simple, frank*; τὸ ἀπλοῦν, *frankness, candor*, II, 6, 22.

ἀπό, by elision ἀπ' or ἀφ', prep. with gen. (Lat. *a, ab*, Eng. *off*), (1) of place, *from, away from*; often with pregnant construction, τὰ ἀπὸ τῶν οἰκιῶν ξύλα, II, 2, 16 n.; (2) of time, *from, since, after*, ἀπὸ τούτου, *from this time on*, II, 6, 5; ἀφ' οὗ, *since*, III, 2, 14; (3) of source, I, 5, 10; so of descent, II, 1, 3; (4) of means, ἀπὸ τούτων τῶν χρημάτων, I, 1, 9; (5) of cause, ἀπὸ τοῦ αὐτομάτου, *at their own bidding*, I, 2, 17; ἀπὸ τοῦ αὐτοῦ σημείου, *at the same signal*, II, 5, 32.

So the phrase ἀπὸ (ἀφ') ἵππου means *on horseback*, but denotes that the rider's attention is directed away from the horse; contrast ἐφ' ἵππου. In composition ἀπο- denotes *from, away, back, in return*, or it may have a neg. force (see ἀποψηφίζομαι, ἀποδοκέω).

ἀποβαίνω (βαίνω), *step off*, esp. *disembark*; of events, *turn out*, *come true*, VII, 8, 22.

ἀποβάλλω (βάλλω), *cast away*, *lose*.

ἀποβιβάζω (βιβάζω, βιβάσω or βιβῶ, -εβίβασα, *make to go*, causative of βαίνω), *trans.*, *disembark*.

ἀποβλέπω (βλέπω), *look away* (from other things) *to*, I, 8, 14; *look* (for support), *to*, VII, 2, 33.

ἀπαγινώσκω (γινώσκω), *decide against*, *give up the intention of*, I, 7, 19.

ἀποδαρέντα, see ἀποδέρω.

ἀποδεδράκασιν, see ἀποδιδράσκω.

ἀποδείκνυμι (δείκνυμι), *point out*, *direct*, with infin., *appoint*; mid., *declare* (with or without γνώμην) foll. by ὅτι or by infin.; pass., *be declared*, *pointed out*.

ἀποδέρω (δέρω, δερῶ, ἔδειρα, δέδαρμαι, ἔδαρην, *flay*), *strip the hide off*, *flay*, *skin*.

ἀποδέχομαι (δέχομαι), *receive from*, *accept*.

ἀποδημέω, -ήσω, etc. (δήμος), *be or go away from home*.

ἀποδιδράσκω (-διδράσκω, -δράσομαι, -έδραν, -δέδρακα, *run*), *run away*, *escape* (by stealth), I, 4, 8, etc.; *run away from*, *abandon* (acc.), VI, 4, 8.

ἀποδίδωμι (δίδωμι), *give back*, *render*, esp. *what is due*, *restore*, *return*, *pay*; *fulfil a promise*, I, 7, 5; mid., *sell*, VII, 2, 3.

ἀποδοκεῖ, impers. (δοκέω), *it seems best not to*, II, 3, 9.

ἀποδοῦναι, see ἀποδίδωμι.

ἀποδραΐη, ἀποδρᾶναι, see ἀποδιδράσκω.

ἀποδραμοῦμαι, see ἀποτρέχω.

ἀποδύω (δύω), *strip off*, *spoil* (a fallen foe); mid., with 2 aor. act., *strip oneself*.

ἀποδώσει, see ἀποδίδωμι.

ἀποθανεῖν, see ἀποθνήσκω.

ἀποθνήσκω (θνήσκω), *die*, *be killed*, *be put to death*. οἱ ἀποθανόντες, *the dead*.

ἀποθύω (θύω), *sacrifice or offer* (in payment of a vow).

ἀποικία, -as, ἡ (ἀπό+οικέω), *colony* IV, 8, 22.

ἄποικος, -ον (ἀπό+οἶκος), *away from home*, οἱ ἄποικοι, *colonists*; πόλις ἀποικος, *colony*.

ἀποκαίω or ἀποκάω (καίω), *burn off*, also of cold, IV, 5, 3, hence, *freeze off*, VII, 4, 3.

ἀποκαλέω (καλέω), *call aside*.

ἀποκάμνω (κάμνω), *grow weary*, *flag*.

ἀπόκειμαι (κείμαι), *be laid or stored away*.

ἀποκλείω (κλείω), *shut off*, *cut off*, *exclude from*, VI, 6, 13; *shut*, *bolt*, VII, 6, 24.

ἀποκλίνω (κλίνω, κλινῶ, etc.; cf. κλῖμαξ, *ladder*, Lat. *inclino*, *bend*, Eng. *lean*), intr. *turn aside*, II, 2, 16.

ἀποκόπτω (κόπτω), *cut or strike off*, *beat off*, *dislodge an enemy*.

ἀποκρίνομαι (κρίνω), *answer*, *reply*.

ἀποκρύπτω (κρύπτω), *hide from*, acc., I, 9, 19; *conceal*, IV, 4, 11.

ἀποκτείνω (κτείνω); the pass. is supplied by ἀποθνήσκω, *kill*, *slay*, *put to death*.

ἀποκτείννυμι, a parallel form to ἀποκτείνω, only used in pres. and impf., VI, 3, 5; 5, 28.

ἀποκωλύω (κωλύω), *hinder from*, *prevent*, with μή and infin.

ἀπολαμβάνω (λαμβάνω), *take back*, *take from*, *receive*, *recover*; pass. as a military phrase, *be cut off*.

ἀπολείπω (λείπω), *leave behind*, *desert*, *abandon*; *leave a space*, VI, 5, 11; mid. and pass., *be left behind*, *fall behind*.

**ἀπόλεκτος**, -ον (ἀπό+λέγω), *selected, choice.*

**ἀποληφθήτε**, **ἀπολήφονται**, see ἀπολαμβάνω.

**ἀπόλλυμι** (δλλυμι, δλω, ὤλεσα, -ολώλεκα, ὠλόμην, ὤλωλα), *destroy, kill, lose*; mid. and 2 pf. and plpf. act., *be destroyed, perish, die*, as a virtual pass., often foll. by ὑπό with the gen. of the agent.

**Ἀπόλλων**, -ωνος, acc. -ωνα or -ω, *Apollo*, son of Zeus and Leto, the god of prophecy, music, poetry, etc.; his most noted oracle was at Delphi (see III, 1, 6).

**Ἀπολλωνία**, -ας, ἡ, *Apollonia*, a town in Mysia.

**Ἀπολλωνίδης**, -ου, ὁ, *Apollonides*, a Lydian pretending to be a Boeotian, III, 1, 26.

**ἀπολογέομαι**, **ἀπολογήσομαι**, etc. (ἀπό+λέγω; cf. Eng. *apology*), *say in defense.*

**ἀπολύω** (λύω), *loose from, acquit.*

**ἀποωλέκατε**, see ἀπόλλυμι.

**ἀπομάχομαι** (μάχομαι), *fight off, fight against, resist.*

**ἀπομαχος**, -ον (ἀπό+μάχη), *not fighting, disabled*; οἱ ἀπομαχοί, *the non-combatants.*

**ἀπονοστέω** (νοστέω, *go home, from νόστος, return*), *return home.*

**ἀποπέμπω** (πέμπω), *send off, send back*; esp. *send what is due, remit*, I, 1, 8; mid., *dismiss*, I, 1, 5.

**ἀποπήγνυμι** (πήγνυμι), *freeze, curdle.*  
**ἀποπηδάω** (πηδάω, πηδήσω, *leap*), *leap down.*

**ἀποπλέω** (πλέω), *sail off or back, sail home.*

**ἀπόπλους**, -ου, ὁ (πλοῦς), *voyage back or home.*

**ἀποπορεύομαι** (πορεύομαι), *go away, depart.*

**ἀπορέω**, -ήσω (ἀπορος), *be without resource, be in doubt, at a loss*, act. and mid.; *be in want of*, with gen., I, 7, 3.

**ἀπορία**, -ας, ἡ (ἀπορος), *lack of resource, difficulty, perplexity*; *lack, want*, with gen., II, 5, 9.

**ἄπορος**, -ον (ἀ-priv.+πόρος), *without means or resource, at a loss, perplexed*; of roads, etc., *impassable*; of actions, *difficult*; τὸ ἄπορον, *difficulty, obstacle*, III, 2, 22; ἄπορόν ἐστι, *it is impracticable*, III, 3, 4.

**ἀπόρητος**, -ον (ἀπό+verbal of εἶρω), *not to be told, secret*; ἐν ἀπορητῷ ποιησάμενος, *putting him under pledge of secrecy*, VII, 6, 43.

**ἀπορρώξ**, -ῶγος, ὁ, ἡ (cf. ῥήγνυμι, *break*, Lat. *frangere*, Eng. *break*), *broken off, abrupt, sheer.*

**ἀποσθήπομαι**, with 2 perf. act. ἀποσέσηπα (σθήπω, *make to rot*, cf. Eng. *antiseptic*), *rot off, lose by mortification.*

**ἀποσκάπτω** (σκάπτω, σκάψω, etc., *dig*), *dig off*; ἀποσκάπτει τι, *is digging some trench to cut us off*, II, 4, 4.

**ἀποσκεδάννυμι** (σκεδάννυμι), *scatter abroad*; mid. and pass., *be dispersed, straggle.*

**ἀποσκηνώ** (σκηνώ), *encamp at a distance from*, III, 4, 35.

**ἀποσπάω** (σπάω), *draw off or away from, withdraw*; pass., *be separated from.*

**ἀποσταυρώ** (σταυρώ, *fence off, from, σταυρός, stake off, shut off by a palisade.*

**ἀποστέλλω** (στέλλω), *send back.*

**ἀποστερέω** (στερέω), *rob, defraud*, abs. or with 2 accs.

**ἀποστήναι**, see ἀφίστημι.

ἀποστρατοπεδεύομαι (στρατοπεδεύω),  
*encamp away from, gen.*

ἀποστρέφω (στρέφω), *turn back, induce to return.*

ἀποστροφή, -ῆς, ἡ (ἀποστρέφω), *a turning back, hence, place of refuge, base for operations, II, 4, 22; VII, 6, 34.*

ἀποσυλάω (συλάω, συλήσω, etc., *strip, rob*), *strip off, rob of.*

ἀποσχεῖν, ἀπόσχωμεν, *see ἀπέχω.*

ἀποσφίω (σφίω), *lead back in safety.*

ἀποταφρεύω (ταφρεύω, *dig a trench, from τάφρος*), *shut off by a trench, trench off, VI, 5, 1.*

ἀποτείνω (τείνω), *stretch, extend.*

ἀποτειχίζω (τειχίζω), *wall off, shut off by a wall, II, 4, 4.*

ἀποτέμνω (τέμνω), *cut off; lit. or as a military phrase, cut off, intercept.*

ἀποτίθημι (τίθημι), *put or store away.*

ἀποτίνω (τίνω, τέισω, ξτεῖσα, etc., *pay*), *pay back; mid., exact payment, requite, punish.*

ἀποτμηθέντες, *see ἀποτέμνω.*

ἀπότομος, -ον (ἀπό + τέμνω), *cut-off, sheer, steep.*

ἀποτρέπω (τρέπω), *turn back or away; mid., intr. turn back, turn aside.*

ἀποτρέχω (τρέχω), *run back, run away.*

ἀποφαίνω (φαίνω), *show forth; mid. and pass., appear, declare (one's own opinion), I, 6, 9.*

ἀποφεύγω (φεύγω), *flee away, escape (by speed, contrast ἀποδιδράσκω).*

ἀπόφηναι, *see ἀποφαίνω.*

ἀπόφραξις, -ews, ἡ (ἀπό + φράττω, *fence in, cf. Lat. farcio, stuff full*), *a fencing off, hence blockade.*

ἀποχωρέω (χωρέω), *depart, withdraw, retreat.*

ἀποψηφίζομαι (ψηφίζομαι), *vote*

*against, vote in the negative, I, 4, 15.*

ἀπρόθυμος, -ον (ἀ-priv. + πρόθυμος), *unwilling.*

ἀπροσδόκητος, -ον (ἀ-priv. + προσδοκάω), *unexpected; ἐξ ἀπροσδοκήτου, unexpectedly, IV, 1, 10.*

ἀπροφασίστως, *adv. (ἀ-priv. + προφασίζομαι, make excuses), without making excuses, without hesitation, II, 6, 10.*

ἄπτω, ἄψω, etc. (Lat. *aptus, fit*) *fasten; mid., lay hold of, touch (with gen.).*

ἀπώλετο, *see ἀπόλλυμι.*

ἄρα, *post-positive inferential part., therefore, accordingly, then, so.*

ἄρα, *interrog. part., ἄρα οὐ (Lat. nonne), III, 1, 18; ἄρα μή (Lat. num), VII, 6, 5.*

Ἀραβία, -as, ἡ, *Arabia, the great peninsula between the Red Sea and the Persian Gulf. In the Anabasis, I, 5, 1, the name is applied to the district east of the Euphrates.*

Ἀράξης, -ον, ὁ, *the Araxes, a name given by Xen. to a tributary of the Euphrates, the modern Khabur.*

ἀράτω, *see αἶρω.*

Ἀρβάκας, -ον, ὁ, *Arbaces, satrap of Media.*

Ἀρβάκης, -ον, ὁ, *Arbaces, one of the four generals of Artaxerxes' army.*

Ἀργεῖος, -α, -ον (Ἄργος, τό, Ἄργος) *Argive; masc. as subst., an Argive, a native of Argos, the capital of Argolis.*

ἀργός, -ον (ἀ-priv. + ἔργον), *lazy, idle.*

ἀργύριον, -ον, τό (dim. of ἀργυρος, *silver, Lat. argentum*), *piece of silver, silver coin, money.*

ἀργυρόπους, -οδος, ὁ, ἡ (ἀργυρος, *silver* + ποῦς), *silver-footed.*



ἀργυροῦς, -ᾶ, -οῦν (ἀργυρος, *silver*),  
of *silver, silver*.

Ἄργώ, -οῦς, ἡ, the *Argo*, the ship of  
the Argonauts.

ἄρδην, adv. (ἀρῶ), lit. *raised up*,  
then *wholly, quite*.

ἄρδω, *water, irrigate*.

ἀρέσκω, ἀρέσω, ἡρέσθην (√ἀρ, *fit*),  
*suit, please*, dat.

ἀρετή, -ῆς, ἡ (cf. ἀριστος), *fitness, ex-*  
*cellence*, esp. in war, *valor*, II, 1,  
12; *magnanimity*, I, 4, 9; *faith-*  
*fulness, service*, I, 4, 8.

ἀρήγω, ἀρήξω, *help, succor*.

Ἀρηξίων, -ωνος, ὁ, *Arexion*, of Par-  
rhasia, a soothsayer in the Greek  
army.

Ἀριαῖος, -ου, ὁ, *Ariaeus*, commander  
of the barbarian force under Cy-  
rus. See the *Introd.*, § 32.

ἀριθμός, -οῦ, ὁ, *number, numbering*,  
*enumeration*; *extent*, τῆς ὁδοῦ,  
II, 2, 6.

Ἀρίσταρχος, -ου, ὁ, *Aristarchus*, a  
Spartan, successor to Cleander  
as harmost of Byzantium.

ἀριστάω, ἀριστήσω, etc. (ἀριστον)  
*take breakfast*.

Ἀριστέας, -ου, ὁ, *Aristeas*, of Chios,  
commander of a company of light-  
armed troops in the Greek army.

ἀριστερός, -ά, -όν, *left*; ἐν ἀριστερᾷ  
(sc. χειρὶ) or ἐξ ἀριστερᾶς (sc. χειρὸς),  
*on the left*.

Ἀρίστιππος, -ου, ὁ, *Aristippus*, a  
Thessalian noble who raised an  
army for Cyrus.

ἀριστον, -ου, τό, *breakfast or lunch*;  
see the note on I, 10, 17.

ἀριστοποιεῖν (ἀριστον+ποιεῖν), *get*  
*or prepare breakfast*.

ἀριστος, -η, -ον (√ἀρ, *suit, fit*), sup.  
of ἀγαθός, *best, bravest, noblest*,  
*most honorable*; ἀρίστα, as adv.,  
*in the best way, best*.

Ἀρίστων, -ωνος, ὁ, *Ariston*, an  
Athenian in the Greek army.

Ἀριστώνυμος, -ου, ὁ, *Aristonymus*,  
a captain in the Greek army, dis-  
tinguished for his bravery.

Ἀρκαδικός, -ή, -όν (Ἀρκάς), of *Ar-*  
*cadia, Arcadian*; τὸ Ἀρκαδικόν,  
*the Arcadian force*, IV, 8, 18.

Ἀρκάς, -άδος, ὁ, an *Arcadian*, na-  
tive of Arcadia, the central state  
of Peloponnesus. As to the Ar-  
cadians in Cyrus' army, see VI,  
2, 10.

ἀρκέω, ἀρκέσω, ἤρκεσα (Lat. *arceo*,  
cf. ἀρήγω, ἀλκή), *be enough, suf-*  
*fice*; ἀρκῶν, as adj., *enough*, V,  
6, 1.

ἄρκτος, -ου, ἡ (akin to Lat. *ursus*),  
*bear* (the fem. used for both  
sexes); the constellation *Ursa*  
*Major, the Bear, the North*.

ἄρμα, -ατος, τό, *chariot, war chariot*.  
ἄρμάμαξα, -ης, ἡ (ἄρμα+ἄμαξα), *cov-*  
*ered carriage*.

Ἀρμενία, -ας, ἡ, *Armenia*, the high  
table-land of western Asia,  
southeast of the Euxine.

Ἀρμένιος, -α, -ον (Ἀρμενία), *belong-*  
*ing to Armenia, Armenian*.

Ἀρμήνη, -ης, ἡ, *Harmēne*, a town  
on the Euxine near Sinōpe.

ἀρμωστής, -ου, ὁ (ἀρμύζω, *fit, join*),  
*one who sets in order*; esp. ad-  
ministrator, harmost, a title  
given to officers sent out by  
Sparta to govern subject states.

ἄρνειος, -α, -ον (ἀρνός, of a *lamb*,  
no nom.), of a *lamb, lamb's*,  
with κρέα, IV, 5, 31.

ἀρπαγή, -ῆς, ἡ (ἀρπάζω), *plundering*,  
*plunder, pillage*; καθ' ἀρπαγὴν,  
*after booty*, III, 5, 2.

ἀρπάζω, ἀρπάσω, etc. (cf. Lat. *rapio*),  
*snatch, seize, carry off, plunder*,  
*rob*.

\***Ἀρπασος**, -ου, ὁ, the *Harpasus*, a river bounding the land of the Chalybes and the Scythini.

\***Ἀρταγέρσης**, -ου, ὁ, *Artagerses*, a Persian noble in command of the king's mounted body-guard at Cunaxa, I, 7, 11; said to have been slain by Cyrus, I, 8, 24.

\***Ἀρτακάμας**, -α, ὁ, *Artacamas*, satrap of Phrygia.

\***Ἀρταξέρξης**, the name of several kings of Persia; in the *Anabasis* Artaxerxes II (called Mnemon, because of his good memory), son of Darius II and Parysatis and elder brother of Cyrus. He reigned from 405 B. C. to 362 B. C.

\***Ἀρταόζος**, -ου, ὁ, *Artaozus*, a friend of Cyrus, who with Ariaeus proved faithless to the Greeks after Cunaxa.

\***Ἀρταπάτης**, -ου, ὁ, *Artapates*, a Persian noble, in the confidence of Cyrus, and slain over his dead body.

**ἀρτᾶω**, ἀρτήσω, etc. (cf. αἰρῶ?), *fasten, suspend*.

\***Ἄρτεμις**, -ιδος, ἡ, *Artemis*, daughter of Zeus and Leto, goddess of the chase, III, 2, 12; identified with the Asiatic goddess, whose temple at Ephesus was world-renowned, V, 3, 4.

**ἄρτι**, adv. *just now, just*.

\***Ἀρτίμας**, -α, ὁ *Artimas*, satrap of Lydia.

**ἀρτοκόπος**, -ου, ὁ (ἄρτος + √ κοπ, *cook*, cf. Lat. *coquo*), *baker*.

**ἄρτος**, -ου, ὁ, *a loaf of bread* (wheaten or barley).

\***Ἀρτούχας**, -α, ὁ, *Artūchas*, a general in the Persian army.

\***Ἀρύστας**, -α (or -ου?), *Arystas*, an Arcadian.

\***Ἀρχαγόρας**, -α, or -ου, ὁ, *Archagoras*,

an exile from Argos, a captain in the Greek army.

**ἀρχαῖος**, -α, -ον (ἀρχω), *old, ancient*; Κύρον τὸν ἀρχαῖον, *Cyrus the Elder*, I, 9, 1; τὸ ἀρχαῖον, as adv., *formerly*, I, 1, 6.

**ἀρχή**, -ῆς, ἡ (ἀρχω), *beginning*; ἀρχήν, as adv., *in the first place*; with neg., *at all*, VII, 7, 28; *the first place*, hence, *sovereignty*, II, 1, 11; II, 3, 23, etc.; *empire*, I, 5, 9; *province*, I, 1, 2.

**ἀρχηγός**, -οῦ, ὁ (ἀρχω + ἄγω), *leader, commander*, rare in prose, III 1, 26.

**ἀρχικός**, -ή, -όν (ἀρχω), *fit to command*.

**ἄρχω**, ἄρξω, ἤρξα, ἤρξamai, ἤρχθην, *begin, be first*, with gen. or with infin.; *lead, command, rule, rule over*, abs., or with gen.; mid., *begin*, abs., or with gen.; *start from*; pass., *be begun, be governed, obey*; τὸ ἀρχειν, *government, sovereignty*; ὁ ἀρχων, see the word; οἱ ἀρχόμενοι, *subjects, soldiers*.

**ἀρχων**, -οντος, ὁ (properly partic. of ἀρχω), *ruler, commander*.

**ἄρωμα**, -ατος, τό, (Eng. *aroma*), in pl. *spices, fragrant herbs*.

**ἀσέβεια**, -ας, ἡ (see the following word), *impiety*.

**ἀσεβής**, -ές (ἀ-priv. + σέβομαι, *worship*), *impious, sacrilegious*.

**ἀσθενέω**, -ήσω, etc. (ἀσθενής), *be weak, be sick*; οἱ ἀσθενεῦντες, *the sick*, IV, 5, 19.

**ἀσθενής**, -ές (ἀ-priv. + σθένος *strength*), *without strength, weak*.

\***Ἀσία**, -ας, ἡ, *Asia*.

\***Ἀσιδάτης**, -ου, ὁ, *Asidates*, a wealthy Persian, captured by Xenophon.

**Ἀσινάιος**, -ου, ὁ (Ἀσίνη, *Asine*), an *Asinaean*, a man of *Asine*, a town of *Laconia*.

**ἀσινῶς**, adv. (σινόμαι), *harmlessly*; in sup. ἀσινέστατα, III, 3, 3.

**ἄσιτος**, -ον (ἀ-priv.+σίτος), *without food*.

**ἀσκήω**, ἀσκήσω (cf. Eng. *ascetic*), *practise, cultivate*.

**ἀσκός**, -οῦ, ὁ, *skin, leathern bag, wine-skin*.

**ἄσμενος**, -ον (cf. ἡδομαι), *glad*, used where in Eng. an adv. is required, *gladly, with pleasure*.

**ἀσπάζομαι**, ἀσπάζομαι, *greet, salute, welcome, take leave of*.

**Ἀσπένδιος**, -ον, ὁ (Ἀσπενδος, *Aspendus*), an *Aspendian*, inhabitant of *Aspendus*, a city in *Pamphylia*.

**ἀσπίς**, -ίδος, ἡ, *shield*, esp. the large oval shield of the Greek hoplite; by metonymy = ὀπίσθιος; παρ' ἀσπίδα, *to the left*, IV, 3, 26.

**Ἀσσυρία**, -ας, ἡ, *Assyria*, in the *Anabasis* the region about the *Tigris*, a province of the *Persian* empire. The word also designates the *Assyrian* empire, which flourished in the seventh century B. C.

**Ἀσσύριος**, -α, -ον (Ἀσσυρία), *Assyrian*.

**ἀσταφίς**, -ίδος, ἡ, pl. in collective sense, *dried grapes, raisins*.

**ἀστράπτω**, aor. ἤστραψα, *flash*.

**ἀσφάλεια**, -ας, ἡ (ἀ-priv.+σφάλω), *security, safety*.

**ἀσφαλέστατα**, see ἀσφαλῶς.

**ἀσφαλέστερος**, see ἀσφαλής.

**ἀσφαλής**, -ες (ἀ-priv.+σφάλω), *not to be tripped up, sure, secure, safe*; comp. ἀσφαλέστερος; sup., ἀσφαλέστατος; ἐν (τῷ) ἀσφαλεῖ, *in a safe place*, IV, 7, 8; so in comp., III, 2, 36; in sup., I, 8, 22.

**ἄσφαλτος**, -ου, ἡ (Eng. *asphalt*), *asphalt, bitumen*.

**ἀσφαλῶς**, adv. (ἀσφαλής), *firmly, securely, safely*; sup. ἀσφαλέστατα.

**ἀσχολία**, -ας, ἡ (ἀ-priv.+σχή), *lack of leisure, occupation, engagement*.

**ἀτακτός** (ἀ-priv.+τάττω), *be disorderly*.

**ἄτακτος**, -η, -ον (ἀ-priv.+τάττω), *in disorder*.

**ἀταξία**, -ας (ἀ-priv.+τάττω), *disorder, lack of discipline, insubordination*.

**ἀτάρ**, conj., *but, yet, however*, always standing first in its sentence.

**ἀτασθαλία**, -ας, ἡ, *wantonness, folly*, a poetic word, IV, 4, 14.

**ἄταφος**, -ον (θάπτω), *unburied*.

**ἅτε**, adv. (acc. neut. pl. of ὅτε), *as, inasmuch as, because*, with causal partic., IV, 2, 13 n.

**ἀτέλεια**, -ας, ἡ (ἀ-priv.+τέλος), *exemption from a tax or duty*.

**ἀτιμάζω**, ἀτιμάσω, etc. (ἀτιμος), *dishonor, disgrace*.

**ἄτιμος**, -ον (ἀ-priv.+τιμή), *in dishonor, without honor*.

**ἀτμίξω** (ἀτμός, *vapor*), *steam*.

**ἀτριβής**, -ές (ἀ-priv.+τριβή), *untrodden*.

**Ἀττικός**, -ή, -ον, *of or belonging to Attica, Attic, Athenian*.

**αὖ**, post-positive adv. (cf. αὖθις and Lat., *autem*), *to be variously rendered, again, moreover, on the contrary, on his part*.

**αὐαῖνω**, αὐανῶ, ἡθνα, αὐάνθην (αὔω, *dry*), *dry*; mid., intrans., *dry up, wither*.

**αὐθαίρετος**, -ον (αὐτός+αἰρέω), *self-appointed*.

**αὐθημερόν**, adv. (αὐτός+ἡμέρα), *on the same day*.

**αὖθις**, adv. (αὖ), *again, in turn, afterwards.*

**αὐλέω, αὐλήσω** (αὐλός), *play the flute or pipe; pass., of dancers, be accompanied on the flute*, VI, 1, 11.

**αὐλιζομαι, αὐλισομαι, ὑλισάμην** or **ὑλίσθην** (αὐλή, *court-yard*),  *bivouac, camp in the open air, pass the night.*

**αὐλός**, -οῦ, ὁ, *flute, pipe.*

**αὐλών**, -ῶνος, ὁ, *channel, canal.*

**αὔριον**, adv., *tomorrow; ἡ αὔριον* (sc. *ἡμέρα*), *the morrow.*

**αὐστηρότης**, -ητος, ἡ (αὐστηρός, *dry rough*, Eng. *austere*, cf. *αὐαίνω*), *harshness of taste, sharpness*, V, 4, 29.

**αὐτίκα**, adv. (αὐτός; cf. *ἡνίκα*), *at the very moment, immediately, followed by strengthening μάλα*, III, 5, 11; VII, 6, 17.

**αὐτόθεν**, adv. (αὐτός), *from the very spot, hence, thence.*

**αὐτόθι**, adv. (αὐτός), *right here or there, on the very spot; cf. αὐτοῦ.*

**αὐτοκέλευστος**, -ον (αὐτός + *κελεύω*), *self-bidden, of one's own accord.*

**αὐτοκράτωρ**, -ορος, ὁ, ἡ (αὐτός + *κρατέω*), *one's own master, with full powers.*

**αὐτόματος** (αὐτός + *μα*, *think*), *of one's own accord, unbidden; ἀπὸ* (or *ἐκ*) *τοῦ αὐτομάτου, as adv., unbidden, voluntarily.*

**αὐτομολέω**, -ήσω, etc. (αὐτόμολος), *desert; οἱ αὐτομολήσαντες, the deserters.*

**αὐτόμολος**, -ου, ὁ (αὐτός + *μαλ*; cf. *βλωσκω*), *a deserter.*

**αὐτόνομος**, -ον (αὐτός + *νέμω*), *self-governed, independent.*

**αὐτός**, -ή, -ό (neut. with art. *ταυτόν*, I, 5, 2), *intensive pron., self; to be variously rendered, sometimes, by oneself, of one's own accord; standing alone in the nom. or with nouns or prons. in any case, αὐτός σὺ*, I, 6, 7; *αὐτὸς Μένων*, II, 1, 5; *αὐτοῦ Κύρου*, I, 2, 21; *αὐτοῖς τούτοις*, III, 2, 4; frequently = *μόνος, alone*, III, 2, 11; IV, 7, 11; often for emphasis coupled with the reflexive, *αὐτὸς τῇ ἑαυτοῦ χειρὶ*, I, 8, 24; *αὐτοὶ ἐφ' ἑαυτῶν*, II, 4, 10. With possessives, *τοῖς ἡμετέροις αὐτῶν φίλοις*, where the intensive agrees with the gen. of the pers. pron. implied in the possessive; sometimes best rendered by *just, exactly, right; ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος, right above their own army*, III, 4, 41; in the oblique cases = the 3d pers. pron., *him, her, it, them*, used sometimes where a reflexive might have been expected, I, 1, 5; the gen. *αὐτοῦ, αὐτῆς, αὐτῶν* regularly takes the place of a possessive pron., *his, her, its, their*. With the art.: in the pred. posit. always intensive, *αὐτῷ τῷ στρατεύματι*, I, 8, 14; in the attrib. posit. = *the same, τὰ αὐτὰ ταῦτα, these same things*, I, 1, 7; *ἐπὶ τὴν αὐτὴν τράπεζαν*, IV, 5, 31. The neut. is often used of place, *εἰς ταῦτό*, III, 1, 30; *ἐκ τοῦ αὐτοῦ*, II, 4, 11; *ἐν τῷ αὐτῷ*, I, 8, 14; in this use, often followed by a dat., III, 1, 30.

**αὐτόσε**, adv. (αὐτός), *to the very place, thither.*

**αὐτοῦ**, adv. (αὐτός), *in the very place, there, here; αὐτοῦ που, somewhere here, hereabouts.*

αὐτοῦ, see *ἐαυτοῦ*.

αὐτως, adv. (*αὐτός*), only in the phrase *ὡς δ' αὐτως*, in the very manner, just so, V, 6, 9; cf. *ὡσαύτως*.

αὐχὴν, -ένος, ὁ, neck, isthmus.

ἄφ', see *ἀπό*.

ἀφαιρέω (*αἰρέω*), take away, deprive of, rob, the person robbed standing either in acc., I, 3, 4, or the gen., IV, 4, 12; rescue, VI, 6, 10.

ἀφανής, -ής (*φαίνω*), invisible, out of sight, hidden, unknown.

ἀφανίζω, ἀφανιῶ, ἡφάνισα, etc. (*ἀ-priv. + φαίνω*), hide, blot out, annihilate.

ἀφειδῶς, adv. (*ἀφειδής*, lavish, unsparing), without sparing, mercilessly, VII, 4, 6; sup., I, 9, 13.

ἀφειστήκεσαν, see *ἀφίστημι*.

ἀφίξεσθαι, see *ἀπέχω*.

ἀφειστήξει, see *ἀφίστημι*.

ἀφηγέομαι (*ἡγέομαι*), set forth, tell.

ἀφήσετε, see *ἀφίημι*.

ἀφθονία, -ας, ἡ (*ἀφθονος*), plenty, abundance; *εἰς ἀφθονίαν*, in abundance, VII, 1, 33.

ἀφθονος, -ον (cf. *φθονέω*), ungrudging, liberal; of things, plenteous, abundant; *ἐν ἀφθόνοις*, in abundance, III, 2, 25; stronger, *ἐν πᾶσιν ἀφθόνοις*, IV, 5, 29; cf. V, 1, 10.

ἀφίημι (*ἵημι*), send off or away, let go, set free; of water, let flow; of animals, loose; reject, V, 4, 7.

ἀφικνέομαι, -ίξομαι, -ικόμεν, -ίγμαι (*ικνέομαι*), come, arrive at, reach.

ἀφιππεύω (*ἵππευω*, *ἵππεύσω*, etc., ride), ride back or away.

ἀφίστημι (*ίστημι*), cause to stand away from, lead to revolt, VI,

6, 34; oftener (in mid., with 2 aor. and 2 perf. systems act.), *revolt, withdraw, go over to*.

ἄφθοδος, -ου, ἡ (*ἀπό + ὁδός*), a going away or back, retreat, way of escape.

ἄφροσύνη, -ης, ἡ (*ἀ-priv. + φρήν*), folly.

ἄφρων, -ον (*ἀ-priv. + φρήν*), without sense, foolish, out of one's head, IV, 8, 20.

ἀφυλακτέω (*ἀ-priv. + φυλάττω*), be off one's guard.

ἀφύλακτος, -ον (*ἀ-priv. + φυλάττω*), unguarded.

ἀφύλακτως, adv. (*ἀφύλακτος*), unguardedly.

Ἀχαιός, -οῦ, ὁ, a native of Achaea, a country on the northern coast of Peloponnesus, an Achaean.

ἀχάριστος, -ον (*ἀ-priv. + χαρίζομαι*), graceless, unpleasant, unthankful, unrewarded, I, 9, 18; *οὐκ ἀχάριστα λέγειν*, speak prettily enough, II, 1, 13.

ἀχαρίστως, adv. (*ἀχάριστος*), without thanks, *ἀχαρίστως ἔχειν*, be a thankless task, II, 3, 18.

Ἀχερουσιάς, -άδος, ἡ (*Ἀχέρων*, Acheron), Acherusian; Ἀχερουσιὰς Χερσὶννησος, peninsula of Acheron, near Heraclea on the Euxine.

ἄχθομαι, ἀχθέσομαι, ἡχθέσθην (*ἄχθος*, burden, distress), be burdened, distressed, vexed.

ἀχρεῖος, -ον (*ἀ-priv. + χράομαι*), useless, unserviceable.

ἄχρηστος, -ον (*ἀ-priv. + χράομαι*), useless.

ἄχρι, adv., utterly; *ἄχρι εἰς*, all the way to, V, 5, 4; as conj., till, until, II, 3, 2 n.

ἄψινθιον, -ου, τό, wormwood.



## B

**Βαβυλών** -ῶνος, ἡ (*Gate of God*), *Babylon*, the famous capital of Babylonia, built on both sides of the Euphrates.

**Βαβυλωνία**, -ας, ἡ (Βαβυλώνιος), *Babylonia*, the district in which Babylon was situated, I, 7, 1.

**Βαβυλώνιος**, -α, -ον (Βαβυλών), of *Babylon*, with χώρα.

**βάδην**, adv. (βαίνω), *at a walk, step by step*; βάδην ταχύ, *in quick step*, IV, 6, 25.

**βαδίζω**, βαδιόμαι, ἐβάδισα (βαίνω), *walk, go*.

**βάθος**, -ους, τό (βαθύς), *depth*.

**βαθύς**, -εῖα, -ύ, *deep*.

**βαίνω**, βήσομαι, ἐβην, βέβηκα, *go, walk*; properly, *take a step*, hence in perf., *stand firm, i. e., with legs apart*, III, 2, 19.

**βακτηρία**, -ας (βαίνω), *walking stick, staff*.

**βάλανος**, -ου, ἡ (Lat. *glans*), *acorn*; ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, *date*, I, 5, 10 n.

**βάλλω**, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην, *throw, hit, pelt*, the missile, if expressed, being, usually, in the dat. (means); pass., βαλλόμενοι, *under fire*; οἱ ἐκ χειρὸς βάλλοντες = οἱ ἀκοντισταί, III, 3, 15.

**βάπτω**, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην (cf. Eng. *baptize*), *dip, dip in*.

**βαρβαρικός**, -ή, -όν (βάρβαρος), *un-Greek, barbarian, barbaric*; τὸ βαρβαρικόν, *the Persian force* (of Cyrus), I, 2, 1.

**βαρβαρικῶς**, adv. (βαρβαρικός), *in a foreign tongue, in Persian*.

**βάρβαρος**, -ον, adj. (imitative of the sound of an unknown tongue; Eng. *barbarous*; cf. Lat. *balbus*), *foreign, barbarian, uncivilized*, in sup. V, 4, 34; as a noun, *bar-*

*barian, foreigner*, used of all non-Greeks, but in the *Anabasis*, especially of the Persians.

**βαρέως**, adv. (βαρύς, *heavy*), *heavily*; βαρέως φέρειν, *bear ill, take to heart* (cf. Lat. *graviter ferre*), II, 1, 4; βαρέως ἀκούειν, *hear with anger*, II, 1, 9.

**Βασίας**, -ου, ὁ, *Basias*: (1) an Arcadian in the Greek army, killed by the Carduchi, IV, 1, 18; (2) a soothsayer from Elis, VII, 8, 10.

**βασιλεία**, -ας, ἡ (βασιλεύς), *sovereignty, royal power, kingdom*.

**βασιλειος**, -ον (βασιλεύς), *royal, pertaining to a king*; neut., βασιλεια τὰ, *royal residence, palace*.

**βασιλεύς**, -έως, ὁ, *king*, especially the king of Persia. Thus used it is a virtual title, and has no art.

**βασιλεύω**, βασιλεύσω, etc. (βασιλεύς), *be king, rule over*, abs., or with gen.

**βασιλικός**, -ή, -όν (βασιλεύς), *royal, kingly, fit to be king*.

**βάσιμος**, -ον (βαίνω), *passable*; ἕως βάσιμα ἦν, *as long as he could ride*, III, 4, 49.

**βατός**, -ή, -όν (βαίνω), *passable; traversable*.

**βέβαιος**, -α, -ον (βαίνω), *steadfast, trusty*.

**βεβαιόω**, -ώσω, etc. (βέβαιος) *make firm, confirm, fulfil*.

**βεβηκότες**, see βαίνω.

**Βέλεσος**, -νος, ὁ, *Belesys*, a satrap of Syria and Assyria.

**βέλος**, -ους, τό (βάλλω), *thing thrown, missile*; ἔξω τῶν βελῶν, *out of range*.

**βελτίων**, -ον and βέλτιστος, -η, -ον (cf. βούλομαι), used as comp. and sup. of ἀγαθός, *better, best* in whatever respect, whether of quality, character, or rank; cf. ἀγαθός.

- βῆμα**, -ατος, τό (βαίνω), *step, stride*.  
**βία**, -ας, ἡ, *strength, force, violence*; βίᾳ, *by force*; with gen., *in spite of*.  
**βιάζομαι**, βιάσομαι, etc. (βία), *force, compel, overpower*; abs., *thrust or obtrude oneself*, VII, 8, 11.  
**βίαιος**, -α, -ον (βία), *violent*, τὸ βίαιον, *act of violence*.  
**βιαίως**, adv. (βιαίος), *with violence*; ἀκοντίζει βιαίως, *dealt a heavy blow with a javelin*, I, 8, 27.  
**βιβλος**, -ου, ἡ (cf. Eng. *Bible*), properly the pith of the papyrus plant which, when pressed, was used as paper; hence, *manuscript, book*.  
**Βιθυνός**, -ῆς, -όν, *Bithynian*; οἱ Βιθυνοί, *the Bithynians*. Bithynia was a district in northwestern Asia Minor, on the Euxine.  
**βίκος**, -ου, ὁ, *a large earthen jar or vessel*.  
**βίος**, -ου, ὁ (Lat. *vivus*), *life*; means of living, V, 5, 1; VI, 4, 8.  
**βιοτεύω**, βιοτεύσω, etc. (βίος), *live*.  
**Βισάνθη**, -ης, ἡ, *Bisanthe*, a Thracian city on the Propontis.  
**Βίων**, -ωνος, ὁ, *Bion*, a Spartan, messenger from Thibron to the Greeks.  
**βλάβη**, -ης, ἡ (βλάπτω), *hurt, harm, damage*.  
**βλάβος**, -ους, τό (βλάβη) = the fore-going, VII, 7, 28.  
**βλακεύω** (βλάξ, *slack, lazy*), *be slack, shirk*.  
**βλάπτω**, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφην or ἐβλάβην (βλάβη), *harm, hurt, injure*.  
**βλέπω**, βλέψω, etc., *look*, esp. *look to one for help* (πρός), III, 1, 36; of things, *look towards, face*, I, 8, 10.  
**βλώσκω**, μολοῦμαι, ἐμολον (for μλώσκω; cf. αὐτόμολος), *go, come*, VII, 1, 33, an isolated occurrence of a purely poetic vb.  
**βοάω**, βοήσομαι, ἐβόησα (βοή), *shout, call out*.  
**βοεικός**, -ῆς, -όν (βοῦς), *belonging to oxen*; ζευγὸς βοεικόν, *an ox-team*, VII, 5, 2, 4.  
**βοή**, -ῆς, ἡ, *shout, call, cry*.  
**βοήθεια**, -ας, ἡ (βοή+θέω), *help, assistance*.  
**βοηθέω**, -ήσω, etc. (βοή+θέω), *run in answer to a cry for help, aid, rescue*, with ἐπὶ and the acc., *bear aid against*, III, 5, 6.  
**βόθρος**, -ου, ὁ, *pit, hollow*.  
**Βοῦσκος**, -ου, ὁ, *Boiscus*, a Thesalian boxer.  
**Βοιωτία**, -ας, ἡ (Βοιώτιος), *Boeotia*, the country in northern Greece adjoining Attica.  
**βοιωτιάζω** (Βοιώτιος), *play the Boeotian*, with φωνῇ, *speak the Boeotian dialect*, III, 1, 26.  
**Βοιώτιος**, -ου, and **Βοιωτός**, -οῦ, ὁ, *a native of Boeotia, a Boeotian*.  
**Βορέας**, -ου, or Βορρᾶς, -ᾶ, ὁ, *Boreas*, the Northwind.  
**βόσκημα**, -ατος, τό (βόσκω, *feed*), *beast*, in pl., *cattle*.  
**βουλεύω**, βουλεύσω, etc. (βουλή), *plan, devise*, rarely *act*, II, 5, 16; commonly *mid.*, *take counsel, plan, deliberate, determine*, often with obj. clause.  
**βουλή**, -ῆς, ἡ (βουλεύω), *consultation, deliberation*.  
**βουλιμιάω**, ἐβουλιμιασα (βοῦς+λιμός), *suffer from boulimy or ravenous hunger*, IV, 5, 7, 8 n.  
**βούλομαι**, βουλήσομαι, βεβούλημαι, ἐβουλήθην (cf. Lat. *volo*, Eng. *will*), *will, wish*; cf. ἐθέλω; *prefer, choose*, II, 6, 6; τὸν βουλόμενον, *him that wishes, whoever wishes*, I, 3, 9.

**βουπόρος**, -ον (βοῦς+√περ), lit. *piercing an ox*; with ὀβελίσκος, a spit large enough for a whole ox, VII, 8, 14.

**βοῦς**, βόβς, ὁ, ἡ (Lat. bos), ox, cow; ox hide, IV, 5, 14.

**βραδέως**, adv. (βραδύς), *slowly*.

**βραδύς**, -εῖα, -ύ, *slow*; sup. βραδύτατος, VII, 3, 37.

**βραχύς**, -εῖα, -ύ (cf. Lat. brevis), *short*, whether of space or time; πέτονται βραχύ, *they fly but a little way*, I, 5, 3; βραχύτερα ἐτόξευον, *did not shoot as far as*, III, 3, 7; ἐπὶ βραχὺ ἐκικνούνται, *they have a short range*, III, 3, 17.

**βρέχω**, βρέξω, ἔβρεξα, etc., *wet*, in pass., *be or get wet*.

**βροντή**, -ῆς, ἡ (for βρομτή; cf. βρέμω, *roar*), *thunder, thunder-clap*.

**βρωτός**, -ή, -όν (βιβρώσκω, *eat*), *eatable*.

**Βυζάντιον**, -ον, τό, *Byzantium*, an important city on the Bosphorus, the modern Constantinople.

**Βυζάντιος**, -α, -ον, *belonging to Byzantium*; οἱ Βυζάντιοι, *the Byzantines*.

**βωμός**, -οῦ, ὁ (βαίνω), *a raised place*, esp. *altar*.

## Γ

**γαλήνη**, -ης, ἡ, *calm*.

**γαμέω**, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, *marry*, act., of the man, mid. and pass., of the woman.

**γάμος**, -ου, ὁ (cf. Eng. bigamy), *wedding, marriage*; ἀγειν ἐπὶ γαμῶ, *take home as one's wife*, II, 4, 8.

**Γάνος**, -ου, ἡ, *Ganus*, a Thracian city on the Propontis.

**γάρ**, post-pos. causal conj. (γέ+ἀρα), *giving, as a rule, the reason or explanation of a statement made or implied in the context, or*

*confirming it; to be variously rendered, for, because, namely, now; in questions, then, I, 7, 9, etc.; often with ellipsis, καὶ γάρ, and . . . for, I, 1, 6 n.; ἀλλὰ γάρ but (no more of this) for but the fact is, III, 2, 25 n; καὶ γάρ οὖν, and therefore, I, 9, 8.*

**γαστήρ**, -ρός, ἡ (Eng. gastric), *belly*  
**γαυλικός**, -ή, -όν (γαῦλος, *merchant-man*), of or for a merchant vessel; γαυλικά χρέματα, *cargoes*, V, 8, 1.  
**Γαυλίτης**, -ου, ὁ, *Gaulites*, a Samian exile.

**γέ**, intensive particle, enclitic and post-pos. emphasizing the preceding word or the clause in which it stands, *yes, certainly, surely, at least*; often best rendered by emphasis. γε is often added to other particles, γε μήν, γε μέντοι, γε δῆ, etc. For these Eng. has no equivalents.

**γεγενῆσθαι**, γέγονα, see γίγνομαι.

**γείτων**, -ορος, ὁ (γῆ), *neighbor*.

**γελᾶω**, γελᾶσομαι, ἐγέλασα, ἐγελάσθην, *laugh*, abs. or with ἐπὶ and dat.

**γελοῖος**, -α, -ον (γελᾶω), *laughable, absurd*.

**γέλως**, -ωτος, ὁ (γελᾶω), *laughter*.

**γελωτοποιός**, -οῦ, ὁ (γέλως+ποιέω), *jester, clown*.

**γέμω**, only in pres. and imperf., *be full of, gen*.

**γενεά**, -ᾶς, ἡ (√γεν), *birth*.

**γενειᾶω** (γένειον, *chin, beard*), *grow or wear a beard*.

**γενναιότης**, -ητος, ἡ (γενναῖος, *of good birth*), *nobility, generosity*.

**γένος**, -ους, τό (γίγνομαι, cf. Lat. genus), *family, race*.

**γεραιός**, -ά, -όν (γέρων), *old*; comp., οἱ γεραιότεροι, *elders*, V, 7, 17.

**γερόντιον**, -ου, τό, (dim. of γέρων), *feeble old man*.

**γέρρον**, -ου, τό, *wicker shield*.  
**γερροφόρος**, -ον (γέρρον+φέρω), *bearing or armed with a wicker shield*.  
**γέρων**, -οντος, ὁ (akin to Eng. gray), *old man*.  
**γεύω**, γεύσω, ἔγευσα, γέγευμαι (Lat. *gusto*, *taste*, Eng. *choose*), *give a taste of*; mid., *taste*, abs. or with gen.  
**γέφυρα**, -ας, ἡ, *bridge, embankment*, VI, 5, 22; γέφυρα ἐξευγμένη πλοίοις, *pontoon bridge*, I, 2, 5.  
**γεώδης**, -ες (γῆ+εἶδος) *earthy, loamy*.  
**γῆ**, γῆς, ἡ, *earth, land, country*; καὶ κατὰ γῆν καὶ κατὰ θάλατταν, *by land and sea*, I, 1, 7; παρὰ γῆν, *along the coast*.  
**γῆϊνος**, -η, -ον (γῆ), *of earth, earthen*.  
**γῆλοφος**, -ου, ὁ (γῆ+λόφος), *hill, hillock*.  
**γῆρας**, γήρως, τό (γέρων), *old age*.  
**γίγνομαι**, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι (γ/γεν), *become, be*; of men, *be born*, with gen. or with ἀπό and the gen., *become, get*; of things, *become, be made*; of events, *take place, happen*, the translation varying with the context; of day, *dawn*, II, 2, 13; of afternoon, *draw on*, I, 8, 8; of rain or snow, *fall*, IV, 1, 15; of numbers, *amount to*, I, 2, 9; of sounds, *arise*, I, 8, 2; of sacrifices, *be favorable*, II, 2, 3; often = the pass. of ποιέω or other vbs.; thus of oaths, *be exchanged, be given*, II, 2, 10; of taxes, *be paid in*, I, 1, 8; rarely, with infin., *be possible*, I, 9, 13; with predicate adj., *show oneself*, I, 6, 8. ἐν αὐτῷ ἐγένετο, *came to his senses*, I, 5, 17; οἱ εἰς τριάκοντα ἔτη γεγονότες, *those thirty years old and under*, II, 3, 12.

**γινώσκω**, γνώσσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην (cf. Lat. *nosco*, Eng., *know*), *know, learn, recognize*.

**Γλοῦς**, -οῦ, ὁ, *Glus*, son of Tamos, an Egyptian who deserted Cyrus' cause after the battle of Cunaxa.

**Γνήσιππος**, -ου, ὁ, *Gnesippus*, an Athenian captain.

**γνοίη**, see γινώσκω.

**γνώμη**, -ης, ἡ (γινώσκω), *opinion, judgment, purpose*; ἀνευ τῆς Κύρου γνώμης, *without Cyrus' consent*, I, 3, 13; ἐμπιπλάναι τὴν γνώμην τινός, *satisfy one's desires*, I, 7, 8; πρὸς τινα τὴν γνώμην ἔχειν, *be devoted to one*, II, 5, 29.

**γνώναι**, γνώσεσθε, see γινώσκω.

**Γογγύλος**, -ου, ὁ, (1) *Gongylus*, a Greek living at Pergamus; (2) his son of the same name.

**γοητεύω**, ἐγοητεύθην (γόης, *sorcerer*), *bewitch*.

**γονεύς**, -έως, ὁ (γίγνομαι), *begetter, father*; in pl. *parents*, III, 1, 3.

**γόνη**, γόνατος, τό (cf. Lat. *genu*, Eng. *knee*), *knee*; of reeds, etc., *knot, joint*, IV, 5, 26.

**Γοργίας**, -ου, ὁ, *Gorgias*, of Leon-tini in Sicily, a famous rhetorician and "sophist," teacher of Proxenus.

**Γοργίων**, -ωνος, ὁ, *Gorgion*, a son of the elder Gongylus.

**γούν**, post-positive particle (γε+οὖν), *at least, at any rate, certainly*.

**γράδιον**, -ου, τό (dim. of γράς, *old woman*; cf. γέρων), *feeble old woman*.

**γράμμα**, -ατος, τό (γράφω), *what is written, letter of the alphabet*; pl., *inscription*, V, 3, 13.

**γράφω**, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη (Lat. *scribo*, Eng.

grave, graphic, etc.) mark, draw, paint; most commonly, write.

γυμνάζω, γυμνάσω, etc. (γυμνός), exercise.

γυμνής, -ήτος, ὁ (γυμνός) light-armed foot-soldier.

Γυμνιάς, -άδος, ἡ, *Gymnias*, a city in the territory of the Scythini.

γυμνικός, -ή, -όν (γυμνός), gymnastic.

γυμνός, -ή, -όν (Eng. *gymnast*), naked, lightly clad, without one's cloak; of soldiers, without armour, defenseless.

γυνή, γυναῖκός, ἡ, (γ/γεν, γίγνομαι, Eng. *queen*), woman, wife.

Γωβρύας, -ου, ὁ, *Gobryas*, one of the four generals of Artaxerxes army.

### Δ

δ', by elision for δέ.

δάκνω, δήξομαι, ἔδακον, δέδηγμαι, ἔδήχθην, bite.

δακρύω, δακρύσω, etc. (δάκρυ, tear; cf. Lat. *lacrima*, Eng. *tear*) shed tears, weep.

δακτύλιος, -ου, ὁ (cf. δάκτυλος), ring.

δάκτυλος, -ου, ὁ (δέκνυμι), finger; of the foot, toe.

Δαμάρατος, -ου, ὁ, *Demarātus*, king of Sparta, who, when deposed, fled to Persia. He accompanied Xerxes on his expedition against Greece.

Δάνα, τά, *Dana*, a city in southern Cappadocia.

δαπανάω, δαπανήσω, etc., spend, expend, of money, I, 1, 8; of goods, consume, VII, 6, 31.

δάπεδον, -ου, τό, earth, ground, IV, 5, 6, a poetic word.

Δαρδανεύς, -έως, ὁ (Δάρδανος, *Dardan*), a Dardanian, native of Dardanus in the Troad.

Δάρδας, -ατος, ὁ, *Dardas*, a river in Syria.

δαρεικός, -οῦ, ὁ (Δαρείος?), *daric*, a Persian gold coin, worth about \$5.40, but exchanged for 20 Attic drachmae, I, 7, 18 n.

Δαρείος, -ου, ὁ, *Dariūs*, a common name of Persian kings; in the *Anabasis* *Dariūs II* (named Ὡχος, but called ὁ νόθος, as he was a natural son of Artaxerxes I), who reigned from 425 to 405 B.C.

δάσμευσις, -εως, ὁ (δατέομαι, *divide*), distribution.

δασμός, -οῦ, ὁ (δατέομαι, *divide*), lit., *division*, *share*; hence, *tribute*, *tax*, paid in money or in kind.

δασύς, -εῖα, -ύ (cf. Lat. *densus*, *thick*), *thick*, *thickly grown* with (gen. or dat.), II, 4, 14; of hides, *shaggy*, IV, 7, 22; τὸ δασύ, *thicket*, *copse*, IV, 7, 7.

Δαφναγόρας, -ου, ὁ, *Daphnagoras*, a Mysian.

δαψιλής, -ές, *plentiful*, *abundant*.

δέ, post-pos. conj., *but*, *and*; generally adversative, but less strongly so than ἀλλά. δέ is generally the second word in its clause, although it may be further postponed; it is commonly balanced by μέν in a preceding clause, but not necessarily (I, 7, 5); sometimes it occurs in an apodosis, V, 6, 20, e. g., a survival of older co-ordination. When it is combined with καί, each word has its own force, δέ connective, καί intensive, καί . . . δέ, I, 1, 2; δὲ καί, I, 2, 3.

-δε, a suffix added: (1) to names of places, generally in the acc., to denote motion toward, -ward, to; οἰκαδε, homeward; (2) to



- demonstrative prons. for emphasis, *οὕτως, οὕτως, etc.*
- δεινός, see δειδω.
- δεινογμένα, see δοκέω.
- δέδοικα, see δειδω.
- δεδομένοι, see δειδω.
- δέη, δεηθήναι, δεῖ, see δέω, lack.
- δείδω, a pres. unused in Attic, from which we have perf. δέδια, or δέδοικα (with pres. force), and aor. ἔδεισα, etc., *be afraid, fear*; the aor. is regularly ingressive, *be seized with fear*, I, 8, 24.
- δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην (cf. old Lat. *deico* = *dico*), *point out, show; make signs to*, IV, 5, 33.
- δελή, -ης, ἡ, *afternoon* (early or late), *evening*, I, 8, 8 n; ἀμφὶ δελήν, *toward evening*, II, 2, 14.
- δειλός, -ής, -όν (δειδω), *cowardly, timid*.
- δεινός, -ής, -όν (δειδω), *terrible, horrible, awful, severe*; τὸ δεινόν, *peril, danger*; *clever, skilful*, I, 9, 19, etc.; δεινότητα ποιεῖν τινα, *treat with outrageous indignity*, V, 7, 23; cf. *κακῶς ποιεῖν τινα*.
- δεινῶς, adv. (δεινός) *terribly, dreadfully*; ἔχειν δεινῶς, *be in a terrible plight*.
- δειπνέω, δειπνήσω, etc., *dine*.
- δείπνον, -ον, τό, *the principal meal of the day, evening meal, dinner*.
- δειννοποιέω (δείπνον + ποιέω), *get dinner, mid., dine*.
- δείσας, δείσῃς, see δειδω.
- δείσθαι, see δέω, lack.
- δέκα, indecl. (Lat., *decem*), *ten*.
- δεκαπέντε, indecl. (δέκα + πέντε), *fifteen*.
- δεκατεύω (δέκατος), *exact the tenth or tithe*.
- δέκατος, -η, -ον (δέκα), *tenth*; ἡ δεκάτη, *tithe*.
- Δέλτα, τό, indecl. (Eng. *delta*), *the Delta, a peninsula in Thrace, so called from its triangular shape*.
- δελφίς, -ίνος, ὁ, *dolphin*.
- Δελφοί, -ῶν, οἱ, *Delphi*, a town of Phocis, famed for its oracle of Apollo.
- δένδρον, -ον, τό, dat. pl. δένδροις or δένδρεσσι, *tree*.
- δέξασθαι, see δέχομαι.
- δεξιόμοι, δεξιόσομαι, ἐδεξιοσάμην (δεξία), *give the right hand, greet, welcome*.
- δεξιός, -ά, -όν (cf. Lat. *dexter*), *right, on the right*; the noun is often omitted, ἐν τῇ δεξιᾷ, *in the right hand*, II, 3, 11; ἐν δεξιᾷ, *on the right*, I, 5, 1; δεξιὰν (δεξιὰς) δοῦναι, *give the right hand* (as a pledge), *promise*, II, 3, 28; cf. I, 6, 6; τὸ δεξιόν (with or without κέρας), *the right wing, the right*, I, 2, 15; cf. I, 7, 1. In divination the right was the propitious side; αἰετὸς δεξιός, VI, 1, 23.
- Δέξιππος, -ον, ὁ, *Dexippus*, a faithless Laconian.
- δέοι, δέομαι, δέον, see δέω, lack.
- Δερκυλίδας, -α, ὁ, *Dercylidas*, a Spartan admiral.
- δέρμα, -ατος, τό (δέρω, *flay*), *skin, hide*.
- Δέρνης, -ον, ὁ, *Dernes*, satrap of Phoenicia and Arabia.
- δεσμός, -οῦ, ὁ, but pl. often δεσμά (δέω), *band, halter, strap*.
- δεσπότης, -ου, ὁ (whence Eng. *despot*), *master, lord*.
- δεῦρο, adv., *hither, here*.
- δεύτερος, -α, -ον, (δύο), *second*; as adv., (τὸ δεύτερον, *for the second time*).
- δέχομαι, δέχομαι, etc., *receive, accept*; of friends, *receive hospitably, welcome*; of foes, *receive*

- or await the attack of; *eis χεῖρας δέχεσθαι τινα*, come to close quarters with one, IV, 3, 31.
- δέω**, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην, bind, tie, fetter.
- δέω**, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδέηθην, lack, want, need: (1) pers., rare in act., ὀλίγου δεῖν, with infin., lack little of being, I, 5, 14; so οὐ πολλοῦ δεῖν, V, 4, 32; common in mid., abs., or with gen.; also, wish, desire, with gen., with acc. of inner obj. (τι etc.), or with acc. and infin. beg, ask, with gen. of pers. and infin.; (2) impers. (δεῖ, ἔδει, δέη, δέου, δεῖν, δέον), there is need, one must, with infin. expressed or understood; so with acc. and infin.; in III, 4, 35 (see the note) we have apparently dat. and infin.; with gen. of the thing needed, II, 3, 5. *εἰς τὸ δέον*, satisfactorily, I, 3, 8; *αὐτὸ τὸ δέον*, the very thing we want, IV, 7, 7; *τί δεῖ*, what need is there? II, 1, 10.
- δή**, post-positive particle with intensive force, emphasizing as a rule the immediately preceding word, and often best rendered by emphasis; *aye, now, indeed, truly, exactly*, sometimes with contemptuous tone; often with imvs., II, 2, 10, or with superlatives, I, 9, 18.
- δηλος**, -η, -ον, plain, clear, evident, manifest; *δηλον ἦν οὕτως*, it was clear that, II, 3, 6; *δηλον οὕτως* as adv. clearly, evidently, I, 3, 9; often in pers. construction with partic., *δηλος ἦν ἀνιώμενος*, was manifestly troubled or distressed, I, 2, 11.
- δηλώω**, δηλώσω, etc. (δηλος), make clear, make known, show.

**δημαγωγέω**, δημαγωγῆσω, etc. (δῆμος, people + ἄγω), play the demagogue, curry favor with (acc.), VII, 6, 4.

**Δημοκράτης**, -ους, ὁ, Democrates of Temnus, a scout.

**δημόσιος**, -α, -ον (δῆμος, the people, cf. Eng. democracy), belonging to the people, public, τὰ δημόσια, public money, IV, 6, 16.

**δηῶω**, δηῶσω, ἐδήῶσα (epic δῆιος, hostile), lay waste, ravage.

**δήπου**, adv. (δή + ποῦ), surely, of course.

**δήσαι**, see δέω, bind.

**δηχθεῖς**, see δάκνω.

**διά** (by elision δι'), prep. with gen. or acc., through: (1) with gen., through, throughout, during, by means of, of place, of means, or of time; often forming adv. phrases, *διὰ ταχέων*, quickly, I, 5, 9; *διὰ σκότους*, in darkness, II, 5, 9; *διὰ φίλτας λέναι* with dat., enter upon friendship with, III, 2, 8; cf. *διὰ παντὸς πολέμου λέναι*, *ibid.*; (2) with acc., through, on account of, for the sake of, thanks to, often with art. and infin., on account of the fact that, because, I, 7, 5; *διὰ τοῦτο*, for this reason, I, 7, 3; *πολλὰ δι' αὐτοῦ*, many reasons why, I, 3, 15. In composition, besides the literal meaning *δια-* may denote thoroughness (through and through), and it often means apart.

**Δία**, Διί, Διός, see Ζεὺς.

**διαβαίνω** (βαίνω), take a step, or stride, IV, 3, 8; generally trans., go over, go through, cross.

**διαβάλλω** (βάλλω), properly, throw across, but in the *Anabasis* always, slander, calumniate, accuse falsely.

διαβάς, see διαβαίνω.

διάβασις, -εως, ἡ (διαβαίνω), a crossing, then, means of crossing (ford, bridge, etc.), or place of crossing.

διαβατέος, -α, -ον (verbal of διαβαίνω), that must be crossed.

διαβατός, -ή, -όν (verbal from διαβαίνω), crossable, fordable.

διαβεβηκότας, see διαβαίνω.

διαβιβάζω (βιβάζω, βιβάζω, or βιβῶ, etc., make go), make go across, transport across.

διαβολή, -ῆς, ἡ (διαβάλλω), slander, calumny, false charges.

διαγγέλλω (ἀγγέλλω), bear word through, report, pass the word.

διαγελᾶω (γελάω), laugh to scorn.

διαγίγνομαι (γίγνομαι), get through, pass (of time), continue, live, exist.

διαγκυλόμαι, perf. διηγκύλωμαι (cf. ἐναγκυλάω), hold the javelin by the thong, ready for casting.

διάγω (άγω), carry through, or across, transport; of time, spend, live; with partic., ἐλπίδας λέγων διήγε, kept constantly talking of his hopes, I, 2, 11.

διαγωνίζομαι (άγωνίζομαι), strive earnestly, vie with (πρὸς).

διαδέχομαι (δέχομαι), receive at intervals or in succession; εἰ μὴ θηρῶεν διαδεχόμενοι, if they did not relieve one another in the chase, I, 5, 2.

διαδίδωμι (δίδωμι), distribute.

διάδοχος, -ου, ὁ (διαδέχομαι), successor.

διαζεύγνυμι (ζεύγνυμι), separate.

διαθεάομαι (θεάομαι), look through, observe, consider.

διαιθριάζω (αἶθρα, clear sky), be clearing up (of weather).

διαίρῶ (αἰρῶ), tear apart, destroy.

διάκειμαι (κείμει), be disposed, feel; ἀμεινον ὑμῖν διακείσεται, it will be better for you, VII, 3, 17.

διακελεύομαι (κελεύω), urge on, encourage.

διακινδυνεύω (κινδυνεύω), venture all, risk a battle.

διακλάω (κλάω, break; cf. Eng. iconoclast), break in two, or in pieces.

διακονέω (διάκονος, servant, Eng. deacon), serve at table.

διακόπτω (κόπτω), cut through, cut in pieces.

διακόσιοι -αι, -α (δύο+ἑκατὸν), two hundred.

διακρίνω (κρίνω), discern between, decide.

διαλαγχάνω (λαγχάνω), distribute by lot.

διαλαμβάνω (λαμβάνω), take separately, IV, 1, 23; divide, V, 3, 4.

διαλέγομαι, διαλέξομαι, διείλεγμα, διελέχθην (λέγω), talk with, converse with, dat.; discuss.

διαλείπω (λείπω), leave a space between, be stationed at intervals, stand apart; τὸ διαλείπον, space between, gap, interval, IV, 8, 13.

διαμάχομαι (μάχομαι), fight it out.

διαμένω (μένω), stay through to the end, remain.

διαμετρέω (μετρέω), measure out; mid., serve out rations.

διαμπερές, adv. (διά+√περ), straight through.

διανέμω (νέμω), divide or distribute among.

διανοέομαι (διά+νοῦς), intend, purpose, mean.

διανοία, -ας, ἡ (διά+νοῦς), purpose, intention.

διαπέμπω (πέμπω), send in different directions, distribute.

διαπλέω (πλέω), sail across.

**διαπολεμέω** (πολεμέω), *war or fight to the end, fight it out.*

**διαπορεύω** (πορεύω), *carry across; mid., march through.*

**διαπορέω** (ἀπορέω), *be utterly at a loss.*

**διαπράττω** (πράττω), *work out, accomplish, settle, arrange, negotiate, act. or mid.*

**διαρπάζω** (ἀρπάζω), *lay waste, sack, plunder, stronger than the simple vb.*

**διαρρέω** (ρέω), *flow through.*

**διαρρίπτω** and **διαρριπτέω** (ρίπτω), *throw about, scatter.*

**διάρριψις**, -εως, ἡ (διαρρίπτω), *a scattering around.*

**διασημαίνω** (σημαίνω), *indicate clearly, announce.*

**διασκηνέω** (σκηνέω), *encamp apart, go into separate quarters.*

**διασκηνητέον** (verbal of διασκηνέω), *one must encamp apart.*

**διασκηνόω** (σκηνόω), *encamp or be encamped apart.*

**διασπάω** (σπάω), *draw apart, in the Anabasis only pass., be scattered, dispersed.*

**διασπείρω** (σπείρω), *scatter about (as seed); in the Anabasis only of soldiers, be scattered, dispersed.*

**διασφενδονάω** (σφενδονάω), *hurl in all directions (as from a sling).*

**διάσχις**, see **διέχω**.

**διασώζω** (σώζω), *bring through safely, save, preserve; pass., come through safely, arrive safely at (πρός).*

**διατάττω** (τάττω), *draw up in array; pass., be stationed at intervals.*

**διατείνω** (τείνω), *stretch out; mid., do one's utmost.*

**διατελέω** (τελέω), *bring to an end, complete; with or without ὁδόν,*

*reach, arrive at; with partic., continue to do.*

**διατήκω** (τήκω), *melt; pass., intrans., melt away.*

**διατίθημι** (τίθημι), *arrange, manage, dispose, treat; mid., dispose of one's own, sell.*

**διατρέφω** (τρέφω), *nourish, support.*

**διατριβή**, -ῆς, ἡ (διατρίβω), *delay.*

**διατρίβω** (τρίβω, τρίψω, ἔτριψα, etc., rub), *rub through, waste, spend, of time; abs. waste time, delay.*

**διαφαίνω** (φαίνω), *show through, pass., shine or be seen through; impers. διεφάνη, light shone through, VII, 8, 14.*

**διαφανῶς**, adv. (φαίνω), *clearly, plainly.*

**διαφερόντως**, adv. (from partic. διαφέρων), *pre-eminently,*

**διαφέρω** (φέρω), *bear through or apart; intrans., differ, be different from, surpass (gen.); mid., be at variance, quarrel; πολλὰ διέφερον, it was a very different thing, III, 4, 33.*

**διαφεύγω** (φεύγω), *slip through, escape.*

**διαφθείρω** (φθείρω), *destroy or corrupt utterly, bribe, spoil.*

**διάφορος**, -ον (διαφέρω), *different, esp. at variance with; τὸ διάφορον, disagreement.*

**διαφυή**, -ῆς, ἡ (διά+φύω), *a growth between, division.*

**διαχειμάζω**, -άσω, etc. (χειμα, winter; cf. χιών), *spend the winter.*

**διαχειρίζω** (χειρίζω, handle), *manage, administer.*

**διαχωρέω** (χωρέω), *go through; κάτω διεχώρει αὐτοῖς, they suffered from diarrhoea, IV, 8, 20.*

**διδάσκαλος**, -ου, ὁ (διδάσκω), *teacher, schoolmaster.*

διδάσκω, διδάξω, ἐδίδαξα, etc., *teach, show, inform*; pass., *learn*.  
 δίδημι, 3 pers. pl. διδέασι (epic for δέω), *bind, tie up*.  
 δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην (cf. Lat. *do*), *give* (in pres. and imperf. sometimes, *offer*), *grant, permit, bestow, pay*; *give to wife*; of the gods, *ordain*; so the pass. δέδοται, *it is ordained, is permitted*, VI, 6, 36; δίκην δίδοναι, etc., *pay the penalty*, II, 6, 21. The partic. δοὺς may sometimes be rendered *with* (cf. ἔχων and λαβών), IV, 4, 15.  
 διέργω (ἐργω), *keep apart, cut off*.  
 διελαύνω (ἐλαύνω), *drive, ride or march through*.  
 διελόντες, see διαιρέω.  
 διέρχομαι (ἐρχομαι), *go or march through, traverse*; of a rumor, *spread abroad*.  
 διεσπάρθαι, see διασπείρω.  
 διέχω (έχω), *hold apart, separate*; τὸ διέχον, *the space between, interval*, III, 4, 22; intr., *be apart or separate*, I, 8, 17.  
 διηγέομαι (ηγέομαι), *set out in detail, tell*.  
 διηγκυλωμένους, see διαγκυλόμαι.  
 διήλασε, see διελαύνω.  
 διήμι (ήμι), *send through, let go through, grant a passage*.  
 δίστημι (ίστημι), *set apart*; mid. and 2 aor. act. intr., *stand apart, stand at intervals, open ranks*.  
 δίκαιος, -α, -ον (δίκη), *fair, right, just, lawful*; δίκαιον (έστι), with acc. and infin., *it is right that*, II, 5, 41; so in pers. constr., δικαιοτάτους, *most deserving* (to be invited), VI, 1, 3; τὸ δίκαιον, *justice*, in pl., *one's rights, one's deserts*, V, 1, 15; ἐκ τοῦ δικαίου, *justly*, I, 9, 19; so σὺν τῷ δικαίῳ,

II, 6, 18; παρὰ τὸ δίκαιον, *unjustly*, V, 8, 17.  
 δικαιοσύνη, -ης, ἡ (δίκαιος), *justice*.  
 δικαιοτής, -ητος, ἡ (δίκαιος), *justice*.  
 δικαίως, adv. (δίκαιος), *justly, rightly, fitly*.  
 δικαστής, -ου, ὁ (δικάζω, *judge*, from δίκη), *judge, jurymen*.  
 δίκη, -ης, ἡ (δελκνυμι), *justice, right, one's deserts, satisfaction* (to one wronged), *penalty* (for the wrongdoer), *reckoning, trial*; ἔχει τὴν δίκην, *has his deserts*, II, 5, 38, but ἱκανὴν νομίζω δίκην ἔχειν, *I consider that I am abundantly satisfied*, VII, 4, 24; δίκην ἐπιθεῖναι or λαβεῖν, *inflict punishment*; δίκην δοῦναι, *pay the penalty*; so δίκην ὑπέχειν, VI, 6, 15; but in V, 8, 1, *render account*.  
 διμοῖρα, -ας, ἡ (δύο+μοῖρα, *portion*), *double share or portion*.  
 δινέω (δίνη, *whirlpool*), *whirl around*; mid. intrans., VI, 1, 9.  
 διό (i. e. δι' ὅ), *on account of which, wherefore*.  
 δίοδος, -ου, ἡ (διὰ+ὁδός), *way through, passage*.  
 διοράω (δράω), *see through*.  
 διορύττω (ορύττω), *dig through*.  
 διότι (δι' ὅτι), *on account of which, because*.  
 δίπηχυς, -υ (δύο+πῆχυς), *two cubits long*.  
 διπλάσιος, -α, -ον (διπλάζω, *double*, from δύο+√πλα), *twofold, twice as great, as much, as many etc.*; διπλάσιον, as adv., *twice as far*.  
 δίπλεθρος, -ον (δύο+πλέθρον), *of two plethra*; with εἶρος, *two plethra wide*, IV, 3, 1.  
 διπλοῦς, -ῆς, -οῦν (δύο+√πλα), *twofold, double*.



**δῖς**, numeral adv. (δύο), *twice*; in the *Anabasis* only in composition.

**δισχίλιοι**, -αι, -α (δύο+χίλιοι), *two thousand*.

**διφθέρα**, -ας, ἡ (cf. Eng. *diphtheria*), *a tanned skin or hide*; hence, *a leathern bag*, V, 2, 12.

**διφθέρινος**, -η, -ον (διφθέρα), *made of hide, or leather*.

**δίφρος**, -ον, ὁ (δύο+φέρω), lit., *holding two*; *the body* (of a chariot) on which the driver and the warrior stood.

**δίχα**, adv. (δύο), *in two parts*.

**διψάω** (δίψα, *thirst*), *be thirsty*.

**διωκτέον** (verbal of διώκω), *one must pursue*.

**διώκω**, διώξω (or -ομαι), ἐδίωξα, δεδίωχα, *pursue, chase*; intr., *speed, make haste*.

**δίωξις**, -ews, ἡ (διώκω), *pursuit*.

**διώρυξ**, -υχος, ἡ (διορύττω), *ditch, canal*.

**δόγμα**, -ατος, τό (δοκέω), *what seems good, opinion, decree, ordinance*.

**δοθῆναι**, see δίδωμι.

**δοκέω**, δόξω, ἔδοξα, δέδογμαι, ἐδόχθην (cf. Lat. *deceat*), *think, consider, suppose*, an uncommon use in Attic, though not rare in the *Anabasis*, I, 7, 1; far more commonly intrans., *seem, appear*; also, *seem good*, hence *be determined, resolved*; in this use it is either pers. or impers.; μοι δοκῶ, *methinks*, I, 7, 4; ἔδοξε ταῦτα, *this was decided on*, I, 3, 20; cf. τὰ δόξαντα τῇ στρατιᾷ, *ibid.*, τὸ δόξαν, *the resolution*, VI, 1, 18; so τὰ δεδογμένα, III, 2, 39; δόξαν δὲ ταῦτα, *when this was resolved on* (acc. abs.), IV, 1, 13 n.

**δοκιμάζω**, δοκιμάσω (δοκέω), *test, approve*.

**δόλιχος**, -ου, ὁ (δολιχός, *long*), *long race or course*, as contrasted with the στάδιον. Its length varied, IV, 8, 27 n.

**Δόλοπες**, -ων, οἱ, *Dolopians*, a Thes-salian people.

**δόλος**, -ου, ὁ (cf. Lat., *dolus*, *deceit*), *deceit, guile*.

**δόξα**, -ης, ἡ (δοκέω), *opinion, expectation, reputation, glory*; παρὰ τὴν δόξαν, *contrary to his expectations*, II, 1, 18.

**δοράτιον**, -ου, τό (δόρυ), *small spear*; in VI, 4, 23, *pole* (for carrying booty).

**δορκάς**, -άδος, ἡ (δέρκομαι, *see*), *gazelle* (so named from its large bright eyes).

**δορπηστός**, -οῦ, ὁ (δόρπον, *evening meal*), *supper time*.

**δόρυ**, -ατος, τό (akin to δρῦς, *oak*, Eng. *tree*), *stem* (of a sapling), then *spear-shaft, spear*; ἐπὶ δόρυ, *to the right*, IV, 3, 29; (τὰ δόρατα) εἰς προβολὴν καθέντας, *lowering their spears for the charge*, VI, 5, 25; cf. 27.

**δορυφόρος**, -ου, ὁ (δόρυ+φέρω), *spear bearer*; in the *Anabasis*, *pole-bearer* (i. e. for carrying booty), V, 2, 4; cf. δοράτιον.

**δουλεία**, -ας, ἡ (δοῦλος), *slavery, servitude*.

**δουλεύω**, δουλεύσω, etc. (δοῦλος), *be a slave*.

**δοῦλος**, -ου, ὁ, *slave*, lit., and as a term applied to all subjects of the Persian king.

**δοῦναι**, see δίδωμι.

**δουπέω**, aor., ἐδούπησα (δοῦπος), *make a dull sound or din, strike heavily*.

**δοῦπος**, -ου, ὁ, *dull noise, din, uproar*, a poetic word, II, 2, 19.

**Δρακόντιος**, -ου, ὁ, *Dracontius*, a Spartan exile in the Greek army.

**δράμοι, δραμούνται**, see *τρέχω*.  
**δρεπανηφόρος**, -ον (*δρέπανον*+φέρω), *scythe-bearing*, epithet of chariots.  
**δρέπανον**, -ον, τό (*δρέπω*, *pluck*), *reaping hook, sickle, scythe*.  
**Δρίλαι**, -ῶν, οἱ, *the Drilae*, a warlike tribe in Pontus.  
**δρόμος**, -ου, ὁ (*cf. ξδραμον*), *a running, run*; *δρόμῳ θεῖν* (*δρᾶν, φεύγειν*), *to run at double-quick*, I, 8, 18; *a race-course*, IV, 8 26.  
**δύναμαι**, *δυνήσομαι, δεδύνημαι, ἐδυνήθην*, *be able, abs., or with infin., can*; very often with relative words and superlatives, *e. g. ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος*, *with all possible secrecy*, I, 1, 6; of things, *be worth, amount to*, I, 5, 6; οἱ μέγιστα δυνάμενοι, *the most powerful*, II, 6, 21.  
**δύναμις**, -ews, ἡ (*δύναμαι*), *ability, means, power, influence*; most frequently, *force or forces, troops*; *εἰς γε δύναμιν*, *as far as our power goes*, II, 3, 23.  
**δυναστής**, -ου, ὁ (*δύναμαι*), *a man of influence, nobleman, prince*.  
**δυνατός**, -ή, -όν (*δύναμαι*), *able, powerful*; *possible, practicable*; ὡς δυνατόν, *as far as possible*, II, 6, 8; ἐκ τῶν δυνατῶν, *as far as their power went*, IV, 2, 23.  
**δύνω**, only in pres. system, of the sun, *enter the sea, set*, *cf. δύω*.  
**δύο**, -οῖν (Lat. *duo*, Eng. *two*), *two*, generally indecl. although the gen. δυοῖν occurs; *εἰς δύο*, *two abreast*, II, 4, 26.  
**δυσ-** (Eng. *dys-peptic*, etc.), an inseparable prefix signifying *hard, with difficulty*.  
**δύσβατος**, -ον (*δυσ*+βαίνω), *hard to travel or traverse*.

**δυσμαί**, -ῶν, αἱ (*δύω*), *going down setting* (of the sun), only pl.  
**δυσπάριτος**, -ον (*δυσ*+πάρειμι), *hard to pass*.  
**δυσπóρευτος**, -ον (*δυσ*+πορεύω), *hard to pass through*, I, 5, 7.  
**δυσπορία**, -ας, ἡ (*δυσ*+√περ), *difficulty of passing or crossing*.  
**δύσπορος**, -ον (*δυσ*+√περ), *hard to travel, hard to cross* (of roads, rivers, etc.).  
**δύσχρηστος**, -ον (*δυσ*+χρηστός, verbal of χράσμαι), *hard to use, useless*.  
**δυσχωρία**, -ας, ἡ (*δυσ*+χώρα), *roughness of country, rough country*.  
**δύω, δύσω**, etc., 2 aor., *ξδυν*, in the *Anabasis* only in pres. and impf. mid. and always of the sun, *enter the sea, set*; *cf. δύνω*.  
**δῶ**, see *δίδωμι*.  
**δώδεκα**, indecl. (*δύο*+δέκα), *twelve*.  
**δωρόμαι**, *δωρήσομαι* (*δῶρον*), *give as a present, present someone* (dat.) *with* (acc.).  
**δωροδοκέω**, *δωροδοκήσω*, etc. (*δῶρον*+δέχομαι), *receive presents or bribes*.  
**δῶρον**, -ου, τό (*δίδωμι*), *present, gift*.  
**δῶσω**, see *δίδωμι*.

## E

**ἐᾶ**, see *ἑάω*.  
**ἐάλω**, see *ἀλίσκομαι*.  
**ἐάν**, also *ἤν* or *ἄν*, (in crasis *καὶν*=καὶ ἐάν), conj. (*εἰ*+ἄν), *if, if perchance*, only with subj.; *ἐὰν μὴ*, *unless*, I, 4, 12; *ἄν τε . . . ἄν τε*, *be it . . . or be it, whether . . .* or, V. 5. 16.  
**ἐάνπερ** or *ἤνπερ*, conj., *strengthened form of ἐάν, if*.  
**ἐαυτοῦ**, -ῆς, -οῦ, or, contracted, *αὐτοῦ*, etc., *reflexive pron. (stem ἐ+*

αὐτός), *himself, herself, itself* only in oblique cases. The gen. often takes the place of a possess. pron., *his own, their own*.

τάω, εἶων, ἐάσω, εἶασα, εἶακα, etc., *allow, permit, let go, let alone, give up*; with neg., *forbid*; εἶαν χαίρειν; see χαίρω.

ἑβδομήκοντα (ἑπτά), *seventy*.

ἕβδομος, -η, -ον (ἑπτά), *seventh*.

ἐγ-, by euphony for ἐν before palatals.

ἐγγίγνομαι (γίγνομαι), *be born in, arise in*.

ἐγγυάω, ἡγγύησα, etc. (ἐγγύη), *pledge*; mid. *promise*.

ἐγγύθεν, adv. (ἐγγύς), *from close at hand*.

ἐγγύς, adv., comp. ἐγγύτερον, sup. ἐγγυτάτω or ἐγγύτατα, *near, abs. or with gen.*

ἐγείρω, ἐγερῶ, ἡγείρω, ἐγρήγορα, *rouse*; in 2 perf. intrans., *lie awake, keep watch*.

ἐγκαλέω (καλέω), *call in, claim, demand*; *call up against, blame, accuse* (dat.).

ἐγκαλύπτω (καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, *cover*), *cover*; mid., *wrap oneself up*.

ἔγκειμαι (κείμαι), *lie in, be in*.

ἐγκέλευστος, -ον (ἐν+κελεύω), *bidden or instigated by* (ὅπῳ).

ἐγκέφαλος, -ον, ὁ (properly an adj., sc. μυελός, *marrow*, from ἐν+κεφαλή), *the brain*; of the palm, *the crown* (a cabbage-like growth at the top), or possibly *the pith*, II, 3, 16.

ἐγκρατής, -ες (ἐν+κράτος), *possessed of, master of*.

ἐγρηγόρεσαν, see ἐγείρω.

ἐγχαλινώω (χαλινώω), *put on a bridle*; perf. pass. partic. ἐγκεχαλινωμένοι, *bridled* (of horses).

ἐγχειρέω, ἐγχειρήσω, ἐνεχειρήσα (ἐν+χείρ), *put one's hand to, make an attempt*.

ἐγχειρίδιον, -ον, τό (ἐν+χείρ), *dagger*.

ἐγχειρίζω, ἐγχειριῶμαι, etc. (ἐν+χείρ), *put into one's hand, entrust*.

ἐγχέω (χέω, χεῶ, ἔχεα, *pour*; cf. Eng. *gush*), *pour in, fill a cup especially for libations*.

ἐγώ, ἐμοῦ or μοῦ, pl. ἡμεῖς, pers. pron. (Lat. *ego, me*, Eng. *I, me*), *I*, pl. *we*, the nom. used only when emphatic.

ἐγώγε (ἐγώ+γε), *I for my part, I certainly*.

ἐδεδοίκεσαν, see δέιδω.

ἔδει, see δέω, *lack*.

ἔδεισαν, see δέιδω.

ἐδηδοκότες, see ἐσθίω.

ἔδραμον, etc., see τρέχω.

ἔδωκα, see δίδωμι.

ἔζη, ἔζων, see ζάω.

ἐθελοντής, -οῦ, ὁ (ἐθέλω), *volunteer*; οἱ ἐθελονταὶ φίλοι, *those who are friends of their own choosing*, I, 6, 9.

ἐθελούσιος, -α, -ον (ἐθέλω), *willing, voluntary, of one's own accord*.

ἐθέλω (rarely θέλω), ἐθελήσω, ἠθέλησα, ἠθέληκα, *wish, be willing, volunteer*. As contrasted with βούλομαι, ἐθέλω often means *be willing*, rather than *wish*; it is a more poetic word, and belongs to a higher sphere (ἀν οἱ θεοὶ θέλωσι, VII, 3, 31; cf. 43). Forms of θέλω (after consonants as well as vowels) are commoner in the *Anabasis* than in most prose writings.

ἔθετο, ἔθηκε, see τίθημι.

ἔθνος, -ους, τό, *tribe, people, nation*; κατὰ ἔθνη (ἔθνος), see κατὰ.

εἰ, conj., *if*, introducing conditional clauses with indic. or

opt.; also used to introduce indir. ques., *whether*; *εἰ . . . ἤ, whether . . . or*, II, 3, 7; *εἰ καὶ, or καὶ εἰ, although, even if*; *εἰ μὴ, if not*, after a neg., *unless*, I, 4, 18; *εἰ δὲ μὴ, otherwise*, II, 2, 1 n.; so *εἰ δέ*, III, 2, 37 n.; *εἰ τις, εἴ τι* are often equivalent to *ὅστις* and *ὅτι*.

*εἶα, εἶασε*, see *ἔαω*.

*εἰδέναι, εἰδῆτε*, see *οἶδα*.

*εἶδον* (cf. Lat. *video*, Eng. *wit, wot*), used as 2 aor. of *ὁράω*, *see, look, perceive*.

*εἶδος, -ους, τό (εἶδον)*, *shape, appearance*.

*εἰδότες*, see *οἶδα*.

*εἰκάζω, εἰκάσω, ἤκασα, ἤκασμαι, εἰκάσθην (ἔοικα, εἰκός)*, *liken, compare, infer, suppose*; perf. pass., *resemble*.

*εἰκός, -ότος*, neut. partic. of *ἔοικα*, *natural, probable, reasonable*, with or without *ἐστί* and followed by acc. and infin.; *εἰκότα λέγειν, say what is reasonable*, II, 3, 6; *ὡς εἰκός* or *ὡς τὸ εἰκός*, *as is likely, in all probability*, III, 1, 21; III, 4, 24.

*εἴκοσι*, indecl., *twenty*.

*εἰκότως*, adv. (*εἰκός*), *naturally, with good reason*.

*εἴληφε, εἰλήφει*, see *λαμβάνω*.

*εἰλήχει*, see *λαγχάνω*.

*εἰλκον*, see *ἔλκω*.

*εἰλόμην, εἶλον, etc.*, see *αἰρέω*.

*εἰμί, ἦν, ἔσομαι* (for *ἐσμή*, old Lat. *esum*, Eng. *am*), *be*, either as the substantive vb., *be, exist*, or as a mere copula; with pred. gen. in various senses, *be sprung from, belong to, consist of, etc.*; often with dat. of possessor; with rel. words, *ἔστι δ' ὅστις, there is one who, i.e., somebody*,

I, 8, 20; *ἔστιν (ἦσαν) οὐ, some*, V, 2, 14; similarly *ἦν οὐς*, I, 5, 7 n.: *ἔσθ' ὅτε, sometimes*, II, 6, 9; *οὐκ ἦν ὅπου οὐ, everywhere*, IV, 5, 31; *τὰ ὄντα, facts*, IV, 4, 15 (but *possessions*, VII, 8, 22); *τῷ ὄντι, in fact*, V, 4, 20; impers. *ἔστιν (ἦν), it is (was) possible*, I, 4, 4; sometimes with partic., as a periphrastic vb. form, *ἦν δυναμένη = ἐδύνατο*, II, 2, 13 n.; in infin. phrases, *τὸ νῦν εἶναι, for the present*, III, 2, 37; *τὸ κατὰ τοῦτοι εἶναι, as far as this fellow is concerned*, I, 6, 9.

*εἶμι*, impf. *ἦα* (cf. Lat. *eo, ire*), *go, come, proceed*. The pres. indic. has always a fut. sense and so the infin. and partic. when in indir. disc., I, 3, 1; inv. *ἔθι*, in exhortations, *come now*, like *ἄγε*, VII, 2, 26; VII, 7, 27; *εἰς χεῖρας ἰέναι, come to close quarters*, IV, 7, 15; but *εἰς χεῖρας ἐλθεῖν τινι, come into one's power*, I, 2, 26.

*εἶπας, εἶπατε*, see *εἶπον*.

*εἶπερ (εἰ+τέρ)*, *if in fact, if really; inasmuch as*, VI, 1, 26.

*εἶπετο*, see *ἔπομαι*.

*εἶπον*, only 2 aor.; the pres. in use is *λέγω*, fut. *ἐρῶ*, perf. *εἶρηκα, etc.* (cf. *ἔπος*, word, verse; Lat. *voco*; Eng. *epic*), *say, speak, tell*; with infin., *bid, command, move, propose*. In 2 pers. forms with 1 aor. vowel occur, *εἶπας*, II, 5, 23; *εἶπατε*, inv., II, 1, 21.

*εἴργω, εἴρξω, εἴρξα, εἴργμαι, εἴρχθην*, *shut out, keep away* (*ἐκ* or *ἀπό* with gen.), VI, 3, 8; fut. mid. as pass., VI, 6, 16; *prevent, hinder*, *ὥστε μὴ*, III, 3, 16; *shut in hem in*, III, 1, 12.

*εἴρηκα, εἴρημαι*, see *εἴρω*.

*εἰρήνη, -ης, ἡ, peace*.

εἶρητο, see εἶρω.

εἶρω, epic vb. of which fut. ἐρῶ, perf. εἶρηκα and εἶρημαι, and aor. pass. ἐρρήθην, are used in Attic, supplementing the forms of λέγω and φημί, say, mention; also, tell, order, in impers. pass., III, 4, 3.

εἰς (also ἐς, orig. ἐν-s), prep. with the acc. only, into, to, up to; of place, after vbs. of motion; sometimes the motion is only implied, II, 5, 33; of persons (in the pl.), especially common with the names of peoples, ἐς Πισίδας, into the country of the Pisidians, I, 1, 11, etc.; εἰς τοὺς πολεμίους, against the enemy, stronger than ἐπί, IV, 5, 18; after a vb. of speaking, εἰς τὴν στρατιάν, V, 6, 37; of direction or purpose, εἰς τὴν τροφήν, I, 1, 9; after a vb. of expending, I, 3, 3; of measure, εἰς δύναμιν, to the extent of our power, II, 3, 23; with numerals, up to, about, I, 2, 3; of time, up to, at, I, 7, 1; II, 3, 25; εἰς τὴν νύκτα, for the night, IV, 5, 13; εἰς δύο, two abreast, II, 4, 26; εἰς ὀκτώ, eight deep, VII, 1, 23. In composition εἰσ- signifies into, in.

εἷς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός, numeral adj., one; sometimes as indef. pron. like τις, I, 3, 14; combined with τις, II, 1, 19; so εἷς ἕκαστος, VI, 6, 12; ἓνα μὴ, stronger than μηδὲνα, no one, V, 6, 12; often in intensive phrases, I, 9, 12 n.; I, 9, 22.

εἰσάγω (ἀγω), lead or bring in or into.

εἰσακοντίζω (ἀκοντίζω), hurl in javelins.

εἰσβαίνω (βαίνω), enter, go on board, embark.

εἰσβάλλω (βάλλω), throw into; intr., invade; of rivers, empty into.

εἰσβιβάζω (βιβάζω, βιβάσω or βιβῶ, -εβίβασα, make go), cause to embark, put on board.

εἰσβολή, -ῆς, ἡ (εἰσβάλλω), invasion, V, 6, 7; entrance, pass, I, 2, 21.

εἰσδύομαι (δύω), enter into, sink or cut into.

εἰσέδραμον, see εἰστρέχω.

εἵμαι (εἶμι), go in, enter, come into the presence of; of thoughts, occur to, VI, 1, 17.

εἰσελαύνω (ἐλαύνω), march into.

εἰσελθεῖν, see εἰσέρχομαι.

εἰσέρχομαι (ἐρχομαι), come in, enter εἴσεται, see οἶδα.

εἴσodos, -ου, ἡ (εἰς+ὁδός), way in, entrance.

εἰσπηδάω (πηδάω, πηδήσομαι, ἐπήδησα, leap), leap or spring into.

εἰσπίπτω (πίπτω), fall into, rush into, fall upon.

εἰσπλέω (πλέω), sail into.

εἰστήκει, see ἵστημι.

εἰστρέχω (τρέχω), run or rush in.

εἰσφέρω (φέρω), bear or carry in.

εἰσφορέω (φορέω), bear or carry into.

εἴσω (εἰς), within, inside of.

εἰσωθέω (ὠθέω), thrust in; mid., force one's way in.

εἴτα, adv., then, thereupon, afterwards.

εἴτε, conj. (εἰ+τε), doubled in disjunctive clauses, whether . . . or.

εἶχε, see ἔχω.

εἴωθα, 2 perf. as pres., and εἰώθη, 2 plpf. as impf., of epic vb. ἔθω, be accustomed (cf. ἔθος, τό, custom, ἥθος, τό, character, Eng. ethic), be accustomed, be wont, with infin., VII, 8, 4.

εἴων, see εἰώω.

ἐκ (before vowels ἐξ), prep. with the gen. (cf. Lat. e, ex); (1) of place,



out of, from, away from; according to Greek idiom often used where Eng. requires *in* or *on*, ἐξ ἀριστερᾶς, *on the left*, IV, 8, 2; (2) of time, *since, after*, denoting immediate sequence, ἐκ τούτου, *upon this, thereupon*, I, 2, 17; ἐκ τοῦ ἀρπύτου, *after breakfast*, IV, 6, 21; ἐκ παλῶν, *from boyhood*, IV, 6, 14; (3) of source, ἐκ τούτου, *therefore, in consequence of this*, II, 6, 4; τὸν ἐκ τῶν Ἑλλήνων φόβον, *the fear inspired by the Greeks*, I, 2, 18; of the agent with pass. vbs., much rarer than ὑπό, ἐκ βασιλέως δεδομένας, I, 1, 6; ἐκ τῶν παρόντων, *in view of our present circumstances*, III, 2, 3; ἐκ τῆς νικώσης (sc. γνώμης), *in accordance with a majority vote*, VI, 1, 18; often forming adv. phrases, ἐκ τοῦ αὐτομάτου, *of their own accord*, I, 3, 13; ἐκ τοῦ δικαίου, *justly*, I, 9, 19; ἐκ παντὸς τρόπου, *in every way, by hook or crook*, III, 1, 43; ἐξ ἀπροσδοκῆτου, *unexpectedly*, IV, 1, 10; ἐκ τῶν δυνατῶν, *as well as they could*, IV, 2, 23, etc.

ἐκασταχόσε, adv. (ἐκαστος), *in every direction*, III, 5, 17.

ἐκάστος, -η, -ον (sup. form; cf. ἐκάτερος), *each, every*, used of more than two; the sing. often stands in appos. to a pl., I, 7, 15.

ἐκάστοτε, adv. (ἐκαστος), *on each occasion, always*.

ἐκάτερος, -α, -ον (comp. form; cf. ἐκαστος), *each of two* in the pl., both; καθ' ἐκάτερα, *on both sides*, V, 6, 7.

ἐκατέρωθεν, adv. (ἐκάτερος), *on both sides*.

ἐκατέρωσε, adv. (ἐκάτερος), *in both directions*.

ἐκατόν, indecl. (cf. Lat. *centum*), *one hundred*.

Ἑκατόννυμος, -ου, ὁ, *Hecatonymus*, an envoy from Sinōpe.

ἐκβαίνω (βαίνω), *step out, esp., disembark; go forth, march out*, IV, 2, 1.

ἐκβάλλω (βάλλω), *throw away, drive out, expel, banish*.

ἐκβασίς, -ews, ἡ (ἐκ+βαίνω), *a going out, way out, pass.*

Ἑκβάτανα, τά, *Ecbatana*, capital of Media, and summer residence of the Persian king.

ἐκβοηθέω (βοηθέω), *come forth to the rescue*.

ἐκγονος, -ον (ἐκ+γεν), *born of; ol ἐκγονοι, descendants*, III, 2, 14; of animals, τὰ ἐκγονα, *young*, IV, 5, 25.

ἐκδεδράμηκα, see ἐκτρέχω.

ἐκδέρω (δέρω, δερῶ, ἔδειρα, δέδαρμαι, ἐδάρην, *flay, cf. Eng. tear*), *strip off the skin, flay*.

ἐκδίδωμι (δίδωμι), *give up, surrender; give away in marriage*, IV, 1, 24.

ἐκδραμεῖν, see ἐκτρέχω.

ἐκδύω (δύω), *strip off; mid. and 2 aor. act., strip oneself*, IV, 3, 12.

ἐκεῖ, adv., *there, in that place, thither*.

ἐκεῖθεν, adv. (ἐκεῖ), *thence*.

ἐκεῖνος, -η, -ο, dem. pron. (ἐκεῖ), *that, that one, he*, of a person or thing remote from the speaker, cf. Lat. *ille*; sometimes merely an emphatic third pers. pron.

ἐκεῖσε, adv. (ἐκεῖ), *to that place, thither*.

ἐκέκτησο, see κτάομαι.

ἐκήρυξε, ἐκηρύχθη, see κηρύττω.

ἐκθλίβω (θλίβω, θλίψω, etc., *squeeze*), *squeeze out, crowd out*.

ἐκκαλύπτω (καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην), *uncover*.

ἐκκλησία, -as, ἡ (ἐκ+καλέω; cf. Eng. ecclesiastic), *assembly, meeting*.

ἐκκλησιάω, ἐκκλησιάσω, *hold an assembly*.

ἐκκλίνω (κλίνω, bend), *bend out of line, give way, of troops*.

ἐκκομίζω (κομίζω), *carry off or out; of troops, bring off, VI, 6, 36; mid., carry off for one's own use, V, 2, 19*.

ἐκκόπτω (κόπτω), *cut off or away, cut down*.

ἐκκυβιστάω (κυβιστάω, tumble, cf. κύπτω, stoop), *turn a somersault*.

ἐκκυμαίνω (κυμαίνω, swell, surge; κύμα, wave), *billow out, of the curving front of a charging line of troops*.

ἐκλέγω (ἐκ+λέγω, gather, pick, cf. συλλέγω), *pick out, select, mid., choose*.

ἐκλείπω (λείπω), *leave, abandon; with eis, leave one place for another, leave and flee to, I, 2, 24; intrans., give out; of snow, melt away, IV, 5, 15*.

ἐκμηρύομαι (μηρύνω, wind), *wind out; of an army, defile, VI, 5, 22*.

ἐκπέμπω (πέμπω), *send out, send away; mid., send away from oneself, dismiss, V, 2, 21*.

ἐκπεπληγμένος, ἐκπεπληγθαι, see ἐκπλήττω.

ἐκπεραίνω (περαίνω), *bring to completion, accomplish; with ὥστε, bring it about that, V, 1, 13*.

ἐκπηδάω (πηδάω, leap), *leap forth*.

ἐκπίμπλημι (πίμπλημι), *fill up*.

ἐκπίνω (ἐκ+πίνω), *drink up, drain, quaff*.

ἐκπίπτω (πίπτω), *fall out; commonly as pass. of ἐκβάλλω, be*

*banished, exiled; οἱ ἐκπεπτωκότες, the exiles, I, 1, 7; of violent motion, rush or hurry out, V, 2, 17; cf. V, 2, 31; be cast away, shipwrecked, VI, 4, 2*.

ἐκπλαγείς, see ἐκπλήττω.

ἐκπλέω (πλέω), *sail forth or away*.

ἐκπλεως, -ων, gen. -ω (πίμπλημι), *filled up, quite full*.

ἐκπλήττω, 2 aor. pass. ἐξεπλάγην (πλήττω), *strike out (of one's senses); pass., be amazed, startled, scared out of one's wits*.

ἐκποδών, adv. (ἐκ+πούς), *out of the way; ἐκποδών ποιεῖσθαι, put out of the way, I, 6, 9*.

ἐκπορεύομαι (πορεύομαι), *go forth, go out*.

ἐκπορίζω (πορίζω), *provide, procure*.

ἐκπωμα, -ατος, τό (ἐκπίνω), *drinking-cup*.

ἐκταθεῖς, see ἐκτείνω.

ἐκταῖος, -α, -ον (ἕξ), *on the sixth day*.

ἐκτάττω (τάττω), *draw out in battle array*.

ἐκτείνω (τείνω), *stretch out; ἐκταθεῖς, stretched out at full length (of a sleeper), V, 1, 2*.

ἐκτοξεύω (τοξεύω), *shoot arrows from*.

ἐκτός, adv. (ἕξ), *outside of, apart from*.

ἕκτος, -η, -ον (ἕξ), *sixth*.

ἐκτρέπω (τρέπω), *turn out; pass. and 2 aor. mid. ἐτραπόμην, intrans., turn aside, IV, 5, 15*.

ἐκτρέφω (τρέφω), *bring up, rear*.

ἐκτρέχω (τρέχω), *run or rush forth, make a sally*.

ἐκτῶντο, see κτάομαι.

ἐκφαίνω (φαίνω), *show forth, bring to light; of war, declare, III, 1, 16*.

ἐκφέρω (φέρω), *bear out, carry out; with πόλεμον, begin, III, 2, 29; of news, etc., report, announce, I, 9, 11*.

ἐκφεύγω (φεύγω), *flee out of, flee away, escape*; with μή and infin., I, 3, 2.

ἐκὼν, -οὔσα, -όν, *willing, of one's own choice*; often best rendered as adv., *willingly*.

ἐλάα, or ἐλαία, -as, ἡ, *olive tree, olive*.

ἐλαβον, see λαμβάνω.

ἐλαιον, -ου, τό (ἐλάα), *olive oil, oil*.

ἐλάττων, -ον, gen. -ονος (ἐλαχύς, *small*; cf. Lat. *levis*, Eng. *light*), used as comp. of μικρός, *smaller, less*, in pl., *fewer*; ἐλαττόν ἐστι, with infin., *it is a lesser thing to, i.e., it is easier to*, VII, 7, 35.

ἐλαύνω (ἐλῶ, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἡλάθην), *drive, ride, march*, abs. or with acc.

ἐλάφειος, -ον (ἐλαφος), *of or belonging to deer*; τὰ ἐλάφεια (sc. κρέα) *venison*, I, 5, 2.

ἐλαφος, -ου, ὁ, ἡ, *deer, whether stag or hind*.

ἐλαφρός, -ά, -όν, *light, light-armed, nimble, active*.

ἐλαφρῶς, adv. (ἐλαφρός), *lightly, nimbly*.

ἐλάχιστος, -η, -ον (cf. ἐλάττων), used as sup. of μικρός, *least, smallest*, in pl., *fewest*; τοῦλάχιστον, as adv., *at least*, V, 7, 8.

ἐλέγχω (ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἡλέγχθην), *examine, question, refute, convict*.

εἶεν, see αἰρέω.

ἐλελίζω, ἡλέλιξα (ἐλελεῦ, imitative, a *war cry*), *cry*; ἐλελεῦ, *raise the war cry*; cf. ἀλαλάζω.

ἐλέσθαι, see αἰρέω.

ἐλευθερία, -as, ἡ (ἐλεύθερος), *liberty, freedom*.

ἐλεύθερος, -α, -ον, *free, independent*.

ἐλέχθησαν, see λέγω.

ἐλήφθην, see λαμβάνω.

εἰθεῖν, see ἔρχομαι.

εἶκω, impf. εἶλκον, *drag, draw*.

Ἑλλάς, -άδος, ἡ (cf. Ἑλλην): (1) *Hellas, Greece*, in the widest sense, the Greek world; (2) *Hellas*, a woman of Mysia, wife of Gongylus and hostess of Xenophon, VII, 8, 8.

Ἑλλην, -ηνος (cf. Eng. *Hellenic*), a *Greek*. In the *Anabasis* generally designating the Greek mercenaries of Cyrus; as adj., *Greek*, I, 10, 7.

ἐλληνίζω (Ἑλλην), *speak Greek*.

Ἑλληνικός, -ή, -όν (Ἑλλην), *Hellenic, Greek*; τὸ Ἑλληνικόν, *the Greek army*.

ἐλληνικῶς, adv. (Ἑλληνικός), *in Greek*.

Ἑλληνίς, -ίδος, ἡ (Ἑλλην), fem. adj., *Greek*.

ἐλληνιστί, adv. (ἐλληνίζω), *in Greek*.

Ἑλλησποντιακός, -ή, -όν (Ἑλλά-σποντος), of cities, *lying on the Hellespont*.

Ἑλλησποντος, -ου, ὁ (Ἑλλης+πόντος), *the Hellespont (sea of Helle), the Dardanelles*.

ἐλπίζω, ἡλπισα (ἐλπίς), *hope, expect*.

ἐλπίς, -ίδος, ἡ (cf. Lat. *voluptas*), *hope, expectation*.

ἐμ-, by euphony for ἐν- before labials.

ἐμαθεν, see μανθάνω.

ἐμαυτοῦ, -ῆς, reflex. pron., pl. ἡμῶν αὐτῶν, etc. (stem of ἐμέ+αὐτός), *of myself, myself*.

ἐμβαίνω (βαίνω), *go in, enter, embark*, abs. or with eis and acc.

ἐμβάλλω (βάλλω), *cast or throw in, put in, throw before* (χιλὸν ἵπποις), I, 9, 27; intrans., of rivers, *empty into* (eis), I, 2, 8; in military lang., *make an invasion or attack*; πληγὰς ἐμβάλλειν, *inflict blows*, I, 5, 1.

ἐμβιβάζω (βιβάζω, βιβάσω or βιβῶ, ἐβίβασα, *make go*), *cause to embark, put on board.*

ἐμβολή, -ῆς, ἡ (ἐμβάλλω), *invasion.*

ἔμεινε, see μένω.

ἐμέω, ῥῆμον (Lat. vomo, vomit; cf.

Eng. emetic), vomit.

ἐμέμνητο, see μινύσκω.

ἐμμένω (μένω), *stay in.*

ἐμός, -ή, ὅν (cf. ἐμέ, Lat. meus, Eng. my), my, mine.

ἐμπαλιν, adv. back; in the *Anabasis* always with the art. τοῦμπαλιν, I, 4, 15; εἰς τοῦμπαλιν, III, 5, 13.

ἐμπεδῶ, impf. ἡμπεδούν, ἐμπεδῶσω, etc. (ἐμπεδος, *fixed in the ground, firm*), *hold fast, abide by*, III, 2, 10.

ἐμπειρος, -ον (ἐν+πεῖρα), *acquainted with, experienced.*

ἐμπείρως, adv. (ἐμπειρος), *with experience*; ἐμπείρως ἔχειν, gen., *be personally acquainted with*, II, 6, 1.

ἐμπιμπλημι (πιμπλημι), *fill full, satisfy*; pass., *be filled with*, I, 10, 12; ὑπισχνούμενος οὐκ ἐνεπιμπλασο, *you couldn't sate yourself with promising*, VII, 7, 46.

ἐμπιμπρημι (πιμπρημι, πρήσω, ἔπρησα, burn), *set on fire, burn.* The simple vb. is poetic.

ἐμπίπτω (πίπτω), *fall upon, seize, attack*; of thoughts, *occur to*, II, 2, 19, etc.

ἐμπλεως, -ων, gen. -ω (πιμπλημι), *full of* (gen.).

ἐμποδίζω (ποδίζω), *hinder, impede.*

ἐμπόδιος, -ον (ἐν+πούς), *in the way, hindering*; τὸ ἐμπόδιον, *the hindrance*, VII, 8, 3.

ἐμποδών, adv. (ἐν+πούς), *before one's feet, in the way*; ἐμποδών εἶναι, *be in the way, hinder.*

ἐμποίεω (ποιέω), *create in, inspire in.*

ἐμπολάω, ἐμπολήσω, etc., *gain or realize by sale*, VII, 5, 4.

ἐμπόριον, -ου, τό (ἐμπορος), *trading-place, emporium.*

ἐμπορος, -ου, ὁ (cf. πορεύομαι), *merchant.*

ἐμπρήσαντες, see ἐμπιμπρημι.

ἐμπροσθεν, adv. (ἐν+πρόσθεν), *before, in front of*, with gen., I, 8, 23; IV, 5, 9; ὁ ἐμπροσθεν λόγος, *the foregoing narrative*, II, 1, 1; οἱ ἐμπροσθεν, *those in front*, III, 4, 48, etc.; τὸν ἐμπροσθεν χρόνον, *hitherto*, VI, 1, 18; τὰ ἐμπροσθεν, *the front parts of the body*, contrasted with the back, V, 4, 32, but VI, 3, 14, *the country in front.*

ἐμφάγοιεν, ἐμφαγόντας, see ἐνέφαγον.

ἐμφανής, -ές (ἐν+φαίνω), *evident, manifest*; ἐν τῷ ἐμφανεί, *openly*, II, 5, 25.

ἐμφανῶς, adv. (ἐμφανής), *openly*, V, 4, 33.

ἐν, prep. with the dat. only (Lat. and Eng. *in*), *in*; (1) of place, *in, at, in the midst of, among, before*; ἐν ὅπλοις, *under arms*, III, 2, 28; ἐν τῷ γε φανερωῷ, *openly at least*, I, 3, 21; ἐν ὀφθαλμοῖς, *in sight*, IV, 5, 29; (2) of time, *in, during, within, at*, often ἐν τούτῳ, *meanwhile*, I, 5, 15; ἐν ᾧ, *during which time, while*, I, 2, 20; so ἐν αἷς (sc. ἡμέραις), I, 2, 10; (3) of means or manner, *in, with, by*, II, 5, 17. In composition ἐν- becomes ἐγ- before a palatal, and ἐμ- before a labial or before μ.

ἐν, see εἰς.

ἐναγκυλάω (ἐν+ἀγκύλη, *thong*), *fit with a thong*, of javelins, IV, 2, 28 n.

ἐναντιόομαι, -ώσομαι, etc. (ἐναντός), *oppose, withstand.*

ἐναντίος, -α, -ον (ἐν+άντιος), *opposite, over against, facing, opposed to, hostile*; οἱ ἐναντίοι, *the enemy*, VI, 5, 10; τὰναντία, *the reverse*, V, 6, 4; τὰναντία στρέψαντες, *turning in the opposite direction, facing about*, IV, 3, 32; ἐκ τοῦ ἐναντίου, *on the opposite side*, IV, 7, 5.

ἐνάπτω (ἄπτω), *kindle, set on fire*.

ἐνατος, -η, -ον (ἐννέα), *ninth*.

ἐναυλιῶμαι (αὐλιῶμαι), *bivouac or encamp in*.

ἐνδεῖα, -ας, ἡ (ἐν+δέω), *need, want, scarcity, poverty*.

ἐνδείκνυμι (δείκνυμι), *show, show forth, declare*, mid., VI, 1, 19.

ἐνδέκατος, -η, -ον (εἰς+δέκα), *eleventh*.

ἐνδέω (δέω), *lack*; impers., *there is need of* (gen.); ὥρα πλείονος ἐνδέον, *he saw that there was need of more* (argument), VI, 1, 31.

ἐνδηλος, -ον (ἐν+δηλος), *evident, plain, manifest*.

ἐνδημος, -ον (ἐν+δημος, *land, people*), *native, at home*; τὰ ἐνδημα, *home revenues*, VII, 1, 27.

ἐνδίφριος, -ον (δίφρος), *on the same seat with one, at one's table*.

ἐνδοθεν, adv. (ἐνδον), *from within*.

ἐνδον, adv. (ἐν), *inside, within*.

ἐνδοξος, -ον (δόξα), *glorious, famous*; of omens, *portending glory*, VI, 1, 23.

ἐνδύω (δύω), *put on*; in perf. tenses, *wear*, V, 4, 13.

ἐνέδρα, -ας, ἡ (ἐν+ἔδρα, *seat*), *ambuscade*.

ἐνέδρεΰω, aor. ἐνήδρευσα (ἐνέδρα), *set an ambush, lie in ambush*.

ἐνέιδον (εἶδον), *see, observe in*.

ἐνείμι (εἰμί), *be in, be on, be there*.

ἐνεκα or ἐνεκεν, *improper prep., generally post-pos., on account of, for the sake of*.

ἐνενήκοντα (ἐννέα), *ninety*.

ἐνεός, -ά, -όν, *dumb, d' af and dumb*.

ἐνετός, -ής, -όν (ἐτός, verbal of ἔημι), *set on, instigated by* (ὑπό), VII, 6, 41.

ἐνέφαγον (ἐφαγον), only aor., *eat hastily, eat something*.

ἐνεχέλησαν, *see ἐγχειρίζω*.

ἐνέχυρον, -ον, τό (ἔχω), *pledge, security*.

ἐνέχω (έχω), *hold in, entangle*.

ἐνθα, adv. of place or time (ἐν), *rel., where or whither*; dem., *here*; of time, *then*, often with emphatic δῆ.

ἐνθάδε, adv. of place (ἐνθα), *hither, here*.

ἐνθαπερ, adv. (ἐνθα), *just where*.

ἐνθεν, local adv. (ἐν), dem., *from there, thence*; rel., *whence*; ἐνθεν . . . ἐνθεν, *on this side . . . on that*; ἐνθεν καὶ ἐνθεν, *on both sides*.

ἐνθένδε, local adv. (ἐν), *from this place, hence*; of persons, VII, 7, 17 (= ἀφ' ὑμῶν).

ἐνθυμέομαι, ἐνθυμήσομαι, ἐντεθύμημαι, ἐνευμήτην (ἐν+θυμός), *bear in mind, reflect, consider*; perf., *I have noted, observed*, III, 1, 43.

ἐνθύμημα, -ατος, τό (ἐνθυμέομαι), *thought, idea, plan*.

ἐνθωρακίζω (θωρακίζω), *put on one's breastplate*; perf. pass. partic. ἐντεθωρακισμένοι, *clad in armor*, VII, 4, 16.

ἐνι, for ἐνεστι, *see ἐνείμι*.

ἐνί, *see εἰς*.

ἐνιαυτός, -οῦ, ὁ, *year*; κατ' ἐνιαυτόν, *yearly, annually*.

ἐνιοι, -αι, -α, *some*.

ἐνίοτε, adv. (ἐνιοι [?] + ὅτε), *sometimes*.

ἐννέα, indecl., *nine*.



ἐννοέω (νοέω), *have in mind, think, devise, ponder*; with μή, *fear that*, IV, 2, 13; mid., *consider, reflect*.

ἐννοια, -ας, ἡ (ἐν+νοῦς), *thought, reflection*.

ἐνοικέω (οικέω), *live in, inhabit*; οἱ ἐνοικοῦντες, *the inhabitants*.

ἐνόπλιος, -ον (ἐν+οπλον), *in arms*; with ῥυθμός, *martial*, VI, 1, 11.

ἐνοράω (όράω), *see in* (something or somebody); πολλὰ ἐνορώ δι' αἶ, *I see many reasons* (in the project) *why*, I, 3, 15.

ἐνός, see εἰς.

ἐνοχλέω, -ήσω, aor. and perf. with double augment in all voices (cf. ὄχλος), *crowd upon, trouble*.

ἐνταῦθα, adv. of place, *here, there*; loosely, *thither*; of time, *then, thereupon*; μέχρι ἐνταῦθα, *hitherto*, V, 5, 4.

ἐντείνω (τείνω), *stretch tight*; πληγὰς ἐντείνειν, *inflicted blows upon*, II, 4, 11.

ἐντελής, -ές (ἐν+τέλος), *complete, in full*.

ἐντέλλομαι, ἐντελοῦμαι, ἐντετελάμεν (cf. τέλος), *enjoin upon, command*.

ἔντερον, -ου, τό (ἐν), *intestine*.

ἐντεῦθεν, adv. of place, *thence, from there*; of time, *then, thereafter*; of cause, *as a result of this*, VII, 1, 25.

ἐντίθημι (τίθημι), *put or place in, put on board ship*; inspire or instil in (φόβον), VII, 4, 1.

ἐντιμος, -ον (ἐν+τιμή), *in honor, esteemed*.

ἐντίμως, adv. (ἐντιμος), in the phrase ἐντίμως ἔχειν, *be held in honor*, II, 1, 7.

ἐντοίχιος, -ον (τοίχος), *on the wall*; τὰ ἐντοίχια, *wall paintings*, VII, 8, 1.

ἐντόνως, adv. (ἐντονος, *eager*, fr. τείνω), *earnestly, strenuously*.

ἐντός, adv. with gen. (ἐν), *within, of place or time*.

ἐντυγχάνω (τυγχάνω), *light upon, fall in with, find*.

Ἐνυάλιος, -ου, ὁ (Ἐννώ, *goddess of war*), *Enyalios*, a name of Ares, the god of war.

ἐνωμόταρχος, -ου, ὁ (cf. ἐνωμοτία), *commander of an enomoty*.

ἐνωμοτία, -ας, ἡ (ἐνώματος, *sworn in*; cf. δμνυμι), *a sworn band*; esp. of soldiers, *enomoty*, forming one quarter of the λόχος and numbering therefore ordinarily twenty-five men.

ἐξ, see ἐκ.

ἐξ, indecl. (Lat. *sex*, Eng. *six*), *six*.

ἐξαγγέλλω (ἀγγέλλω), *tell out, report*.

ἐξάγω (άγω), *lead or bring out, march out*; pass. οὐδ' ὥς ἐξήχθη διώκειν, *not even thus was he induced to pursue*, I, 8, 21.

ἐξαίρετος, -ον (αἰρέω), *selected, picked*.

ἐξαιρέω (αἰρέω), *take out, remove; unload*, V, 1, 16; of tithes, *dedicate*, V, 3, 4; mid., *pick out, select* (for oneself), II, 5, 20.

ἐξαιτέω (αἰτέω), *ask, demand* (esp. the surrender of a person), VI, 6, 11; mid., *beg off*, I, 1, 3.

ἐξαίφνης, adv. (ἀφνω), *suddenly, unexpectedly*; cf. ἐξαπνίης.

ἐξακισχίλιοι, -αι, -α (ἐξ+χίλιοι), *six thousand*.

ἐξακοντίζω (ἀκοντίζω), *throw the javelin, hurl* (from within a fortress), V, 4, 25.

ἐξακόσιοι, -αι, -α (ἐξ+έκατόν), *six hundred*.

ἐξαλαπάζω, -άξω, *plunder, sack*, epic vb. used only here in Attic, VII, 1, 29.

ἐξάλλομαι (ἄλλομαι), *leap out or aside.*

ἐξαρπάζω (ἁμαρτάνω), *err, do wrong.*

ἐξανίστημι (ἵστημι), *make stand up; mid. with 2 aor. and 2 perf. act., intrans., stand up, rise or start up.*

ἐξαπατάω (ἀπατάω, ἀπατήσω, etc.), *deceive; ἀπάτη, deceit), deceive utterly.*

ἐξαπάτη, -ης, ἡ (ἀπάτη, *deceit*), *gross deceit*, VII, 1, 25.

ἐξαπίνης, *adv., an Ionic word for which Attic usually has ἐξαίφνης, suddenly, unexpectedly.*

ἐξάρχω (ἄρχω), *begin, lead off.*

ἐξαυλιζομαι (αὐλιζομαι), *break camp.*

ἔξειμι (εἰμί), *only impers. ἔξεστι, it is permitted, allowed, possible; so the partic. ἐξόν often in acc. abs. generally in adversative or concessive sense*, II, 5, 22.

ἔξειμι (εἶμι), *go out or forth.*

ἐξελαύνω (ἐλαύνω), *drive out, expel; commonly intrans., march, generally with σταθμόν (σταθμούς).*

ἐξενεγκεῖν, *see ἐκφέρω.*

ἐξεπλάγη, *see ἐκπλήττω.*

ἐξέρπω (ἐρπω, *creep*, Lat. *serpo*), *creep out; of an army, march forth*, VII, 1, 8.

ἐξέρχομαι (ἐρχομαι), *go or come out, march out, escape; of time, run out, elapse*, VII, 5, 4.

ἐξέτασις, -εως, ἡ (ἐξετάζω, *examine*), *review, inspection.*

ἐξηγέομαι (ἡγέομαι), *lead forth*, VI, 6, 34; *narrate, disclose, suggest*, IV, 5, 28.

ἐξήκοντα, *indecl. (ἕξ), sixty.*

ἐξήκω (ἤκω), *run out, expire (of time), pres. in sense of perf.*, VI, 3, 26.

ἐξήνεγκε, *see ἐκφέρω.*

ἐξικνέομαι (ικνέομαι, ἵζομαι, ἰκόμεν, ἵγμαι), *reach; of missiles, reach the mark; βραχὺ ἐξικνεῖσθαι, have a short range*, III, 3, 17; *of value, amount to, suffice for*, VII, 5, 4.

ἐξίστημι (ἵστημι), *cause to stand out of; mid., stand aside; ἐκ τοῦ μέσου ἐξίστασθαι, get out of the way*, I, 5, 14.

ἐξοδος, -ου, ἡ (ἐξ+ὁδός, Eng. *exodus*), *way out, expedition, sally.*

ἔχομεν, *see ἔχω.*

ἐξοπλίζω (ὀπλίζω), *arm fully; mid., arm oneself.*

ἐξοπλισία, -ας, ἡ (ἐξοπλίζω), *complete armament; ἐν τῇ ἐξοπλισίᾳ, under arms*, I, 7, 10.

ἐξορμάω (ὀρμάω), *urge on, incite; intrans., set out, rush forth.*

ἐξουσία, -ας, ἡ (ἔξεστι), *possibility, power.*

ἐξπηχυς, -υ (ἕξ+πῆχυς), *six cubits long.*

ἔξω (ἕξ), *outside of, without, beyond, often with gen.; τὸ ἔξω, the outer*, I, 4, 4; ἔξω βελῶν, *out of range*, III, 4, 15; ἔξω τούτων, *besides this*, VII, 3, 10.

ἔξωθεν, *adv. (ἔξω), from without, without, outside of, gen.*

ἔοικα, *perf. as pres., ἐφικη, plpf. as impf. (no pres. in use; fut., εἴξω, rare; cf. εἰκάζω), be like, look like (dat., occasionally with acc. of respect); ὡς ἔοικε, parenthetical, as it seems*, II, 2, 18; οὐδενὶ καλῶ ἔοικε, *it doesn't look at all honorable*, VI, 5, 17. Neut. partic. *εἰκός*, *see the word.*

ἐορακότες, *see ὁράω.*

ἐορτή, -ῆς, ἡ, *festival.*

ἐπ', *by elision for ἐπι.*

ἐπαγγέλλω (ἀγγέλλω), *proclaim; mid., offer oneself, promise.*

ἐπάγω (ἄγω), *bring forward, propose* (of a vote), VII, 7, 57.

ἔπαθον, see πάσχω.

ἐπαινέω, -έσομαι, -ήνεσα (ἐπαινος), *praise, commend*; often in declining an offer, *thank one for*, VII, 7, 52.

ἐπαινος, -ον, ὁ (αἶνος, tale, praise), *commendation*.

ἐπαίρω (αἶρω), *raise up, excite, induce*.

ἐπακολουθέω (ἀκολουθέω), *follow after, pursue*.

ἐπακούω (ἀκούω), *listen to, hearken, overhear*.

ἐπάν or ἐπὴν, *temporal conj.* (ἐπελ+ἄν), *when, whenever*, only with subj.

ἐπαναχωρέω (χωρέω), *retreat, withdraw*.

ἐπανάρχομαι (ἐρχομαι), *go back, return*.

ἐπάνω, *adv.* (ἄνω), *above*; in the phrase ἐν τοῖς ἐπάνω εἴρηται, *has been told above, in what precedes*, VI, 3, 1.

ἐπαπειλέω (ἀπειλέω), *add threats*.

ἐπεγελάω (γελάω), *laugh at, insult, mock at*.

ἐπεγείρω (ἐγείρω), *wake up, arouse*.

ἐπεί, *conj.*: (1) *temporal, when, after, whenever*; with indic., of definite past time; with opt. in indir. disc., after a secondary tense, or when expressing repeated action in the past; with infin. by assimilation in indir. disc., V, 7, 18; ἐπεὶ τάχιστα, *as soon as* (*cum primum*), VI, 3, 21; (2) *causal, since, because*, with indic.

ἐπειδάν, *temporal conj.* with subj. (ἐπειδή+ἄν), *when, after that, as soon as, whenever*. After ἐπειδάν the aor. subj. is often best rendered by the Eng. fut. pf.

ἐπειδή, *temporal and causal conj.* (ἐπελ+δή), *when, after, since, because*.

ἐπειδὸν (εἶδον), *behold, see, experience*.

ἐπείμι (εἶμι), *be over, be upon*.

ἐπείμι (εἶμι), *go on or against, advance, attack, come forward*; ἡ ἐπιούσα ἡμέρα (ἔως, νύξ), *the following day, etc.*

ἐπείπερ, *causal conj.* (ἐπελ+περ), *since, seeing that*.

ἔπεισα, ἐπέσθησαν, see πείθω.

ἔπειτα, *adv.* (εἶτα), *thereupon, then*; in enumerations, *then, in the next place*; εἰς τὸν ἔπειτα χρόνον, *in after times*, II, 1, 17.

ἐπέκεινα, *adv.* (ἐπλ+ἐκείνα), *on the farther side, beyond*, V, 4, 3.

ἐπεκθέω (θέω), *sally out against*.

ἐπεξέρχομαι (ἐρχομαι), *sally out against*.

ἐπέπατο, see πάομαι.

ἐπεπράκει, see πιπράσκω.

ἐπέπρακτο, see πράττω.

ἐπέρομαι (ἐρομαι), only in 2 aor. ἐπηρόμην, etc., *ask again or farther, inquire, ask*.

ἐπέρχομαι (ἐρχομαι), *come upon*; of countries, *visit, traverse*.

ἔπεσον, see πίπτω.

ἐπέυχομαι (εὖχομαι), *pray to, invoke, call to witness*.

ἐπεφύγεσαν, see φεύγω.

ἐπέχω (ἔχω), *hold back, restrain*; intrans., *refrain from*; ἐπέσχον τῆς πορείας, *they delayed their march*, III, 4, 36.

ἐπήκοος, -ον (ἐπλ+ἀκούω), *hearing*; εἰς ἐπήκοον (ἐν ἐπηκόῳ, after vbs. of rest), *within hearing distance*.

ἐπήκτο, see ἐπάγω.

ἐπήν, see ἐπάν.

ἐπήρην, see ἐπαίρω.

ἐπήρετο, see ἐπέρομαι.

ἐπί, before vowels ἐπ' or ἐφ', prep.  
with gen., dat., and acc., upon.

With gen., of place, upon, on,  
ἐφ' ἵππων, on horseback, III, 2,  
19 (cf. ἀπό); ἐπὶ Θράκης, on the  
coast of Thrace, VII, 6, 25; of  
direction, toward, II, 1, 3; of  
time, in the time of, I, 9, 12; at,  
IV, 7, 10, cf. IV, 3, 9; of manner,  
ἐπὶ τεττάρων, four deep, I, 2, 15;  
ἐπὶ φάλαγγος, in line of battle,  
IV, 3, 26; ἐφ' ἑνός, in single file;  
ἐφ' ἑαυτῶν, by themselves, II, 4, 10.

With dat., of place, on, upon,  
by, at, near; of time, at, ἐπὶ τῷ  
τρίτῳ, at the third (signal), II,  
2, 4; frequently ἐπὶ τούτῳ (τούτοις),  
thereupon; of dependence, in  
the power of, I, 1, 4; of com-  
mand, over, in command of,  
I, 4, 2; of aim or purpose, for,  
ἐπὶ τούτῳ, for this, I, 3, 1; cf.  
ἐπὶ θανάτῳ, I, 6, 10; τὸ ἐπὶ τούτῳ,  
as far as he is concerned, VI,  
6, 23; so ἐφ' ᾧ or ἐφ' ᾧτε with  
infin. on condition that; some-  
times merely giving circum-  
stances, ἐπὶ γάμῳ, as his wife,  
II, 4, 8; ἐπὶ πολέμῳ, on a basis of  
war, II, 4, 5; ἐπὶ is thus common  
in contracts and treaties.

With acc., on, upon, to; often  
in a hostile sense, against; of  
extent, over, along; ἐπὶ πολὺ,  
I, 8, 8; ἐπὶ βραχὺ, III, 3, 17; of  
time, for, during, VI, 6, 36; ὡς  
ἐπὶ τὸ πολὺ, for the most part,  
III, 1, 42; of aim or purpose,  
for; ἐφ' ἃ ἐστρατεύετο, the objects  
of his expedition, I, 2, 2.

In composition ἐπι- signifies  
upon, over, to, toward, against,  
besides, but is sometimes merely  
intensive.

ἐπιβάλλω (βάλλω), throw on; ἐπι-  
βεβλημένοι τοξόται, bowmen with  
their arrows on the string, IV,  
3, 28 n.; V, 2, 12.

ἐπιβοηθέω (βοηθέω), come to the aid  
of (dat.).

ἐπιβουλεύω (βουλεύω), plot against,  
with dat.; with infin. plot,  
scheme.

ἐπιβουλή, -ῆς, ἡ (βουλή), scheme, de-  
sign, plot.

ἐπιγίγνομαι (γίγνομαι), come upon,  
attack.

ἐπιγράφω (γράφω), inscribe upon.

ἐπιδείκνυμι (δείκνυμι), show, display,  
make clear, point out; mid.,  
show oneself, distinguish one-  
self, show.

ἐπιδιώκω (διώκω), pursue after,  
chase.

ἐπιδόντας, see ἐπέιδον.

ἐπιδραμεῖν, see ἐπιτρέχω.

ἐπιέζετο, see πιέζω.

ἐπιθαλάττιος, -α, -ον (ἐπὶ+θάλαττα),  
on the sea.

ἐπιθεσις, -ews, ἡ (ἐπιτίθημι), attack.

ἐπιθυμέω, ἐπιθυμήσω, etc. (ἐπὶ+θυμός),  
set one's heart on, desire, long  
for, be enamored of, with infin.  
or with gen.

ἐπιθυμία, -ας, ἡ (cf. ἐπιθυμέω), de-  
sire.

ἐπικαίριος, -ον (καιρός), in season,  
suitable, available, VII, 1, 6;  
τοὺς ἐπικαίριους, the proper repre-  
sentatives (according to others,  
the chief men), VII, 7, 15.

ἐπικάμπτω (κάμπτω, κάμψω, etc.,  
bend), bend toward; of an army,  
wheel.

ἐπικαταριπτέω (ριπτέω), throw down  
after.

ἐπικίμαι (κείμεαι), lie or be set upon;  
of an enemy, attack; cf. ἐπιτί-  
θαι.

ἐπικίνδυνος, -ον (κίνδυνος), *dangerous*.

ἐπικουρέω, ἐπικουρήσω, etc. (ἐπικουρος, *ally*), *help, aid* (dat.); with acc. of thing, *aid one* (dat.) *against*, *ward off from one*, V, 8, 25.

ἐπικούρημα, -ατος, τό (ἐπικουρέω), *help, protection*.

ἐπικράτεια, -ας, ἡ (κράτος), *power over, mastery*.

ἐπικρύπτω (κρύπτω), *hide, conceal*; mid., *conceal oneself, act secretly*.

ἐπικύπτω (κύπτω, *stoop*), *stoop or bend over*.

ἐπικυρόω (κυρώω, *currow*), etc., *make valid, from kûros, τό, power, authority*), *confirm, ratify*.

ἐπικωλύω (κωλύω), *hinder, debar from, gen.*

ἐπιλαμβάνω (λαμβάνω), *take in, include*, VI, 5, 5 and 6; *lay hold of, catch*, IV, 7, 12, 13.

ἐπιλανθάνομαι (λανθάνω), *forget, with gen.*

ἐπιλέγω (λέγω), *say besides, add*.

ἐπιλείπω (λείπω), *leave behind*; in pass. τὸ ἐπιλείπμενον, *those (the part) left behind*, I, 8, 18; of things, *give out, fail*.

ἐπιλεκτός, -ον (λέγω), *picked out, selected*; οἱ ἐπιλεκτοὶ, *picked men*, III, 4, 43; VII, 4, 11.

ἐπιμαρτύρομαι (μαρτύρομαι, aor. ἐμαρτυράμην, *call to witness, from μάρτυς*), *call to witness, invoke*.

ἐπιμάχος, -ον (ἐπὶ+μάχομαι), *that may be attacked, open to attack*.

ἐπιμειγνύμι (μειγνύμι, *mix*), etc., *mix with*; mid. intrans., *minge with, have dealings with*, III, 5, 16.

ἐπιμέλεια, -ας, ἡ (ἐπιμελέομαι), *care, pains, attention*.

ἐπιμελέομαι and ἐπιμέλομαι, ἐπιμελήσομαι, ἐπιμεμέλημαι, ἐπεμελήθην (μέλει), *care for, look out for, attend to*.

ἐπιμελής, -ές, comp. ἐπιμελέστερος (cf. ἐπιμελέομαι), *careful, watchful*.

ἐπιμέλομαι, see ἐπιμελέομαι.

ἐπιμένω (μένω), *remain at or with*, VII, 2, 1; *wait for, wait*, V, 5, 2.

ἐπινοέω (νοέω), *purpose, intend*.

ἐπιορκέω, ἐπιορκήσω, etc. (ἐπιορκος), *swear falsely, perjure oneself* (θεούς, *by the gods*).

ἐπιορκία, -ας, ἡ (ἐπιορκος), *perjury*.

ἐπιορκος, -ον (ἐπὶ+ὄρκος), *foresworn*.

ἐπιπάρειμι (ἔμι), *march on beside, or parallel with; advance to bear aid, or for service*, III, 4, 23.

ἐπιπίπτω (πίπτω), *fall upon, attack* (dat.); of snow, *fall* (on one).

ἐπιπόνοιος, -ον (πόνος), *toilsome, laborious*; of a bird of omen, *portending toil or suffering*, VI, 1, 23.

ἐπιρριπτιέω (ριπτιέω), *throw at, or upon*.

ἐπιρρυτός, -ον (ρέω), *watered, well watered*.

ἐπισάττω (σάττω, ἔσαξα, *load*), *load on, saddle*, III, 4, 35 n.

Ἐπισθένης, -ους, ὁ, *Episthenes*, (1) of Amphipolis, captain of the Greek peltasts at Cunaxa; (2) an Olynthian of the same name.

ἐπισιτίζομαι (σιτίζομαι, *σιτιοῦμαι*, etc.), *collect or lay in supplies, forage*.

ἐπισιτισμός, -οῦ, ὁ (ἐπισιτίζομαι), *a laying in of supplies, provisioning; supplies*, VII, 1, 9.

ἐπισκέπτομαι (σκεπτομαι), *look into, examine, inquire*.

ἐπισκευάζω (σκευάζω), *fit out, repair*.

ἐπισκοπέω (σκοπέω), *inspect, review*.



- ἐπισπᾶω (σπᾶω), *draw after; mid., draw after oneself.*
- ἐπίσποιτο, see ἐπέπομαι.
- ἐπίσταμαι, impf. ἠπιστάμην (ἴστημι; cf. Germ. *verstehen*), *know, understand, with ὅτι or partic.; know how, with infin.*
- ἐπίστασις, -εως, ἡ (ἐπί+ἴστημι), *a stopping, halt.*
- ἐπιστατέω (ἐπί+ἴστημι), *be a commander or overseer, rule.*
- ἐπιστέλλω (στέλλω), *send to, send word (cf. ἐπιστολή); direct, command.*
- ἐπιστήμων, -ον (ἐπίσταμαι), *acquainted with, versed or skilled in (gen.).*
- ἐπιστολή, -ῆς, ἡ (ἐπιστέλλω; cf. Eng. *epistle*), *letter.*
- ἐπιστρατεία, -ας, ἡ (ἐπιστρατεύω), *march or make an expedition against.*
- ἐπιστρατεύω (στρατεύω), *take the field against, march against.*
- ἐπισφάττω (σφάττω), *slay upon (as a victim).*
- Ἐπιταλιεύς, -έως, ὁ (Ἐπιτάλιον), *inhabitant of Epitalium in Elis, VII, 4, 18 (where the MSS. have the corrupt form εὐοδέα or ἐνοδίαν).*
- ἐπιτάττω (τάττω), *draw up in addition or behind (as a reserve force), VI, 5, 9; command, give orders; ᾧ ἐπετέτακτο, to whom orders had been given, II, 3, 6.*
- ἐπιτελέω (τελέω), *bring to an end, fulfil, accomplish.*
- ἐπιτήδειος, -α, -ον (ἐπιτηδές, *on purpose, enough*), *adapted to, suitable, fit, necessary; οἱ ἐπιτήδαιοι, close friends (Lat. *necessarii*), VII, 7, 57; τὰ ἐπιτήδεια, provisions, supplies, I, 3, 11, and often; τὸν ἐπιτήδειον ἔπαισεν ἄν,*
- he would strike the proper one (i.e., the one deserving it), II, 3, 11.*
- ἐπιτίθημι (τίθημι), *put upon, lay upon; of penalties, inflict; mid., attack.*
- ἐπιτρέπω (τρέπω), *turn over to, entrust, grant, permit; refer a thing to another, VII, 7, 18; mid., give oneself up to for protection, I, 9, 8.*
- ἐπιτρέχω, aor. ἐπέδραμον (τρέχω), *run upon, charge.*
- ἐπιτυχάνω (τυγχάνω), *chance upon, fall in with, find, dat.*
- ἐπιφαίνομαι (φαίνω), *come in sight, appear.*
- ἐπιφέρω (φέρω), *bring upon or against; mid., rush upon, attack; of a heavy sea, V, 8, 20.*
- ἐπιφορέω (φορέω), *carry upon, place upon (by making frequent trips), III, 5, 10.*
- ἐπίχαρις, -ι, gen. -ιτος (ἐπί+χαρίς), *gracious, pleasing; τὸ ἐπίχαρι, grace of manner, II, 6, 12.*
- ἐπιχειρέω, ἐπιχειρήσω, etc. (ἐπί+χείρ), *put one's hand to, attempt, try.*
- ἐπιχέω (χέω, *pour*), *pour on or in.*
- ἐπιχωρέω (χωρέω), *move against, advance.*
- ἐπιψηφίζω (ψηφίζω), *put to vote.*
- ἐπλευσαν, see πλέω.
- ἐπλήγη, see πλήττω.
- ἐποικοδομέω (οικοδομέω), *build upon.*
- ἔπομαι, εἰπόμεν, ἔπομαι, ἐσπόμεν (*√ σεπ*; cf. Lat. *sequor*), *follow, attend, accompany, pursue, abs., with dat. or with σύν and dat.*
- ἐπόμενυμι (δμνυμι), *swear to a thing.*
- ἐπριάμην, opt. πριαίμην, inf. πριασθαι, partic. πριάμενος; *defective vb., used as the aor. of ὠνόμαμι, buy.*
- ἑπτά, indecl. (Lat. *septem*, Eng. *seven*), *seven.*

ἑπτακάδεκα, indecl. (ἑπτὰ+δέκα),  
seventeen.

ἑπτακόσιοι, -αι, -α (ἑπτὰ+ἑκατόν),  
seven hundred.

Ἑπύαξα, -ης, ἡ, *Epyaxa*, wife of  
Syennesis, king of Cilicia.

ἐπύθετο, see *πυνθάνομαι*.

ἐραμαι (cf. *ἔρως*), *love*; aor. ἠράσθην,  
*fall in love with, take a liking to*.

ἐράω (cf. *ἔρως*), *love, long for*, with  
gen.

ἐργάζομαι, ἐργάσομαι, ἐργασάμην, ἐργασμαι, -ειργάσθην (ἐργον), *work, labor, till* (sc. γῆν), *do, accomplish*; with two accs., *do to, inflict upon*.

ἔργον, -ον, τό (originally *φέργον*, cf. Eng. *work*), *work, deed, action; execution* (of a work), III, 5, 12; *ἔργῳ*, *in fact, in deed*, contrasted with *words*, I, 9, 10; cf. III, 2, 32; τὰ ἐς τὸν πόλεμον ἔργα, *deeds of war*, I, 9, 5.

ἐρεῖ, see *εἶρω*.

ἐρέσθαι, see *ἔρομαι*.

Ἐρετριεύς, -ῆς, ὁ (Ἐρετρία), *an Eretrian, native of Eretria*, a city on the western coast of Euboea.

ἐρημία, -ας, ἡ (ἐρημος), *solitude, privacy*, V, 4, 34; *desert*, II, 5, 9.

ἐρημος, -η, -ον, or -ος, -ον (Eng. *eremite, hermit*), *deserted, empty, unprotected, abandoned by, bereft of, without* (gen.); σταθμοὶ ἐρημοί, *marches through the desert*, I, 5, 1; ἐρημοὶ οἱ ἱππεῖς, *the cavalry unsupported* (by infantry), VII, 3, 47.

ἐρίζω, in the *Anabasis* only in pres. (ἔρις, *strife*), *strive, contend with* (dat.).

ἐρίφειος, -α, -ον (ἐριφος, *kid*), *of a kid, kids'*, with κρέα, IV, 5, 31.

ἑρμηνεύς, -ῆς, ὁ (Ἑρμῆς, *Hermes*, the messenger of Zeus), *interpreter*.

ἑρμηνεύω (ἑρμηνεύς; cf. Eng. *hermeneutic*), *act as interpreter, interpret*.

ἔρομαι, in Attic only in fut. ἐρήσομαι and 2 aor. ἠρόμην, cf. *ἐρωτάω*, *ask, inquire*.

ἐροῦντα, see *εἶρω*.

ἐρρήθην, see *εἶρω*.

ἐρρωμένος, -η, -ον (perf. pass. partic. of ῥώννυμι, *make strong*), as adj., *strong, resolute*, comp. ἐρρωμενέστερος; (τὸ) ἐρρωμένον, *strength*, II, 6, 11.

ἐρρωμένως, adv. (ἐρρωμένος), *strongly, vigorously*.

ἐρύκω, *keep back, ward off*.

ἔρυμα, -ατος, τό, *defense, wall*.

ἐρυμνός, -ή, -όν, *fortified, strong*; neut. pl., *strongholds*, III, 2, 23.

ἔρχομαι, ἦλθον, ἐλήλυθα, *come, go*. Of the pres. the indic. alone is in common use, the other moods being supplied by εἶμι, which also supplies the fut. and impf.; εἰς χεῖρας ἐλθεῖν, *come into the power of* (dat.), I, 2, 26, or *come to close quarters with*, IV, 3, 31; εἰς λόγους σοι ἐλθεῖν, *have an interview with you*, II, 5, 4; ἐπὶ πάντων ἐλθεῖν, *have recourse to everything, leave nothing undone*, III, 1, 18.

ἐρῶ, see *εἶρω*.

ἐρῶντες, see *ἐράω*.

ἔρως, -ωτος, ὁ (ἔραμαι; cf. Eng. *erotic*), *love, desire*.

ἐρωτάω, ἐρωτήσω, etc. (cf. *ἔρομαι*), *ask, inquire*.

ἐς, see *eis*.

ἐσέσωτο, see *σώζω*.

ἐσθ' by elision and euphony for ἐστί.

ἔσθής, -ῆτος, ἡ (ἐννυμ, *put on*, for *φέννυμ*; cf. Lat. *vestis*, Eng. *wear*), *clothing, raiment*.

ἔσθίω, ἔδομαι, ἐδήδοκα, ἡδέσθην, 2 aor.

ἔφαγον *q.v.* (for ἐδθίω, Lat. *edo*, Eng. *eat*), *eat*.

ἔσκεδασμένων, see σκεδάννυμι.

ἔσκέψατο, see σκέπτομαι.

ἔσοιτο, see εἰμι.

ἔσπεισαντο, see σπένδω

ἔσπερα, -ας, ἡ (Lat. *vesper*), *evening*, πρὸς ἔσπεραν, *toward the west*.

Ἑσπερίται, -ῶν, οἱ, *the Hesperitae*, a people living in [western Armenia].

ἔσταλμένος, see στέλλω.

ἔσταναι, see ἴστημι.

ἔστε adv. (ἐς [eis]+τε), *all the way to*; as temporal conj. (poetic), *up to, until*.

ἔστηκε, ἔστηκες, ἔστησαν, see ἴστημι.

ἔστιγμένος, see στίζω.

ἔστραμμένα, see στρέφω.

ἔσως, see ἴστημι.

ἔσχατος, -η, -ον (ἐξ), *last, farthest, extreme, severest, uttermost, worst* (δίκη) VI, 6, 15; τὰ ἔσχατα παθεῖν, *suffer the extreme penalty* (i. e. death), II, 5, 24; τὰ ἔσχατα αἰκισάμενος, *inflicting the extreme tortures*, III, 1, 18.

ἔσχατως, adv. (ἔσχατος), *in the extreme degree, exceedingly*.

ἔσχω, see ἔχω.

ἔσωθεν, adv., *from within, inside*; τὸ ἔσωθεν, *the inner* (τείχος), I, 4, 4.

ἑταῖρα, -ας, ἡ (cf. ἑταῖρος), *courtesan*.

ἑταῖρος, -ου, ὁ (cf. ἑταῖρα), *companion, comrade, friend*.

ἐτάχθησαν, see τάττω.

Ἑτερόνικος, -ου, ὁ, *Eteonīcus*, a Spartan officer at Byzantium.

ἕτερος, -α, -ον (by crasis θάτερον for τὸ ἕτερον), *the other of two, the one, the other*; loosely like ἄλλος,

*other*; τούτων ἕτεροι, *others than these, others besides*, VI, 4, 8; ἐκ τοῦ ἐπὶ θάτερα, *on the other side*, V, 4, 10.

ἐτερίμητο, see τιμάω.

ἐτέρωτο, see τιτρώσκω.

ἔτι, adv., of time, *yet, still, longer, again*; of degree, with comp., *still, even*; ἔτι δέ, πρὸς δ' ἔτι, *furthermore, besides*.

ἔτοιμος, -η, -ον, *ready, prepared, at hand, certain*.

ἐτοίμως, adv. (ἔτοιμος), *readily, willingly*.

ἔτος, -ους, τό (cf. Lat. *vetus*, old, Eng. *wether*), *year*.

ἐτράπετο, see τρέπω.

ἐτράφητε, see τρέφω.

ἔτυχον, see τυγχάνω.

εὖ, adv., *well, easily, fortunately*; esp. εὖ ποιεῖν, *treat well* (cf. κακῶς ποιεῖν, I, 4, 8); εὖ πάσχειν, *be well treated*; εὖ πράττειν, *fare well*; εὖ μάλα, *thoroughly, roundly*, VI, 1, 1.

εὐδαιμονία, -ας (εὐδαίμων), *happiness, prosperity*.

εὐδαιμονίζω, εὐδαιμονῶ, etc. (εὐδαίμων), *deem happy, congratulate* (for, gen.).

εὐδαιμόνως, adv. (εὐδαίμων), comp. εὐδαιμονέστερον, *prosperously, happily*.

εὐδαίμων, -ον, comp. εὐδαιμονέστερος, sup. εὐδαιμονέστατος (εὐ+δαίμων, *divinity, fate*), *happy, prosperous, wealthy*; with μέγας, a favorite epithet of cities in Xenophon.

εὐδηλος, -ον (εὐ+δῆλος), *entirely clear, manifest*.

εὐδία, -ας, ἡ, *fair weather*.

εὐειδής, -ές, sup. εὐειδέστατος (εὐ+εἶδος), *good looking, of good presence*.

εὐελπῖς, gen. -ιδος (εὐ+ἐλπῖς), of good hope, hopeful.

εὐεπίθετος, -ον (εὐ+ἐπιτίθημι), easily attacked; εὐεπίθετον ἦν, it was easy to attack, III, 4, 20.

εὐεργεσία, -ας, ἡ (εὐ+ἐργον), well-doing, conferring of benefits, kindness.

εὐεργετέω, εὐεργετήσω, etc. (εὐ+ἐργον), do well, confer favors.

εὐεργέτης, -ου, ὁ (εὐ+ἐργον), benefactor.

εὐζώνος, -ον (ζώνη), well girt, hence, active, agile.

εὐήθεια, -ας, ἡ (εὐήθης), simplicity, silliness.

εὐήθης, -ες (εὐ+ἦθος, disposition), simple-minded, silly.

εὐθυμέομαι (εὐ+θυμός), be in good spirits, enjoy oneself.

εὐθυμος, -ον (εὐ+θυμός), cheerful, of good courage.

εὐθύς, adv., straightway, at once, immediately; εὐθύς παῖδες ὄντες, even from boyhood, I, 9, 4; so εὐθὺς καὶ ἐκ παίδων, IV, 6, 14; εὐθὺς ἐπειδὴ, as soon as, III, 1, 13; cf. IV, 7, 7.

εὐθύωρος, -ον (εὐθύς), neut. as adv., straight on.

εὐκλεία, -ας, ἡ (κλέος, τό, fame), fair fame, glory.

Εὐκλείδης, -ου, ὁ, Euclides, a soothsayer from Phlius, a friend of Xenophon.

εὐκλεῶς, adv. (εὐκλεής, glorious; cf. εὐκλεία), gloriously.

εὐμενής, -ες (εὐ+μένος, might, then, temper), well disposed, kindly, hence, of a road, easy, comfortable, IV, 6, 12, in comp.

εὐμεταχείριστος, -ον (εὐ+μεταχειρίζομαι, manage), easy to deal with or manage.

εὐνοία, -ας, ἡ (εὐ+νοῦς), good will, kindness.

εὐνοικῶς, adv. (εὐνους), kindly; with ἔχειν, be well-disposed.

εὐνους, -ουν, comp. εὐνούστερος (εὐ+νοῦς), well-disposed, friendly, devoted.

εὐξασθαι, see εὐχομαι.

εὐξείνιος, -ον (εὐ+ξένος), hospitable; Πόντος Εὐξείνιος, the Euxine or Black Sea, a euphemism for the older name Ἀξένος, inhospitable; cf. Cape of Good Hope, for the older Stormy Cape or Cape of Storms.

εὐodos, -ον (εὐ+ὁδός), easy to travel.

εὐοπλος, -ον (εὐ+ὄπλον), well armed.

εὐπετῶς, adv. (εὐπετής, easy), easily.

εὐπορία, -ας, ἡ (εὐπορος), means of providing, means, abundance.

εὐπορος, -ον (εὐ+πόρος), easy to traverse, easy to pass through or over; εὐπορόν ἐστι it is easy (lit. traveling is easy), III, 5, 17.

εὐπράκτος, -ον (εὐ+verbal of πράττω), easy to be done, easy.

εὐπρεπής, -ες (εὐ+πρέπω), good looking, comely, handsome.

εὐπρόσodos, -ον (εὐ+πρός+ὁδός), easy of access, easy to approach.

εὕρημα, -ατος, τό (εὕρισκω), what is found, a "find," a piece of good luck.

εὕρισκω (εὕρήσω, ἤρουν, ἤρηκα, ἤρημαι, ἤρεθην), find, discover, devise.

εὕρος, -ους, τό (εὐρύς), breadth, width.

Εὐρύλοχος, -ου, ὁ, Eurylochus, an Arcadian hoplite.

Εὐρύμαχος, -ου, ὁ, Eurymachus, of Dardanus, an opponent of Xenophon.

εὐρύς, -εῖα, -ύ, broad, wide.

Εὐρώπη, -ης, ἡ, Europe.

**εὐτακτος**, -ον (εὐ+τάττω), of troops, *well-disciplined*.  
**εὐτάκτως**, adv. (εὐτακτος), *in an orderly or well-disciplined manner*.  
**εὐταξία**, -ας, ἡ (εὐ+τάττω), *good order, discipline*.  
**εὐτυχέω**, εὐτυχήσω, etc. (εὐ+τύχη), *be fortunate, be successful*.  
**εὐτύχημα**, -ατος, τό (εὐτυχεῖν), *piece of good fortune, advantage, success*.  
**Εὐφράτης**, -ου, ὁ, the *Euphrātes*, the chief river of western Asia.  
**εὐχή**, -ῆς, ἡ (εὐχομαι), *prayer*.  
**εὐχομαι** (εὐξομαι, ηὐξάμην), *pray, pray that* (acc. infin.), *pray for, wish, vow*.  
**εὐώδης**, -ες (εὐ+ὀδω, *smell*, Lat. *odor*), *sweet-smelling, fragrant*.  
**εὐώνυμος**, -ον (εὐ+ὄνομα), *properly of good name, of good omen*, so by a euphemism, *the left*, ἀριστερός being avoided as unlucky, since omens on the left were bad; in military language, τὸ εὐώνυμον (with or without κέρα), *the left wing, the left*, I, 2, 15 n.; cf. δεξιός.  
**εὐωχέω**, *entertain; in mid., feast, have abundance*.  
**εὐωχία**, -ας, ἡ (εὐωχέω), *feast, banquet*.  
**ἐφ'**, see ἐπ' .  
**ἐφαγον**, 2 aor., *eat*. The pres. in use is ἐσθίω, *q. v.*  
**ἐφάνη**, see φαίνω.  
**ἐφασαν**, ἐφατε, see φημι.  
**ἐφεδρος**, -ον (ἐπ' + ἔδρα, *seat*), *sitting by*, as subst., ὁ ἐφεδρος, *antagonist*—properly a third contestant who sits by and fights with the victor of the first bout, II, 5, 10.  
**ἐφέπομαι** (ἐπομαι), *follow after pursue*.

**Ἐφέσιος**, -α, -ον (Ἐφεσος), of *Ephesus, Ephesian*.  
**Ἐφεσος**, -ου, ἡ, *Ephesus*, an ancient city on the coast of Lydia, famed for its temple of Artemis.  
**ἔφη**, see φημι.  
**ἐφθός**, -ῆς, -όν (cf. ἔψω), *boiled*.  
**ἐφίστημι** (ἵστημι), *set beside or on, cause to stop*, of a horse, *rein in*, I, 8, 15; *set over or in command of; intrans. in mid. and in 2 aor., perf., and plpf. act., be set in or on, of gates*, I, 4, 4; *be put in command of, perf. command*, VI, 5, 11; *halt*, I, 5, 7.  
**ἐφόδιον**, -ου, τό (ὀδός), *money for a journey, traveling expenses*.  
**ἐφοδος**, -ου, ἡ (ἐπ' + ὀδός), *way to, approach; advance, attack*.  
**ἐφοράω** (ὀράω), *oversee, keep in sight*.  
**ἐφορμέω** (ὀρμέω), *lie at anchor over against, blockade*.  
**ἐφορος**, -ου, ὁ (ἐπ' + ὀράω), *overseer, ephor*. The five ephors, elected annually, were the highest magistrates of the Spartan state, having authority even over the kings.  
**ἐφυγε**, see φεύγω.  
**ἔχθρα**, -ας, ἡ (ἔχθος, *hatred*), *hatred, ill-will*.  
**ἐχθρός**, -ά, -όν (τὸ ἔχθος, *hatred*), *hating, hated, hostile*, often as subst., *enemy*, I, 3, 6 n.; sup. οἱ ἐκείνου ἐχθιστοί, *his bitterest foes*, III, 2, 5.  
**ἐχυρός**, -ά, -όν (ἐχω), *that may be held; of a fortress, strong, defensible; cf. ὀχυρός*.  
**ἐχω**, ἔξω and σχήσω, ἔσχον, ἔσχηκα, -έσχημαι, *have*, in the widest sense and therefore to be variously rendered; lit. *have, possess, ol*



ἔχοντες, *the rich*, VII, 3, 28; *hold*, II, 3, 11; *have on, wear*, I, 5, 8; *have to wife*, III, 4, 13; *obtain, get*, I, 3, 11; *keep from, prevent*, III, 5, 11; *have power, be able*, II, 2, 11; *be busied with*, ἀμφί, V, 2, 26; ἔχων, *having*, often rendered *with*, has generally a fuller meaning, *e. g.*, *keeping*, II, 3, 10; *at the head of*, I, 2, 5, *etc.*; *cf.* λαβών; often ἔχω is intrans., especially when used with advs., and may be rendered *be*; εὐνοικῶς ἔχειν, *be well disposed*, I, 1, 5; εἶχεν οὕτως, *it was so*, III, 1, 31; *cf.* ἔχουσαι, intrans., VII, 8, 21; μείον ἔχειν, *have the worst of it*, I, 10, 8; χάριν ἔχειν *feel grateful*, II, 5, 14; αἰτίαν ἔχειν, (as pass. of αἰτιάομαι) *be accused*, VII, 1, 8; ἡσυχίαν ἔχειν, *keep still*, IV, 5, 13; ἔνδηλον καὶ τοῦτο εἶχεν, *he made this too clear*, II, 6, 18. Sometimes ἔχω is used with a past partic., but is not a mere composite vb. form; see I, 3, 14 and IV, 7, 1; mid. *have hold of, come next to, be next*, abs. or with gen., I, 8, 4; pass. ἐν ἀνάγκῃ ἔχεσθαι, *be the thrall of necessity*, II, 5, 21.

ἐψητός, -ή, -όν (verbal of ἔψω), *boiled, made by boiling*.

ἔψομαι, see ἔπομαι.

ἔψω, ἐψήσω, ἥψησα, *boil*.

ἔωθεν, adv. (ἔως), *from dawn, at dawn, in the early morning*.

ἐώκεσαν, see ἔοικα.

ἐώντες, see ἔάω.

ἑώρα, ἑώρακα, ἑώρων, see ὁράω.

ἔως, ἔω, ἡ (akin to Eng. *east*), *dawn, daybreak*; πρὸς ἔω, *eastward*, III, 5, 15; V, 7, 6.

ἕως, temporal conj., *as long as, while, until*.

## Z

Ζαπάτας, -ου, ὁ, *the Zab*, a tributary of the Tigris.

ζάω, ζήσω, *live, be alive*.

ζεῖαι, -ῶν, αἰ, *a coarse grain, spelt*, only in pl.; *cf.* πυροί and κριθαί.

ζειρά, -ās, ἡ, *cloak or mantle reaching to the feet, worn by Thracian horsemen in winter*.

ζευγηλατέω (ζυγόν+ἐλαύνω), *drive a yoke of oxen*.

ζευγηλάτης, -ου, ὁ (ζυγόν+ἐλαύνω), *one who drives a yoke of oxen, a teamster*.

ζεύγνυμι, ζεύξω, ἔξευξα, *etc.* (Lat. *iungo*, Eng. *yoke*), *yoke, join, fasten*; esp. of bridges, ζευγνύναι γέφυραν or ζευγνύναι ποταμόν, so in pass., I, 2, 5; II, 4, 13.

ζεύγος, -ους, τό (ζυγόν, *yoke*), *yoke or pair of animals*; in pl. *cattle*.

Ζεύς, Διός, ὁ (*cf.* Sanskrit *Dyaus*, old Lat. *Diespiter*), *Zeus, son of Rhea and Cronus, and king of the gods*.

Ζήλαρχος, -ου, ὁ, *Zelarchus*, a commissary in the Greek army.

ζηλωτός, -ή, -όν (verbal adj. of ζηλόω, *envy*, from ζήλος, *envy*; *cf.* Eng. *zeal, jealous*), *enviable, an object of envy*.

ζημιώω (ζημία, *loss, fine*), *fine, punish*, see ζάω. [ish.]

ζητέω, ζητήσω, *etc.*, *seek for, ask for*; with infin., *desire*.

ζυμίτης, -ου, adj. (ζύμη, *leaven*; *cf.* Eng. *zymotic*), *leavened*.

ζωγρέω, ζωγρήσω, ἐξώγησα (ζωός+ἀγρέω, *catch*), *take alive*.

ζών, see ζάω.

ζώνη, -ης, ἡ (ζώννυμι, *gird*, Eng. *zone*), *girdle, belt*. Women's girdles were often richly decorated, hence of the Persian queen, κῶμαι εἰς ζώνην δεδομέναί, *villages given for girdle-money*.

("pin money"), i.e., she enjoyed the revenues for personal use, I, 4, 9; a soldier's belt was of metal or leather.

ζῶς, -ή, -όν (ζάω), *living, alive*.

## H

ἢ, conj.: (1) disjunctive, *or*; ἢ . . . ἢ, *either . . . or*, I, 3, 5; in indir. double ques., πότερον (πότερα, εἰ) . . . ἢ, *whether . . . or*; in a direct question, with the former member unexpressed, II, 4, 3; (2) comparative, *than* (after comparative or words implying comparison ἄλλος, ἐναντίος, etc.).

ἦ, adv. (Eng. *yea*), *in truth, truly*; in oaths ἦ μήν; see μήν.

ἦ, interrogative part., implying nothing as to the answer expected, but often implying feeling.

ἦ, see ὅ.

ἦ, dat. sing. fem. of rel. ὅς, used as adv. (sc. ὁδῶ?), *in what place, where, in what way, how*; ἦ ἐδύνατο τάχιστα, *as quickly as he could*, I, 2, 4, etc.; ἦ δυνατὸν μάλιστα, *with all my power, with all my heart*, I, 3, 15.

ἦ, see εἰμί.

ἡβάσκω (ἡβη, *youth*), *grow from boyhood to youth*.

ἡγαγον, see ἄγω.

ἡγάσθη, see ἀγαμαι.

ἡγγεῖλα, see ἀγγέλλω.

ἡγγυάτο, see ἐγγυάω.

ἡγεμονία, -ας, ἡ (ἡγεμών), *leadership, command*.

ἡγεμόσυνα, -ων, τὰ (sc. ἱερά), *thank-offerings* (for safe conduct).

ἡγεμών, -όνος, ὁ (ἡγέομαι, ἄγω), *leader, guide, commander*; as a title of Heracles, VI, 2, 15.

ἡγέομαι, ἡγήσομαι, etc. (cf. ἄγω), *lead, conduct, guide*, abs. or with dat.; τὸ ἡγούμενον, *the van*, II, 2, 4; *command, be leader of*, abs. or with gen. or dat., I, 4, 2n; *think, believe* (cf. Lat. *duco*), I, 2, 4.

Ἡγήσανδρος, -ου, ὁ, *Hegesander*, one of the generals of the Arcadian army.

ἦδαι, ἦδεσαν, see οἶδα.

ἡδέως, adv., comp. ἡδιον, sup. ἡδιστα (ἡδύς), *gladly, with pleasure*.

ἦδη, adv. (ἦ+δῆ?), *now, ere now, by this time, already, at once*.

ἦδομαι, ἡσθήσομαι, ἡσθην (ἡδύς, *suavis, sweet*), *be glad, delight in, enjoy*, abs., with dat., or with partic.

ἡδονή, -ης, ἡ (ἡδύς), *pleasure, delight*; of fruit, *flavor, taste*, II, 3, 16.

ἡδύσινος, -ον (ἡδύς+οἶνος), *producing sweet wine*.

ἡδύς, -εῖα, -ύ, comp. ἡδιων, sup. ἡδιστος (cf. ἡδομαι, Lat. *suavis*), *sweet, delicious, pleasant*.

ἦθελε, see ἐθέλω.

ἦκαν, see ἔημι.

ἦκιστα, see ἦττων.

ἦκω, ἦξω, pres. with perf. force, *be come, have come, arrive, come back*.

ἦλασε, see ἐλαύνω.

ἦλεγχον, see ἐλέγχω.

Ἡλείος, -α, -ον (Ἡλῆς, *Elis*), *an Elean*, a native of Elis, a state in the western part of the Peloponnesus.

ἡλεκτρον, -ου, τὸ (cf. Eng. *electric*), a name given by the Greeks to *amber*, and to the metal *electrum*, a compound of four parts of gold to one of silver.

ἦλθον, see ἔρχομαι.

ἡλιβατος, -ον, poetic adj., *steep, sheer, precipitous*.

ἡλίθιος, -α, -ον, *foolish, stupid*; τὸ ἡλίθιον, *folly, stupidity*, II, 6, 22.

ἡλικία, -ας, ἡ (ἡλικος, as old as), *age, esp. prime of life, manhood*.

ἡλικιώτης, -ον, ὁ (ἡλικία), *a person of one's own age, comrade*,

ἥλιος, -ον, ὁ (cf. Eng. *heliotrope*, etc.), *the sun*, generally without art.; as a god, *Helios*, the sun-god, IV, 5, 35.

ἡμεῖς, see ἐγώ.

ἡμελημένως, adv. from perf. pass. partic. of ἀμελέω, *carelessly*.

ἡμεν, see εἰμὶ.

ἡμέρα, -ας, ἡ, *day*, whether contrasted with night or as designating the whole period of 24 hrs.; μέσον ἡμέρας, *noon*, I, 8, 8; ἅμα τῇ ἡμέρᾳ, *at daybreak*, II, 1, 2; τὰς μὲν ἡμέρας . . . τὰς δὲ νύκτας, *by day . . . by night*, V, 8, 24; σο ἡμέρας καὶ νυκτὸς, II, 6, 7; distributive, τῆς ἡμέρας, *a day, per diem*, IV, 6, 4; but in III, 3, 11, *in the course of the day*; cf. δέκα ἡμερῶν, *within ten days*, I, 7, 18; ὅλην τὴν ἡμέραν, *all day long*, IV, 1, 10; πρὸς ἡμέραν, *near dawn*, IV, 5, 21; μεθ' ἡμέραν, *by day*, IV, 6, 12.

ἡμερος, -α, -ον, *tame, of trees, cultivated*.

ἡμέτερος, -α, -ον (ἡμεῖς), *our*; τὰ ἡμέτερα, *our affairs or circumstances*, I, 3, 9.

ἡμι-, a prefix (Lat. *semi-*, Eng. *hemi-*), *half*.

ἡμιβρωτος, -ον (ἡμι-+verbal of βιβρώσκω, *eat*), *half-eaten*.

ἡμιδαρεικόν, -ον, τό (ἡμι-+δαιρείκος), *half a daric*.

ἡμιδεής, -ές (ἡμι-+δέω, *need, lack*), *half-full*.

ἡμιόλιος, -α, -ον (ἡμι-+ὄλος), *half as much again*, with gen. of comparison, I, 3, 21.

ἡμιονικός, -ή, -όν (ἡμιονος), *belonging to mules*; ζευγος ἡμιονικόν, *mule team*, VII, 5, 2.

ἡμιονος, -ον, ὁ (ὄνος), *mule*.

ἡμίπλεθρον, -ου, τό (πλέθρον), *half a plethrum*.

ἡμισυς, -εἰα, -υ (cf. ἡμι-), *half*; as subst., *half, the half*, with gen. I, 9, 26.

ἡμιωβόλιον, -ου, τό (ὀβολός), *half an obol*.

ἡμουν, see ἐμέω.

ἡμφεγνόουν, see ἀμφιγνοῶ.

ἡμῶν αὐτῶν, see ἐμαντοῦ.

ἦν, contr. for ἐάν.

ἦν, imperf. of εἰμὶ.

ἡνέχθη, see φέρω.

ἡνίκα, temporal conj., *when*,

ἡνίοχος, -ον, ὁ (ἡνία, τά, reins+ἔχω), *driver, charioteer*.

ἦνπερ, contr. for ἐάνπερ.

ἦνπερ, see ὅσπερ.

ἦξεν, see ἦκω.

ἦπερ, dat. fem. sing. of ὅσπερ, as adv., *in the very manner or place in which, just as, just where*.

ἡπιστάμεθα, see ἐπίσταμαι.

Ἡράκλεια, -ας, ἡ, *Heraclēa*, a Greek city in Bithynia.

Ἡρακλίδης, -ου, ὁ (Ἡρακλῆς), *Heraclides*, a Thracian from Maronea, in the service of Seuthes.

Ἡρακλεώτης, -ου, ὁ (Ἡράκλεια), *an inhabitant of Heraclēa, a Heraclēot*.

Ἡρακλῆς, -έους, ὁ, *Heracles*, Lat. *Hercules*, son of Zeus and Alcmena, the greatest of the Greek heroes. For twelve years he was forced by Hera to serve Eurystheus, king of Argos, and

thus performed his twelve labors, the last of which was the bringing of Cerberus to the upper world, VI, 2, 2. He was the patron and guide of wanderers, IV, 8, 25 n.

ἡράσθη, see *ἐραμαι*.

ἡρέθησαν, ἡρηντο, see *αἰρέω*.

ἡρόμην, *ἐρομαι*.

ἡσθη, see *ἡδομαι*.

ἡσυχάζω (*ἡσυχος*), *keep quiet*.

ἡσυχῇ, adv. (*ἡσυχος*), *quietly, in silence*.

ἡσυχία, -ας, ἡ (*ἡσυχος*), *quiet, rest*; καθ' ἡσυχίαν, *at one's ease*, II, 3, 8; ἡσυχίαν ἀγειν, *take one's ease*, III, 1, 14; ἡσυχίαν ἔχειν, *keep still*, IV, 5, 13; V, 8, 15; cf. εἰρήνην ἀγειν, *enjoy peace*, II, 6, 6.

ἡσυχος, -ον, *still, quiet, in silence*.

ἡτχσάμεθα, see *αἰτέω*.

ἡτρον, -ον, τό, *belly, abdomen*.

ἡττώμαι, ἡττήσομαι or ἡττηθήσομαι, etc. (*ἡττων*), *be less or weaker than (gen.), be surpassed, outdone, defeated*.

ἡττων, -ον, gen. -ονος, *inferior, weaker, used as comp. of κακός*; neut. as adv., ἡττον, *less*, II, 4, 2; οὐδὲν ἡττον, *none the less*, VII, 5, 9; sup. ἡκιστα, *least of all, not at all, by no means*, I, 9, 19; VII, 3, 38.

ἡύχοντο, see *εὐχομαι*.

ἡύρε, see *εὐρίσκω*.

ἡτύχησαν, see *εὐτυχέω*.

ἡχθησαν, see *ἄγω*.

Θ

θ', by elision and euphony for τέ.

θάλαττα, -ης, ἡ, *sea*.

θάλπος, -ους, τό (θάλπω, *warm*), *heat*, in pl. III, 1, 23 n.

θαμινά, adv. (θάμα, *often*), *often*.

θάνατος, -ου, ὁ (θνήσκω), *death*; ἐπὶ θάνατῳ, *as a sign of condemnation to death*, I, 6, 10; ἐπὶ θανάτῳ ἀγεσθαι, *be prosecuted on a capital charge*, V, 7, 34.

θανατώω, θανατώσω, etc. (θάνατος), *condemn to death*.

θάπτω (θάψω, *ἐθαψα, τέθαμμαι, ἐτάφην*), *bury*.

θαρραλέος, -α, -ον (θρασύς), *bold, confident*.

θαρραλέως, adv. (θαρραλέος), *boldly, confidently*.

θαρρέω, -ήσω, etc. (θρασύς), *be confident, be of good courage*; with acc., *have no fear of*, III, 2, 20; partic. as adv., *confidently*, III, 4, 3.

θάρρος, -ους, τό (θρασύς), *confidence, courage*.

θαρρύνω (θρασύς), *make confident, encourage, hearten*.

Θαρύπας, -ον, ὁ, *Tharypas, a favorite of Menon's*.

θάτερον, see *ἕτερος*.

θάπτον, see *ταχύς*.

θαῦμα, -ατος, τό (cf. θεόδομαι), *a wonder, marvel*.

θαυμάζω (θαυμάσομαι, *ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην*), *wonder at, be surprised, admire*.

θαυμάσιος, -α, -ον (θαυμάζω), *marvelous, remarkable*.

θαυμαστός, -ή, -όν (θαυμάζω), *wonderful, strange*; cf. θαυμάσιος.

Θαψακηνός, -οῦ, ὁ (Θάψακος), *inhabitant of Thapsacus*, in pl., I, 4, 18.

Θάψακος, ου, ἡ (Heb. *Tiphseh*, *ford*, I Kings, 4:24), *Thapsacus*, an important city on the west bank of the Euphrates.

θέα, -ας, ἡ (cf. θεόδομαι, Eng. *theatre*), *sight, spectacle*.

θεά, -ās, ἡ (θεός), *goddess*.

**θέαμα**, -ατος, τό (θεάομαι), *sight, spectacle.*

**θεάομαι**, θεάσομαι, etc. (θέα), *gaze at, watch, see.*

**θεῖος**, -α, -ον (θεός), *divine, miraculous.*

**θέλω**, see *έθέλω.*

**-θεν**, suffix denoting the place whence.

**Θεογένης**, -ους, ὁ, *Theogenes*, a Locrrian, captain in the Greek army.

**Θεόπομπος**, -ου, ὁ, *Theopompus*, an Athenian.

**θεός**, -οῦ, ὁ, ἡ, *divinity, god, goddess*, the sing. having the art. only when a definite god is meant; *σὺν (τοῖς) θεοῖς*, *with the aid of heaven*; *πρὸς θεῶν*, *before or in the sight of the gods.*

**θεοσέβεια**, -ας, ἡ (θεός+σέβομαι, *worship*), *reverence for the gods, piety.*

**θεραπέυω**, *θεραπεύσω*, etc. (θεράπων, *cf. Eng. therapeutic*), *attend, serve, wait upon.*

**θεράπων**, -οντος, ὁ, *servant, attendant* (not a born slave, δοῦλος).

**θερίζω**, (θέρος, *summer*), *spend the summer.*

**θερμασία**, -ας, ἡ (θερμός, *hot*; *cf. Eng. thermometer*), *warmth.*

**Θερμῶδων**, -οντος, ὁ, *the Thermōdon*, a river in Cappadocia.

**θέσθαι**, see *τίθημι.*

**Θετταλία**, -ας, ἡ (Θετταλός), *Thessaly*, the largest state in northern Greece, bordering upon Macedonia.

**Θετταλός**, -οῦ, ὁ, *a Thessalian.*

**θέω** (θεύσομαι), *run, charge*; chiefly, but not solely, in the military phrase, *θεῖν δρόμῳ*, *charge at double quick, on the run.*

**θεωρέω**, *θεωρήσω*, etc. (θέα), *look at,*

*view, be spectator*; of troops, *review.*

**Θηβαῖος**, -ου, ὁ (Θῆβαι, *Thebes*), *a Theban, inhabitant of Thebes in Boeotia.*

**Θήβη**, -ης, ἡ, *Thebe*, a small city in the Troad; *Θήβης πεδῖον*, the neighboring district, VII, 8, 7.

**θήρα**, -ας, ἡ (θήρ, *wild beast, cf. Lat. ferus, Eng. deer*), *hunt, chase.*

**θηράω**, *θηράσω*, etc. (θήρα), *hunt, chase.*

**θηρεύω**, *θηρεύσω*, etc. (θήρα), *hunt, chase, catch.*

**θηρίον**, -ου, τό (θήρα), *beast, animal.*

**θησαυρός**, -οῦ, ὁ, (τίθημι), *treasure, store*, V, 4, 27; *treasury*, V, 3, 5.

**Θήχης**, -ου, ὁ, *Theches*, a mountain in Pontus.

**-θι**, a suffix denoting the place where.

**Θιβρων**, -ωνος, ὁ, *Thibron*, a Spartan general, warring against Tissaphernes.

**θνήσκω** (θανοῦμαι, *έθανον, τέθνηκα*), regularly used in compounds (chiefly ἀπο-), *save in the perf. and plpf., die, be killed*; in perf. *be dead, fallen in battle*, I, 6, 11. In the pf., *save in the sing. indic. 2 pf. forms are found, τέθνατον*, IV, 1, 19; *τεθνᾶσι*, IV, 2, 17; *τεθνάναι*, IV, 7, 20; *τεθνεώτας*, VII, 4, 19.

**θνητός**, -ή, -όν (verbal of *θνήσκω*), *mortal.*

**θόρυβος**, -ου, ὁ, *noise, confusion, disturbance.*

**Θούριος**, -ου, ὁ, *a Thurian*, inhabitant of Thurii, an Athenian colony in southern Italy.

**Θράκη**, -ης, ἡ (Θρᾶξ), *Thrace*: (1) the region in Europe lying north of the Aegean and west of the



Euxine; (2) in Asia, the region south of the Euxine extending from the Bosphorus to Heraclēa.

Θράκιος, -α, -ον (Θράξ), *Thracian*; τὸ Θράκιον, *the Thracian quarter* (in Byzantium).

Θράξ, -κός, ὁ, *a native of Thrace, Thracian*.

θρασέως, adv. (θρασύς), *boldly*.

θρασύς, -εῖα, -ν (cf. Eng. *dare*), *bold, daring*.

θρεψόμεθα, see τρέφω.

θρόνος, -ον, ὁ (Eng. *throne*), *seat, chair, throne*.

θυγάτηρ, -τρίς, ἡ (cf. Eng. *daughter*), *daughter*.

θύλακος, -ον, ὁ, *bag, sack*.

θύμα, -ατος, τό (θύω), *sacrifice, victim*.

Θύμβριον, -ον, τό, *Thymbrium*, a city of Phrygia.

θυμοειδής, -ές (θυμός+εἶδος), *high-spirited*, of horses.

θυμόομαι, θυμώσομαι, etc. (θυμός), *be angry or wroth*.

θυμός, -οῦ, ὁ, *heart, feelings, wrath*.

Θυνοί, -ων, οἱ, *the Thyni*, a Thracian tribe.

θύρα, -ας, ἡ (Lat. *foris*, Eng. *door*), *door*, commonly in pl. of folding doors; ἐπὶ ταῖς βασιλέως θύραις, *at the king's court*, I, 9, 3, but in II, 4, 4, *at his very gates*; cf. VI, 5, 23 and see I, 2, 11 n.

θύρετρα, τά (θύρα), *doors, gates*.

θύσια, -ας, ἡ, *sacrifice*.

θύω (θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην), *sacrifice*, abs., or with acc. of victim, and dat. of the god; mid., *have a sacrifice offered, offer sacrifice*, esp. with a view to learning about the future; τὰ Δύκαια ἔθυσσε, *celebrated the*

*Lycaea* (see the word) *with sacrifice*, I, 2, 10; θύειν σωτήρια, *sacrifice thank-offerings for safety*, III, 2, 9; τὰ θυόμενα, *the victims*, V, 3, 9.

θωρακίζω, ἐθωράκισα, etc. (θώραξ), *arm with a breastplate or cuirass*; mid, *put on one's breastplate*, II, 2, 14; pass. aor. and pf. partic., *clad in armor*.

θώραξ, -ακος, ὁ, *breastplate, cuirass*.

Θώραξ, -ακος, ὁ, *Thorax*, a Boeotian in the Greek army.

## I

ἰάομαι, ἰάσομαι, *heal, cure*.

Ἰασονία ἀκτὴ, ἡ, *Jason's cape*, a promontory in Pontus near Sinōpe. Here according to legend, the Argonauts under Jason landed.

ἰατρός, -οῦ, ὁ (ἰάομαι), *physician, surgeon*.

ἰδέ (ἰδεῖν), see εἶδον.

Ἴδη, -ης, ἡ, *Ida*, a mountain in the Troad, famed as the scene of the judgment of Paris.

ἴδιος, -α, -ον (cf. Eng. *idiom*), *one's own, personal, private*; εἰς τὸ ἴδιον, *for one's own use*, I, 3, 3; adv. ἰδίᾳ, *privately*, V, 6, 27.

ιδιότης, -ητος, ἡ (ἴδιος), *peculiarity*.

ιδιώτης, -ου, ὁ (ἴδιος; cf. Eng. *idiot*), *private person, subject, private soldier; amateur, one without special knowledge*, VI, 1, 31.

ιδιωτικός, -ῆς, -όν (ιδιώτης), *of a private person, private, common*.

ἴδοι, ἰδοῦσα, see εἶδον

ιδρώω, ιδρώσω (ιδρώς, *sweat*, Lat. *sudor*, Eng. *sweat*), *sweat*.

ιδών, see εἶδον.

ἔντο, see ἔημι.

**ιερεῖον**, -ου, τό (*ιερός*), *animal for sacrifice*; in pl., *cattle, for food*, since a portion of the slain beast was always offered to the gods.

**ιερός**, -ά, -όν (cf. Eng. *hierarchy*), *holy, sacred* (to a god, gen., V, 3, 13); as subst. τὸ ἱερόν. *temple*, V, 3, 11; in pl. τὰ ἱερά, *sacrifice, vitals, of the victims, or omens, drawn from their inspection*, I, 8, 15. and often; ἡ ἱερά συμβουλή λεγομένη εἶναι, "*sacred counsel*" as the proverb goes (alluding to the proverb ἱερόν ἢ συμβουλή), V, 6, 4; Ἱερόν ὄρος, *sacred mountain*, in Thrace, VII, 1, 14.

**Ἱερώνυμος**, -ου, ὁ, *Hieronymus*, of Elis, a Greek captain.

**ἱημι** (*ῥίσω, ῥήκα, -εἶκα, -εἶμαι, -εἶθην*), *send, throw, hurl*, with dat. of the missile; ῥήκαν ἑαυτοῦς, *they flung themselves, rushed*, IV, 5, 18; so mid., *run, rush, charge*.

**ἱθι**, see εἶμι.

**ικανός**, -ή, -όν (*ικνέομαι, ἱκάνω*), *sufficient, enough, adequate, able, fit*, abs., or with infin.

**ικανῶς**, adv. (*ικανός*), *sufficiently, adequately, well enough*.

**ικετεύω**, -εύσω, etc. (*ικνέομαι*), *implore, beseech*.

**ικέτης**, -ου, ὁ (*ικνέομαι*), *suppliant*.

**Ἰκόνιον**, -ου, τό, *Iconium*, a city of Phrygia.

**ἱλεως**, -ων, gen. -ω, *propitious, favorable, of gods*.

**ἱλη**, -ης, ἡ (*εἶλω, ἡμῖν*), *band, troop*, esp. of cavalry.

**ἱμάς**, -άντος, ὁ, *thong, strap*.

**ἱμάτιον**, -ου, τό, *outer garment, cloak, himation*; in pl., *clothes*, IV, 3, 11.

**ἵνα**, final particle, *that, in order that*, with subj. or opt.

**ἵππαρχος**, -ου, ὁ (*ἵππος+ἄρχω*), *cavalry, commander*.

**ἵππασία**, -ας, ἡ (*ἵππος*), *a riding to and fro*.

**ἵππεία**, -ας, ἡ (*ἵππος*), *cavalry*.

**ἵππεύς**, -έως, ὁ, *horseman, cavalryman*.

**ἵππικός**, -ή, -όν (*ἵππος*), *of or belonging to a horse or to cavalry*; ἵππική δύναμις, *cavalry force*, I, 3, 12; τὸ ἵππικόν, *cavalry*, I, 9, 31.

**ἵππόδρομος**, -ου, ὁ (*ἵππος+δρόμος*), *a race-course, hippodrome*.

**ἵππος**, -ου, ὁ (for ἱκκος, Lat. *equus*), *horse*, pl. οἱ ἵπποι, *cavalry*, VII, 3, 39; ἀπὸ ὁρῆς ἵππου, *on horseback*, I, 2, 7; III, 4, 47.

**Ἴρις**, acc. Ἴριν, ὁ, *the Iris*, a river in Pontus.

**ἰσθι**, see οἶδα.

**ἰσθμός**, -οῦ, ὁ (Eng. *isthmus*), *isthmus*; as a proper name, *the Isthmus of Corinth*, II, 6, 3.

**ἰσμεν**, see οἶδα.

**ἰσόπλευρος**, -ον (*ἴσος+πλευρά*), *with equal sides, equilateral*.

**ἴσος**, -η, -ον (cf. Eng. *isosceles*), *equal*; ἐν ἴσῳ, *in equal step, evenly*, I, 8, 11; οὐκ ἐξ ἴσου ἐσμέν, *we are not on an equal footing*, III, 4, 47; εἰς τὸ ἴσον ἡμῖν, *to the same level with us*, IV, 6, 18; ἴσους τὸ μήκος καὶ τὸ πλάτος, *as broad as they were long*, V, 4, 32; adv. ἴσον, *equally, alike*, II, 5, 7.

**ἰσοχειλής**, -ές (*ἴσος+χείλος, lip*), *up to the brim*.

**Ἴσσοι**, -ῶν, οἱ, *Issi or Issus*, a city of Cilicia.

**ἴστε**, see οἶδα.

**ἴστημι** (*στήσω, ἔστησα, ἔστηκα, ἐστάθην*), 2 aor. ἔστην, 2 perf. infin. ἐστάναι (Lat. *stare*, Eng. *stand*), *make stand or stop, station*,

*place, set up*; intr. in mid. (except 1 aor.) and 2 aor., 1 and 2 perf., and 1 and 2 plpf. act., *stand, halt, be stationed, hold one's ground*, I, 10, 1.

ἰστίον, -ον, τὸ (dimin. of ἰστός, *mast*, cf. ἰσσημι), *sail*.

ἰσχυρός, -ά, -όν (ἰσχύς), *strong, mighty*, of persons and places.

ἰσχυρῶς, (ἰσχυρός), *strongly, violently, exceedingly*.

ἰσχύς, -ύς, ἡ, *strength, might, force*; of an army, I, 8, 22; V, 7, 30.

ἴσχω (parallel form to ἔχω, only in pres. and impf.), *hold, hinder*; pass., ἐν τούτῳ ἴσχετο, *in this there was a hitch*, VI, 3, 9.

ἴσως, adv. (ἴσος), *equally, probably, perhaps, I suppose*.

Ἰταμένης, -ον, ὁ, *Itamenes*, a Persian.

ἰτέον (verbal of εἶμι), *one must go*.

ἴτυς, -υς, ἡ, *rim*, of a shield.

ἰχθύς, -ύς, ὁ (cf. Eng. *ichthyology*), *fish*.

ἰχνίον, -ον, τὸ (dim. of ἰχθυος), *footstep, track*. The word is mainly confined to poetry.

ἴχνος, -ους, τὸ, *footstep, track*.

Ἰωνία, -ας, ἡ (Ἰων, *Ion*, the mythical founder of the Ionian tribe), *Ionian*, a name given to the coast of Asia Minor and the adjacent islands, between Aeolis and Caria.

Ἰωνικός, -ή, -όν (Ἰωνία), *belonging to Ionian, Ionian, Ionic*.

## K

κάγαθά, for καὶ ἀγαθά.

κάγώ, for καὶ ἐγώ.

καθ', by elision and euphony for κατά.

καθά, adv. for καθ' ἃ, *according as, just as*.

καθαίρω, καθαρῶ, ἐκάθηρα (καθαρός, *clean*; cf. Lat. *castus, chaste*, Eng. *cathartic*), *cleanse, purify*.

καθάπερ, adv. (καθ' ἅπερ), *just as = ὥσπερ*.

καθαρμός, -οῦ, ὁ (καθαίρω), *purification*.

καθέζομαι, ἐκαθεζόμεν, καθεδοῦμαι (simple ἐζομαι, *sit, rare*), *sit down; halt, encamp*, I, 5, 9.

καθέλκω (ἐλκω), *drag or draw down*, of ships, *launch*.

καθέντας, see καθέμι.

καθεύδω, impf. ἐκάθευδον (εἶδω, poetic *sleep*), *lie down, sleep, lie idle*.

καθηγέομαι (ἡγέομαι), *lead, conduct, carry out*.

καθηδुπαθέω, aor. καθηδुπάθησα (ἡδυπαθέω, from ἡδύς + πάσχω), *squander in luxury*.

καθήκω (ἤκω), *come down, reach down to*; impers. *it behooves, is the duty of*, with dat., I, 9, 7.

κάθημαι, impf. ἐκαθήμην (ἤμαι, poetic, *sit*), *sit, be seated, be encamped*.

καθήραι, see καθαίρω.

καθίζω, καθιῶ, ἐκάθισα (ἕζω, *seat*), *make sit down, seat, set*.

καθίημι (ἵημι), *send down*; of spears *καθίεναι εἰς προβολήν, lower for attack*, VI, 5, 25.

καθίστημι (ἵστημι), *place or set down, station, establish*, but to be variously rendered; *arrange*, II, 3, 3; *bring*, I, 4, 13; *set in office, appoint*, III, 2, 5; intrans. (in 2 aor., pf. and plpf. act. and the mid., except the 1 aor., *come to, be established in*; 1 aor. mid. trans., *appoint*, III, 1, 39; ὡς καταστησομένων τούτων εἰς τὸ δεόν, *since this business would turn out all right*, I, 3, 8.

**καθοράω** (ὁράω), *look down on from above, observe.*

**καί**, conj., copulative or intensive, *and, even, also.* As a copula it connects words or clauses; in enumerations it is regularly expressed with each item, not before the last only, as in Eng., although it may be omitted altogether (asyndeton); after πολλός it may be left untranslated, II, 3, 18; after words expressing sameness it may be rendered as (cf. Lat. *ac.*), II, 2, 10. As an intensive it is common with concessive partic., I, 9, 31 (cf. *καί-περ*); with relatives, marking the parallelism, where *and* or *also* is unnatural in Eng., *ὅπου ἂν καὶ ὑμεῖς*, I, 3, 6; cf. *ὥς τις καὶ ἄλλος*, I, 3, 15; *εἰ τις καὶ ἄλλος*, I, 4, 15; *καὶ αὐτοί*, *they too*, III, 4, 37. *καί* is often correlated with *τε* or *καί*, *both . . . and*; for *καί γάρ*, see *γάρ*.

**Καίκος**, -ου, ὁ, *the Caicus*, a river of Mysia; *Καίκου πεδίον*, the adjacent plain.

**Καιναί**, -ῶν, αἱ, *Caenae*, a city in Mesopotamia on the Tigris.

**καίνω**, *slay, kill*, III, 2, 39; cf. *κατακαίνω*.

**καίπερ**, concessive conj. (*καί+περ*), *although*, with partic.

**καιρός**, -οῦ, ὁ, *right or fitting time, opportunity, crisis*; *ἐν καιρῷ*, *opportunistically*, III, 1, 39; *προσωπέρω τοῦ καιροῦ*, *further than was proper or wise*, IV, 3, 34.

**καίτοι**, conj. (*καί+τοί*), *and yet*.

**καίω** or **κάω**, *καύσω*, *έκανσα*, -*κέκαυκα*, *κέκαυμαι*, *έκαύθην*, *burn, burn up*; *πῦρ καίειν*, *keep a fire burning*, IV, 1, 11; of surgeons, *cauterize*, V, 8, 18; pass. *be on fire*.

**κάκεϊνος**, for *καὶ ἐκεῖνος*.

**κακόνοια**, -ας, ἡ (*κακός+νοῦς*), *ill will, malice*.

**κακόνοος**, -οον (*κακός+νοῦς*), *of evil mind, ill-disposed, hostile*.

**κακός**, -ή, -όν, comp. *κακίων*, sup. *κάκιοςτος*, *bad, wicked, base, harmful*, of persons or things, esp. of soldiers, *cowardly*; as subst. *τὸ κακόν*, *evil, harm, mischief*, III, 1, 25; *κακόν (κακά) τινα ποιεῖν*, *do harm to, injure*, I, 9, 11; cf. *κακῶς*.

**κακουργέω** (*κακός+√εργ*), *do harm to, maltreat*.

**κακοῦργος**, -ου, ὁ, (*κακός+√εργ*), *an evil-doer, criminal*.

**κακόω**, *κακώσω*, etc. (*κακός*), *hurt, injure*.

**κακῶς**, adv. (*κακός*), *badly, ill, wrongly, wretchedly*; *κακῶς ποιεῖν*, *do harm to, injure*, I, 4, 8; as pass. *κακῶς πάσχειν*, *be ill treated*, III, 3, 7; *κακῶς ἔχειν*, *be badly off, in evil case*, I, 5, 16, *κακῶν πράττειν*, *fare worse, be worse off*, I, 9, 10.

**κακῶσις**, -εως, ἡ (*κακῶς*), *ill treatment*.

**καλάμη**, -ης, ἡ (cf. *κάλαμος*), *straw*.

**κάλαμος**, -ου, ὁ, *reed, straw*.

**καλέω** (*καλῶ*, *έκάλεσα*, *έκκληκα*, *έκκλημαι*, *έκλήθην*), *call, summon, invite*; *call, name*, with two accs., VII, 6, 38; so in pass. I, 2, 8; partic. *καλούμενος*, often, *so-called*, I, 2, 8; I, 8, 10.

**καλινδέομαι** (cf. *κυλινδέω*), *roll*.

**καλλιέρω**, *καλλιερέω*, *έκαλλιέρησα* (*καλός+ιέρω*), *obtain favorable omens in sacrificing*.

**Καλλίμαχος**, -ου, ὁ, *Callimachus*, of Parrhasia in Arcadia, a Greek captain, noted for his bravery.

**καλλίων** (*κάλλιστος*), see *καλός*.

**κάλλος**, -ους, τό (καλός), *beauty*.

**καλλωπισμός**, -οῦ, ὁ (καλλωπίζω, *adorn*; καλός+ὤψ, *face*), *adornment*.

**καλός**, -ή, -όν (cf. Eng. *whole*), comp. καλλίων, sup. κάλλιστος, *beautiful, fair, noble, honorable*; of omens or sacrifices, *propitious*; as subst. τὸ καλόν, *honor*, II, 6, 18; καλοὶ καὶ ἀγαθοί, *the noble and good* (the Greek phrase for "gentlemen"), II, 6, 19; in military lang., *good and brave*, IV, 1, 19; εἰς καλὸν ἦκετε, *you have come opportunely*, IV, 7, 3.

**Κάλπης λιμὴν**, ὁ, *Calpe haven*, a port in Bithynia. In VI, 3, 24 it is called *Calpe* simply.

**Καλχηδονία**, -ας, ἡ (Καλχηδών), *Chalcedonia*, the region around Chalcedon.

**Καλχηδών**, -ῖνος, ἡ, *Chalcēdon*, a city in Bithynia opposite Byzantium.

**καλῶς**, comp. κάλλιον, sup. κάλλιστα (καλός), *beautifully*, but chiefly in a moral sense, *well, honorably, finely, nobly, happily*; καλῶς ἔχειν, *be well, be all right*, I, 8, 13; καλῶς γίγνεσθαι, *turn out well*, IV, 3, 24; καλῶς ποιεῖν, *do well, benefit, trans. or intrans.*, II, 6, 20; V, 8, 25; καλῶς ἔχειν ὁρᾶσθαι, *present a fine appearance*, II, 3, 3.

**κάμνω** (καμοῦμαι, ἔκαμον, κέκμηκα), *work, toil, be weary, be sick*.

**κάμοι**, for καὶ ἐμοί.

**κάν**, for καὶ ἐν.

**κᾶν**, for καὶ ἐάν.

**κάνδυς**, -υος, ὁ (Persian word), a long outer garment worn by Persians, *robe*.

**κάντεῦθεν**, for καὶ ἐντεῦθεν.

**κᾶπειτα**, for καὶ ἔπειτα.

**καπηλεῖον**, -ου, τό (κάπηλος, a *huckster*), *huckster's shop, tavern*.

**καπιθη**, -ης, ἡ, *capithe*, a Persian dry measure, containing two choenixes, a little less than two quarts.

**καπνός**, -οῦ, ὁ, *smoke*.

**Καππαδοκία**, -ας, ἡ, *Cappadocia*, a province of central Asia Minor.

**κάπρος**, -ου, ὁ (Lat. *caper*, *he-goat*), *wild boar*.

**καρβαῖναι**, -ῶν, αἱ, *coarse shoes, brogues*.

**καρδία**, -ας, ἡ (Lat. *cor*, *heart*, Eng. *heart*), *heart*.

**Καρδούχειος**, -α, -ον (Καρδοῦχοι), *Carduchian, of the Carduchi*.

**Καρδοῦχοι**, -ων, οἱ, *the Carduchi, Carduchians*, the modern Kurds, a warlike people inhabiting the mountainous region northeast of Mesopotamia.

**Κάρκασος**, -ου, ὁ, *Carcasus*, a river in Mysia.

**καρπαλία**, -ας, ἡ, *the Carpaea*, a Thessalian pantomimic dance, VI, 1, 7.

**καρπόομαι**, καρπώσομαι, etc. (καρπός), *reap the fruits of, reap*.

**καρπός**, -οῦ, ὁ (cf. Lat. *carpo*, *seize*, Eng. *harvest*), *fruit, crop*.

**Κάρσος**, -ου, ὁ, *the Carsus*, a small river emptying into the gulf of Issus.

**κάρνον**, -ου, τό, *nut*; κάρνα πλάτεια οὐκ ἔχοντα δαιφνήν, probably, *chestnuts*, V, 4, 29, 32.

**κάρφη**, -ης, ἡ (cf. κάρφω, *dry up*), *hay, straw*.

**Καστωλός**, -οῦ, ἡ, *Castolus*, a place, presumably near Sardis, where there was a plain (Καστωλοῦ πεδῖον), which was the mustering place of the Persian troops under Cyrus, I, 1, 2; I, 9, 7.



**κατά** (by elision, *κατ'* or *καθ'*), prep. with gen. and acc., *down*: (1) with gen., *down along or over*, I, 5, 8; *below, under*, VII, 1, 30; (2) with acc., of place, *down, on, at, over, along*; *καὶ κατὰ γῆν καὶ κατὰ θάλατταν*, *by land and sea*, I, 1, 7; *κατὰ ταῦτα*, *in these regions*, VII, 5, 13; *κατὰ τὰς πύλας*, *at the gate*, V, 2, 16; *over against, opposite*, I, 5, 10; I, 8, 21, etc.; with distributive force, *κατ' ἑκαστῆς καὶ κατὰ τάξεις*, *by squadrons and companies*, I, 2, 16; *κατ' ἔθνη*, *by tribes*, I, 8, 9; *καθ' ἓνα*, *one by one*, IV, 7, 8; so of time, *κατὰ μῆνα*, *by the month, monthly*, I, 9, 17; *κατ' ἑνιαυτόν*, *yearly, annually*, III, 2, 12; in various relations, *according to*, II, 2, 8; *καθ' ἡσυχίαν*, *in peace and quiet*, II, 3, 8; *κατὰ σπουδὴν*, *in haste*, VII, 6, 28; *τὸ κατὰ τοῦτον εἶναι*, *as far as this fellow is concerned*, I, 6, 9; *κατὰ κράτος*, *with all one's might, at full speed*, I, 8, 19 (cf. *ἀνὰ κράτος*, I, 8, 1); in VII, 7, 7 the same phrase means, *by force*; *καθ' ἀρπαγὴν*, *in search of booty*, III, 5, 2; *κατὰ ταῦτά*, *in the same way*, V, 4, 22.

**καταβαίνω** (*βαίνω*), *go down*, esp. from the interior to the coast, II, 5, 22; *descend*, I, 2, 22; *dismount*, II, 2, 14; *enter the lists*, IV, 8, 27.

**κατάβασις**, *-εως, ἡ* (*καταβαίνω*), *a going down, descent, march down*, from the interior to the coast; cf. *ἀνάβασις*, IV, 1, 10; V, 5, 4; *place of descent*, III, 4, 37.

**καταβλακεύω** (*βλακεύω*), *neglect or shrink from through sloth*.

**καταγγέλλω** (*ἀγγέλλω*), *report against, denounce*.

**κατάγειος**, *-ον* (*κατὰ + γῆ*), *under ground*.

**καταγελάω** (*γελάω*), *laugh at, mock, laugh to scorn*, abs. or with gen.

**κατάγνυμι** (*ἀγνυμι*, *-άξω, -έξα, έγα, -εάγην*, *break*), *break, shatter*.

**κατάγω** (*άγω*), *lead down*, esp. of ships, *bring to land, to port*; also, *bring home, bring back, restore*, esp. of exiles, I, 1, 7; in mid., *arrive at, reach*, III, 4, 26.

**καταδαπανάω** (*δαπανάω*), *spend entirely, use up*.

**καταδειλιάω**, aor. *κατεδειλίσσα* (*δειλός*), *shrink from through cowardice*.

**καταδικάζω** (*δικάζω, δικάσω, έδικασα*, *judge*), *give judgment against* (gen.), VI, 6, 15; *declare one's opinion* (*δτι*), V, 8, 21.

**καταδιώκω** (*διώκω*), *pursue hard, drive off*.

**καταδοξάζω** (*δοξάζω, δοξάσω, etc.*, *believe*), *form an adverse opinion, think to one's discredit*, VII, 7, 30.

**καταδραμών**, see *κατατρέχω*.

**καταδύω** (*δύω*), *make to go down, sink*; intr. in mid. and 2 aor. act., *sink, sink down*.

**καταθεόμαι** (*θεόμαι*), *look down on, survey*.

**καταθέω** (*θέω*), *run down*.

**καταθήσεται**, see *κατατίθημι*.

**καταθύω** (*θύω*), *sacrifice; dedicate*, V, 3, 13.

**καταισχύνω** (*αισχύνω*), *put to shame, disgrace*.

**κατακάλω** (*καίλω*), a poetic vb. used freely by Xenophon but by no other prose author, *kill, cut down*. In the *Anabasis*, besides the pres. and impf., the 2 aor. *έκαρον* occurs and once the 2 fut. pf. *κατακεκορὸντες έσεσθε*, VII, 6, 36.

**κατακαίω** or **κατακάω** (*καίω*), *burn down, destroy by fire*.

κατάκειμαι (κεῖμαι), *lie down* (for the night), *recline* (at table), *lie idle*.

κατακλείω (κλείω), *shut in*, *enclose*, *hem in*.

κατακοντίζω (ἀκοντίζω), *shoot down*, with a javelin.

κατακόπτω (κόπτω), *cut down*, *slay*.

κατακτείνω (κτείνω), *slay*, *kill*.

κατακωλύω (κωλύω), *hinder*, *check*, *keep back*.

καταλαμβάνω (λαμβάνω), *take*, *seize*, *catch*; of positions, *occupy*; *overtake*, II, 2, 12; *find*, III, 1, 8; *surprise*, IV, 2, 5; of motion, *arrive at*, *reach*, VII, 8, 8.

καταλέγω (λέγω), *reckon*, *count*, II, 6, 27.

καταλείπω (λείπω), *leave behind*, *leave in the lurch*, *abandon*; *leave over*, III, 5, 5.

καταλεύω (λεύω, -λεύσω, ἐλεύσθην; cf. *lāas*, stone), *stone to death*, I, 5, 14.

καταλήψομαι, see καταλαμβάνω.

καταλιπεῖν, καταλιπών, see καταλείπω.

καταλλάττω (ἀλλάττω, ἀλλάξω, ἡλλαξαί, -ἡλλαχα, -ἡλλαγμαί, -ἡλλάχθην or ἡλλάγην, from ἄλλος), *change*; in mid. and pass., *become reconciled*, I, 6, 1.

καταλογίζομαι (λογίζομαι), *reckon up*.

καταλύω (λύω), *unloose*, *dissolve*, *bring to an end*, esp. with πόλεμον expressed or understood, *make peace*, I, 1, 10; V, 7, 27; *unloose* or *unyoke* animals, hence, *halt*, I, 8, 1.

καταμανθάνω, (μανθάνω) *learn thoroughly*, *understand*.

καταμείγνυμι (μείγνυμι, mix), in pass., *minge with*, VII, 2, 3.

καταμελέω (ἀμελέω), *neglect*, *be neglectful*.

καταμένω (μένω), *stay behind*.

καταμερίζω (μερίζω), *divide* or *distribute*.

κατανοέω (νοέω), *observe*, *mark*, *perceive*.

καταπέμπω (πέμπω), *send down*.

καταπετρόω (πετρόω, from πέτρος, stone), *stone to death*.

καταπηδάω (πηδάω, πηδήσω, etc., leap), *leap* or *spring down*.

καταπίπτω (πίπτω), *fall down* or *off*.

καταπλήττω (πλήττω), *strike down*; then, *daze*, *terrify*; with βροντῇ, III, 4, 12.

καταπολεμέω (πολεμέω), *vanquish in war*.

καταπράττω (πράττω), *accomplish*, *achieve*, *bring to an end*.

καταράομαι (ἀράομαι, pray, from ἀρά, prayer), *imprecate*, *curse*.

κατασβέννυμι (σβέννυμι, ἔσβεσα, quench; cf. Eng. asbestos), *put out*, of fires.

κατασκέπτομαι (σκέπτομαι), *view closely*, *inspect*.

κατασκευάζω (σκευάζω), *fit out*, *equip*, *furnish*; *develop*, *improve*, I, 9, 19; mid., *make (one's own) preparations*.

κατασκηνέω (σκηνέω), *pitch one's tent*, *encamp*.

κατασκηνόω (σκηνόω), *pitch one's tent*, *encamp*, II, 2, 16.

κατασκοπή, -ης, ἡ (cf. κατασκέπτομαι), *spying*, *reconnoissance*.

κατασπάω (σπάω), *drag* or *drag down*.

κατάστασις, -εως, ἡ (στάσις), *state*, *condition*, V, 7, 26.

καταστρατοπεδεύομαι (στρατοπεδεύω), *encamp*.

καταστρέφω (στρέφω), *overturn*, *overthrow*; mid. subject to one's self, *subdue*.

κατασφάττω (σφάττω), *cut down*, *kill*.

κατασχεῖν, see κατέχω.

κατασχίζω (σχίζω), *split to pieces; of gates, break down*, VII, 1, 16.

κατατείνω (τείνω), *stretch taut, strain, strive, insist*.

κατατέμνω (τέμνω), *cut to pieces, destroy by cutting; pass., of ditches, be cut, dug*, II, 4, 13.

κατατίθημι (τίθημι), *put down; mid., put away, deposit, lay up; θεοί, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα, the gods, to whose keeping we consigned the friendship which we contracted*, II, 5, 8.

κατατιτρώσκω (τιτρώσκω), *wound severely*.

κατατρέχω (τρέχω), *run down*.

καταυλίζομαι (αὐλίζομαι), *encamp*.

καταφαγεῖν, see κατέφαγον.

καταφανής, -ές (φαίνω), *in sight*.

καταφεύγω (φεύγω), *flee for refuge*.

καταφρονέω (φρονέω), *look down on, despise*.

καταχωρίζω (χωρίζω), *station, arrange*.

κατέαξαν, see κατάγνυμι.

κατέβη, see καταβαίνω.

κατεθέμην, see κατατίθημι.

κατεῖδον (εἶδον), as 2 aor. of καθοράω, q. v.

κατειλήφθαι, κατειληφότες, see καταλαμβάνω.

κάτειμι (εἶμι), *go or come down*.

κατεργάζομαι (ἐργάζομαι), *work out to fulfilment, accomplish, achieve*.

κατέρχομαι, aor. κατήλθον, *go or come down; esp. return to one's home*, VII, 2, 2.

κατεσφάγη, see κατασφάττω.

κατετέμνηντο, see κατατέμνω.

κατέτρωσαν, see κατατιτρώσκω.

κατέφαγον (ἔφαγον), *devour, only in 2 aor.*

κατέχω (ἔχω), *hold down, hold fast,*

*restrain, check; possess, occupy; of mariners, put into port, land*, V, 6, 20; τοσούτον χωρίον κατασχεῖν, *to cover so much ground*, IV, 8, 12.

κατηγορέω, κατηγορήσω, etc. (κατά + ἀγορά), *accuse, charge, with gen. of pers.*

κατηγορία, -ας, ἡ (cf. κατηγορέω) - *charge, accusation*.

κατηρεμίζω (ἡρεμίζω, -ἡρέμισα, -ἡρεμίσθην, *make still; cf. ἡρέμα, quietly*), *make still, calm, appease*.

κατιδόντας, see κατέιδον.

κατοικέω (οἰκέω), *live, dwell*.

κατοικίζω (οἰκίζω), *settle, colonize, found*.

κατορύττω (ορύττω), *bury in the ground, bury*.

κάτω, adv. (κατά), *down, downwards, below, underneath; τὸ κάτω, the lower part*, IV, 2, 28.

καῦμα, -ατος, τὸ (καίω), *heat*.

καύσιμος, -ον (καίω), *that may be burnt, combustible*.

Καῦστρου πεδῖον, -ον, τό, Caÿster Plain, a city in Phrygia.

κέγχρος, -ον, ὁ, *millet, a kind of grain; cf. μέλινη*.

κείμει, κείσομαι, *lie, lie dead, be situated, be stationed, frequently a passive of τίθημι; hence for τὰ ὅπλα ἔκειτο see the phrase θέσθαι τὰ ὅπλα*.

κεκραγόντων, see κράζω.

κέκτησθε, see κτάομαι.

Κελαίναί, -ῶν, αἱ, Celaenae, a city of Phrygia.

κελεύω, κελεύσω, etc., *order, bid, command; less often, urge, advise*.

κενός, -ή, -όν, *empty, void, vain groundless; πολλὸν τῆς φάλαγγος κενὸν ἐποίησαν, they made a great gap in the phalanx*, IV, 8, 17.

**κενοτάφιον**, -ου, τό (κενός+τάφος), a *cenotaph*, i. e., a mound or tomb erected in honor of those whose dead bodies could not be recovered, VI, 4, 9.

**κεντέω**, κεντήσω (cf. κέντρον, *goad*, *point*, Eng. *centre*), *goad*, *torment*.

**Κεντρίτης**, -ου, ό, the *Centrites*, a river flowing into the Tigris.

**κεραμεοὺς**, -ᾶ, -οῦν (κέραμος, *clay*), *earthen*.

**κεράμιον**, -ου, τό (κέραμος, *clay*), *earthen jar* for wine, holding about six gallons.

**Κεράμων ἀγορά**, *Ceramon Agora* (*tile-market*), a town in Phrygia.

**κεράννυμι** (κεράσω, ἐκέρασα, κέκραμαι, ἐκεράσθην, ἐκράθην), *mix*, esp. of water and wine.

**κέρας**, κέρατος or κέρως, τό (Lat. *cornu*, Eng. *horn*): (1) *horn* of an animal, then, *bugle*, *horn*; e. g., II, 2, 4; (2) a *drinking-horn* (Thracian), VII, 2, 23; (3) the *wing*, *flank* of an army, e. g., I, 7, 1; τὰ δεξιὰ τοῦ κέρατος, the *right* of the wing, i. e., the *extreme right*, I, 8, 4; κατὰ κέρας, in *column*, i. e., in order of march, IV, 6, 6; τὴν οὐρὰν τοῦ κέρατος, the *rear* of the column, VI, 5, 5.

**Κερασούντιοι**, -ων, οἱ (Κερασοὺς), the *people* of Cerasus, *Cerasuntians*.

**Κερασοὺς**, -οῦντος, ἡ (cf. Eng. *cherry*, imported from this place to Rome by Lucullus), *Cerasus*, a city in Pontus.

**κεράτινος**, -η, -ον (κέρας), of *horn*.

**Κέρβερος**, -ου, ό, *Cerberus*, the watch-dog of the lower world, brought to the upper world by Heracles, VI, 2, 2.

**κερδαίνω** (κερδανῶ, ἐκέρδανα), *gain*, *acquire*.

**κερδαλέος**, -α, -ον (κέρδος), *fraught with gain*, *profitable*.

**κέρδος**, -ους, τό, *gain*, *profit*, then, *pay*.

**κεφαλαγής**, -ές (κεφαλή+ἄλγος, *pain*), *causing headache*.

**κεφαλή**, -ῆς, ἡ (Lat. *caput*, Eng. *head*), *head*.

**κηδεμών**, -όνος, ό (cf. κήδομαι), *guardian*, *protector*.

**κήδομαι**, *care for*, with gen.

**κηρίον**, -ου, τό (dim. of κηρός, *wax*, cf. Lat. *cera*), *honeycomb*.

**κηρύκειον**, -ου, τό (κῆρυξ), *herald's staff*.

**κῆρυξ**, -υκος, ό (καλέω), *herald*.

**κηρύττω**, κηρύξω, etc. (κῆρυξ), *proclaim as herald*, *announce*; with σιγήν, *command*, II, 2, 20. impers. ἐκήρυξε, the *herald proclaimed*, III, 4, 36.

**Κηφισόδωρος**, -ου, ό, *Cephisodorus* an Athenian, captain in the Greek army.

**Κηφισοφών**, -ώντος, ό, *Cephisophon*, father of Cephisodorus.

**κιβώτιον**, -ου, τό (dim. of κιβωτός, ἡ, *chest*), *box*, *chest*.

**Κιλικία**, -ας, ἡ (Κίλιξ), *Cilicia*, a country on the southeastern coast of Asia Minor.

**Κίλιξ**, -ικος, an *inhabitant* of *Cilicia*, a *Cilician*.

**Κίλισσα**, -ης, ἡ (Κίλιξ), a *Cilician woman*.

**κινδυνεύω**, κινδυνεύσω, etc. (κίνδυνος), *incur danger*, *run a risk*, *expose oneself*; with infin. expressing likelihood, ἐκινδύνευσεν ἂν, διαφθαρῆναι, would have come near being killed, would very probably have been killed, IV, 1, 11.

**κίνδυνος**, -ου, ό, *danger*, *risk*; κίνδυνός (έστι) with infin. or clause with μή, II, 5, 17; IV 1, 6.

κινέω, κινήσω, etc. (cf. Lat. *citeo*, Eng. *hie*, *kinetic*), *set in motion, move, stir*.

κιττός, -οῦ, ὁ, *ivy*.

Κλεαγόρας, -ου, ὁ, *Cleagoras*, a painter from Phlius.

Κλεαίνετος, -ου, ὁ, *Cleænetus*, a captain in the Greek army.

Κλέανδρος, -ου, ὁ, *Cleander*, a Spartan, governor of Byzantium.

Κλεάνωρ, -ορος, ὁ, *Cleanor*, a Greek general from Orchomenos in Arcadia. See the Intro., § 38.

Κλεάρετος, -ου, ὁ, *Clearetus*, a captain in the Greek army.

Κλέαρχος, -ου, ὁ, *Clearchus*, the most prominent of Cyrus' Greek generals. See the Intro., § 38, and II, 6, 1 ff.

κλείθρον, -ου, τό (κλείω), *bar or bolt of a gate*; generally pl., *fastenings*, VII, 1, 17.

κλείω, κλείσω, etc. (cf. Lat. *clavis*, *claudio*), *shut, close*.

κλέπτω, κλέψω, ἔκλεψα, κέκλοφα, κέκλεμαι, ἐκλάπην (cf. Lat. *clepo*, *steal*), *steal, embezzle*; hence of various stealthy acts, *conceal, smuggle*, IV, 1, 14; *seize secretly*, IV, 6, 11.

κλίμαξ, -ακος, ἡ (cf. κλίνη, Eng. *climax*), *ladder*.

κλίνη, -ης, ἡ (κλίνω, *lean*, Lat. *inclino*, Eng. *lean*), *bed, couch*.

κλοπή, -ῆς, ἡ (κλέπτω), *theft, stealing*.

κλωπεύω (κλώψ), τοῦ, *waylay*.

κλώψ, κλωπός, ὁ (κλέπτω), *thief, marauder*.

κνέφας, -ους, τό, *darkness*.

κνημίς, -ίδος, ἡ (κνήμη, *leg*), *greave*, generally pl.

κόγχη, -ης, ἡ (cf. Eng. *conch*), *mussel, shellfish*.

κογχυλιάτης, -ου, adj. (κογχύλη, *shell*; cf. κόγχη), *shelly, of stone*.

κοῖλος, -η, -ον (cf. Lat. *cavus*, Eng. *hole, hollow*), *hollow*; of a country, *cut up by valleys*, V, 4, 31.

κοιμάω, κοιμήσω, etc. (κεῖμαι), *put to sleep*; mid. and pass., *go to bed, go to sleep*.

κοινός, -ή, -όν (cf. Eng. *epicene*), *common, public*; τὸ κοινόν, *the common good, treasury, authority*; hence ἀπὸ κοινού, *at the public expense*, IV, 7, 27; *by public authority*, V, 7, 18; πρὸς τὸ κοινὸν ἐλθεῖν, *come before the public council or assembly*, V, 7, 17; dat. fem. sing., as adv. κοινῇ, *in common, together*, abs. or with μετά or σύν.

κοινόω, κοινώσω, etc. (κοινός), *make common, mid., communicate with, consult*.

κοινωνέω, -ήσω, etc. (κοινωνός), *have a share in* (gen.), VII, 6, 28.

κοινωνός, -ου, ὁ (κοινός), *sharer, partner*.

Κοιρατάδας, -ου, ὁ, *Coeratadas*, a Theban adventurer.

Κοῖτοι, -ων, οἱ, *the Coeti*, an autonomous tribe not elsewhere mentioned, VII, 8, 25.

κολάζω, κολάσω, ἐκόλασα, *chastise, punish*.

Κολοσσαί, -ῶν, αἱ, *Colossae*, a city of Phrygia.

Κολχίς, -ίδος, ἡ, *Colchis*, the district east of the Euxine.

Κόλχοι, -ων, οἱ (cf. Κολχίς), *the Colchians, inhabitants of Colchis*.

κολωνός, -οῦ, ὁ (Lat. *collis*, Eng. *hill*), *hill, mound*.

Κομανία, -ας, ἡ, *Comania*, a fortress in Mysia.

κομιδή, -ῆς, ἡ (κομίζω), *conveyance, means of transportation*.



κομίζω, κομιῶ, etc. (cf. κομέω, *care for*), *care for, carry away (to safety), convey, bring; mid., convey oneself or one's own, fetch*, III, 2, 26; *pass. travel, proceed*, V, 4, 1.

κονιατός, -ή, -όν (verbal of κονιάω, *plaster, from κονία, dust, ashes; cf. κόνις, dust, Lat. cinis, ashes*), *plastered, cemented*.

κονιορτός, -οῦ, ὁ (κόνις, *dust; δρυνμι, stir up*), *cloud of dust*.

κόπος, -ου, ὁ (κόπτω), *toil, fatigue*.

κόπρος, -ου, ἡ, *dung*.

κόπτω, κόψω, ἔκοψα, κέκοφα, κέκομαι, ἐκόπην (Eng. *chop*), *cut, cut down, hew; of animals, slaughter; of a door, knock at*.

κόρη, -ης, ἡ, *girl*.

Κορσωτή, -ης, ἡ, *Corsôte, a city of Mesopotamia, on the Euphrates*.

Κορύλας, -α, ὁ, *Corylas, ruler of the Paphlagonians*.

κορυφή, -ης, ἡ, *top, peak, summit*.

κοσμέω, κοσμήσω, etc. (κόσμος), *set in order, array; of troops, marshal*, III, 2, 36; *adorn, dress*, I, 9, 23.

κόσμιος, -α, -ον (κόσμος), *orderly, well disciplined*.

κόσμος, -ου, ὁ (cf. Eng. *cosmic*), *order, good order; ornament, dress*.

Κοτύωρα, -ων, τά, *Cotyōra, a city on the Euxine in the country of the Tibarēni*.

Κοτυωρίται, -ων, οἱ (Κοτύωρα), *the people of Cotyora*.

κούφος, -η, -ον, *light; χόρτος κούφος, hay*, I, 5, 10.

κούφως, *adv. (κούφος), lightly*.

κράζω, only in 2 perf. κέκραγα, in pres. sense (imitative, like Eng. *creak; cf. κραυγή*), *cry out, shout*, VII, 8, 15.

κράνος, -ους, τό (κάρα, *head?; cf. Eng. cranium*), *helmet*.

κρατέω, κρατήσω, etc. (κράτος), *be strong, be master, rule, be victorious, conquer, subdue (abs., with gen. or acc.)*.

κρατήρ, -ήρος, ὁ (κεράννυμι), *mixing bowl*.

κράτιστος, -η, -ον (κράτος), *used as sup. of ἀγαθός, best, strongest, bravest, noblest; κράτιστον (sc. ἐστί), it is best, abs., or with infin.; neut. pl. as adv., best, most bravely; cf. κρείττων*.

κράτος, -ους, τό, *strength, force, only in the phrases ἀνὰ κράτος and κατὰ κράτος, at full speed; see ἀνά and κατά*.

κραυγή, -ης, ἡ (κράζω), *outcry, shout, tumult*.

κρέας, κρέως, pl. κρέα, τό (cf. Lat. *caro, flesh*), *flesh, meat*.

κρείττων, -ον, gen. -ονος (κράτος), *used as comp. of ἀγαθός, better, stronger, braver, superior to; κρείττων (ἐστί), it is better, with infin.; cf. κράτιστος*.

κρέμαμαι, ἐκρεμάμην, *hang, be suspended*.

κρεμάννυμι, κρεμῶ, ἐκρέμασα, ἐκρεμάσθην (κρέμαμαι), *hang, hang up*.

κρήνη, -ης, ἡ, *spring, fountain*.

κρηπίς, -ίδος, ἡ (cf. Lat. *crepidus*), *shoe, hence, foundation*.

Κρής, Κρητός, ὁ, *a Cretan, inhabitant of Crete, the largest of the Greek islands. The Cretans were famous archers*.

κριθαί, -ῶν, αἱ, *barley; for the pl. cf. πυροί*.

κρίθινος, -η, -ον (κριθή), *of barley, of bread*, IV, 5, 31; οἶνος κρίθινος, *beer*, IV, 5, 26.

κρίνω, κρινῶ, ἔκρινα, etc. (Lat. *cerno*, Eng. *critic*), *divide, distinguish*.

choose; decide, judge, determine; try (as a judge), VI, 6, 16; so in pass., V, 6, 33.

κριός, -οῦ, ὁ, ram.

κρίσις, -εως, ἡ (κρίνω, Eng. crisis), a separating, then, judgment, decision, trial.

κρόμμυον, -ον, τὸ, onion.

κρότος, -ον, ὁ (cf. κρούω), a clapping, applause.

κρούω, κρούσω, etc., strike, knock, rattle.

κρύπτω, κρύψω, ἔκρυψα, etc., hide, conceal; with two accs. hide something from someone, I, 9, 19.

κρωβύλος, -ου, ὁ, tuft of hair, topknot, crest.

κτάομαι, κτήσομαι, etc., acquire, gain, procure for oneself; in the perf., possess; with pred. adj. τοὺς Καρδοῦχους πολεμίους ἐκτησάμεθα, we made enemies of the Carduchi, V, 5, 17.

κτείνω (κτενῶ, ἔκτεινα, ἔκτανον, -έκτονα), kill, II, 5, 32 n. The simple vb. is rare; see ἀποκτείνω.

κτῆμα, -ατος, τό (κτάομαι), possession; in pl., property.

κτήνος, -ους, τό (κτάομαι), piece of property; esp. domestic animal, generally pl., cattle.

Κτησίας, -ου, ὁ, Ctesias, a Greek physician living at the court of Artaxerxes. He wrote a history of Persia. See the Introd. § 30.

κυβερνήτης, -ου, ὁ (κυβερνάω, steer; cf. Lat. gubernator, Eng. governor), helmsman.

Κύδνος, -ου, ὁ, the Cydnus, a river of Cilicia.

Κυζικηνός, -οῦ, ὁ (Κύζικος), a Cyzicene a gold coin of Cyzicus with about the value of a Daric. The word is properly an adj. with στατήρ, stater, understood.

Κύζικος, -ου, ἡ, Cyzicus, an important city of the Propontis, a colony of the Milesians.

κύκλος, -ου, ὁ (cf. Lat. curvus, bent, circus, circle, Eng. cycle), circle; dat. as adv. κύκλῳ, in a circle, all around; pl. groups (of men), V, 7, 2.

κυκλώω, κυκλώσω, etc. (κύκλος), surround; mid., form a circle, gather around, VI, 4, 20.

κύκλωσις, -εως, ἡ, an encircling, surrounding; ὥς εἰς κύκλωσιν, as if to surround, I, 8, 23.

κυλινδῶ, or in pres. system, which alone occurs in the Anabasis, κυλινδέω, other tenses as if from κυλίω (cf. καλινδέομαι, Eng. cylinder), roll, roll down; in pass. intr., roll.

Κυνίσκος, -ου, ὁ, Cyniscus, a Spartan general, warring in the Chersonese.

κυπαρίττινος, -η, -ον (κυπάριττος, cypress tree), of cypress wood.

Κύρειος, -α, -ον (Κῦρος) pertaining to Cyrus, Cyrus'. For οἱ Κύριοι, III, 2, 17, see the note.

κύριος, -α, -ον (κῦρος, τό, power), empowered, having authority.

Κῦρος, ὁ, Cyrus: (1) Cyrus the Great, founder of the Persian empire, ruled 559-529 B. C.; he is called ὁ ἀρχαῖος in I, 9, 1; (2) Cyrus the Younger, son of Darius Nothus and Parysatis and younger brother of Artaxerxes Mnemon. Book I gives an account of his ill-fated expedition against Artaxerxes. For a sketch of his character see I, 9; for an account of his death I, 8, 26 ff. See the Introd. § 24.

Κυτώνιον, -ου, τό, Cytonium, a town in Mysia, VII, 8, 8. (The text is

uncertain, the Paris MS having *κερτωνοῦ*, whence some assume a town *Certōnus*.)

κύων, *κυνός*, ὁ or ἡ (cf. Lat. *canis*, dog, Eng. *hound*, *cynic*, etc.), dog, bitch.

κωλύω, *κωλύσω*, etc., hinder, prevent, check, abs., with acc., with infin., and (I, 6, 2) with τοῦ and infin.; τὸ κωλύον, the hindrance, obstacle, IV, 5, 20.

κώμαρχης, -ου, ὁ (κώμη + ἄρχω), village chief.

κώμη, -ης, ἡ (κεῖμαι), village.

κωμήτης, -ου, ὁ (κώμη), villager.

κώπη, -ης, ἡ (cf. Lat. *capio*, Eng. *haft*), handle, esp. of an oar, hence, oar, VI, 4, 2.

## Δ

λαβεῖν, see λαμβάνω.

λαγχάνω, *λήξομαι*, ἔλαχον, ἐλήχα, ἐλήγμαι, ἐλήχθην (λάχος), get or obtain by lot, get, obtain, with acc. or part. gen.

λαγώς, -ώ, ὁ, hare.

λαθεῖν, see λανθάνω.

λάθρα, adv. (λανθάνω), secretly; with gen., without the knowledge of.

Λακεδαιμόνιος, -ου, ὁ (Λακεδαίμων), a citizen of Lacedaemon, a Lacedaemonian.

Λακεδαίμων, -ονος, ἡ, Lacedaemon or Sparta, capital of Laconia, the southeastern state of Peloponnesus.

λάκκος, -ου, ὁ (cf. Lat. *lacus*, Eng. lake, loch), cistern, vat, IV, 2, 22.

λακτίξω, *λακτιῶ*, etc. (λάξ, with the foot), kick.

Δάκων, -ωνος, ὁ, a Laconian; less exactly, Spartan.

Δακωνικός, -ή, -όν (Δάκων), Lacedaemonian.

λαμβάνω (λήψομαι, ἔλαβον, ἐλήφα, ἐλήμμαι, ἐλήφθην), take, with various shades of meaning; seize, capture, I, 4, 7; get, I, 5, 10; receive, I, 2, 26; enlist, I, 1, 6; come upon, befall, I, 10, 18; find, I, 1, 6; sometimes with part. gen., I, 5, 7; cf. I, 6, 10 The partic. λαβών, like ἔχων, is often rendered with, but the meaning is fuller, I, 1, 2, etc.

λαμπρός, -ά, -όν (λάμπω), shining, splendid, noble.

λαμπρότης, -ητος, ἡ (λαμπρός), brilliancy, splendor.

λάμπω, λάμψω, ἔλαμψα (cf. Eng. lamp), be bright, shine, blaze.

Δαμψακηνοί, -ῶν, οἱ (Δάμψακος), inhabitants of Lampsacus.

Δάμψακος, -ου, ἡ, Lampsacus, a city in the Troad, on the Hellespont.

λανθάνω (λήσω, ἔλαθον, λέληθα, λέλησμαι), be hid or concealed, be unseen; with acc., escape the notice of; often with supplementary partic., containing the main idea, ἐλάνθανεν τρεφόμενον, was secretly maintained, I, 1, 9; so with acc., λαθεῖν αὐτὸν ἀπίων, get off without his knowledge, I, 3, 17.

Λάρισα, -ης, ἡ, Larisa, commonly spelt Larissa, an Assyrian city, III, 4, 7 n.

λάσιος, -α, -ον, hairy, shaggy; bushy, V, 2, 29; τὰ λάσια, thickets, VI, 4, 26.

λαφυροπωλέω (λαφυροπώλης), sell booty.

λαφυροπώλης, -ου, ὁ (λάφυρον, spoil, +πωλέω), seller of booty.

λάχος, -ους, τό (cf. λαγχάνω), portion, share, part.

λαχώω, see λαγχάνω.

**λέγω** (λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην); the perf. is supplied by εἶρηκα (see εἶρω) and the aor. often by εἶπον (see the word); in compounds oftener -αγορεύω, -ερῶ (-εἶπον), orig., *count, reckon, tell* (in its older use = *count*), I, 6, 1; then, *say, speak, tell, mention, etc.*; *be spokesman*, II, 5, 39. λέγω has regularly *στι* or *ὡς* with a clause, but in the pass. the infin. is preferred and the construction is usually personal (impers. in pass. I, 2, 12, etc.); see I, 2, 8 n. The infin. occurs with the act., V, 4, 34, VII, 5, 13, and the partic. I, 3, 15. When however λέγω means *bid* or *vote*, the infin. is regular, I, 3, 8.

**λεία**, -ας, ἡ, *booty, plunder*.

**λειμών**, -ῶνος, ὁ (cf. λείβω, *pour, λιμήν*), *a moist place, meadow*.

**λείος**, -α, -ον (cf. Lat. *levis*), *smooth*; of hills, *gently sloping*.

**λείπω** (λείψω, ἔλιπον, λέλοιπα, λέλειμαι, ἐλείφθην), *leave, leave behind, forsake, abandon*; *leave alive, spare*, VI, 3, 5; pass., *be inferior to*, VII, 7, 31.

**λεκτέος**, -α, -ον (verbal of λέγω), *must be said or told*.

**λελείπεται**, see λείπω.

**λεξάτω**, see λέγω.

**Λεοντίνος**, -ου, ὁ, *a Leontine, native of Leontini, in Sicily*.

**λευκοθώραξ**, -ακος, ὁ, ἡ (λευκός + θώραξ), *with white* (linen?), *cuirass*, I, 8, 9; cf. IV, 7, 15.

**λευκός**, -ή, -όν (cf. Lat. *lux, light*), *white*.

**Λέων**, -οντος, ὁ, *Leon, of Thurii, a soldier in the Greek army*.

**Λεώνυμος**, -ου, ὁ, *Leonymus, a Spartan in the Greek army*, IV, 1, 18.

**λήγω**, λήξω, ἔληξα, *cease, come to an end*; of the wind, *abate*, IV, 5, 4.

**λήζομαι**, ἐλησάμην (λεῖα), *plunder, pillage, rob*.

**λήρος**, -ου, ὁ, *nonsense*.

**λήσομεν**, see λανθάνω.

**ληστεία**, -ας, ἡ (ληστής), *pillaging, plundering*.

**ληστής**, -ου, ὁ (λήζομαι), *plunderer, robber*.

**ληφθισόμεθα**, λήψεσθε, see λαμβάνω.

**λίαν**, adv., *very*.

**λίθινος**, -η, -ον (λίθος), *of stone*.

**λίθος**, -ου, ὁ (cf. Eng. *litho-*), *stone, a stone*.

**λιμήν**, -ένος, ὁ, *port, harbor*.

**λιμός**, -οῦ, ὁ, *hunger, famine*.

**λινοῦς**, -ῆ, -οῦν (λίνον, *linen*, Lat. *linum, flax*), *of flax, of linen*.

**λογίζομαι**, λογιῶμαι, etc. (λόγος), *calculate, consider*.

**λόγος**, -ου, ὁ (λέγω), *word, speech, saying, rumor, narrative, discussion, debate*; *eis λόγους ἐλθεῖν*, dat., *have an interview with*, II, 5, 4.

**λόγχη**, -ης, ἡ, *spear head, spear point, spear*.

**λοιδορέω**, λοιδορήσω, etc., *revile, abuse, upbraid*.

**λοιπός**, -ή, -όν (λείπω), *left, remaining*; with art., *the rest of*; τὸ λοιπόν, *from now on, from then on*, with gen., *for the rest of*, II, 2, 5; τοῦ λοιποῦ, *in the future*, V, 7, 34; τὴν λοιπὴν (sc. ὁδόν), *the rest of the way*, III, 4, 46.

**Λοκρός**, -οῦ, ὁ, *a Locrian, a native of Locris, a name given to two districts in central Greece, one on the Gulf of Corinth*, VII, 4, 18.

**Λουσιάτης**, -ου, ὁ, = the following.

**Λουσιεύς**, -έως, ὁ (Λουσοί, *Lusi*) a *Lusian*, native of *Lusi* in Arcadia. In VII, 6, 40, we have the form *Λουσιάτης*.

**λόφος**, -ου, ὁ, *ridge* or *crest*; then, of land, *hill*, *ridge*.

**λοχαγέω** (λοχαγός), *be captain*.

**λοχαγία**, -ας, ἡ (λοχαγός), *captaincy*.

**λοχαγός**, -οῦ, ὁ (λόχος + ἄγω), *captain*.

**λοχίτης**, -ου, ὁ (λόχος), *one of the same λόχος*, *comrade*, VI, 6, 7.

**λόχος**, -ου, ὁ (cf. λέχος, *bed*), *properly*, *ambush*, *lying in wait*; then, *body of armed men*, esp. *company*, as a military unit. The λόχος numbered as a rule 100 men, and was divided into two πεντηκοστίες or four ἑνωμοτίαι; ἄρθιοι λόχοι, see ἄρθιος.

**Λυδία**, -ας, ἡ (Λυδός), *Lydia*, a province of Western Asia Minor, formerly an independent kingdom.

**Λύδιος**, -α -ον (Λυδός), *Lydian*.

**Λυδός**, -ου, ὁ, *a Lydian*.

**Λύκαια**, -ων, τὰ, *the Lycaea*, a festival of Zeus, *Λυκαῖος*, so called from Mt. Lycaeus in Arcadia.

**Λυκαόνες**, -ων, οἱ, *inhabitants of Lycaonia*, *Lycaonians*.

**Λυκαονία**, -ας, ἡ, *Lycaonia*, a country in central Asia Minor.

**Λύκειον**, -ου, τό (Eng. *lyceum*), *the Lyceum*, a gymnasium at Athens, near the temple of Apollo Lycaeus.

**Λύκιος**, -ου, ὁ, *Lycius*: (1) an Athenian, in command of the Greek cavalry; (2) a Syracusan of the same name.

**Λύκος**, -ου, ὁ, *Lycus*, a river flowing into the Euxine near Heraclaea.

**λύκος**, -ου, ὁ (Lat. *lupus*), *wolf*.

**Λύκων**, -ωνος, ὁ, *Lycon*, an Achaean in the Greek army.

**λυμαίνομαι**, *λυμανοῦμαι*, etc. (λύμη outrage), *destroy*, *ruin*, *spoil*.

**λυπέω**, -ήσω, etc. (λύπη), *grieve*, *pain*, *vex*, *molest*, *annoy*.

**λύπη**, -ης, ἡ, *pain*, *grief*.

**λυπηρός**, -ά, -όν (λύπη), *painful*, *troublesome*, *annoying*.

**λύττα**, -ης, ἡ, *madness*.

**λύω** (λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην; cf. Lat. *luo*, *loose*, Eng. *loose*), *loose*, *set free*, *unyoke*; of a bridge or obstacle, *break down*, *destroy*, *do away with*, II, 4, 17; of oaths, *break*, II, 5, 38; mid., *ransom*, VII, 8, 6. For III, 4, 36, see the note.

**λωτοφάγοι**, -ων, οἱ (λωτός, *lotus* + ἔφαγον), *lotus-eaters*, III, 2, 25 n. The lotus grows in northern Africa. Its fruit, called the jujube, is about the size of an olive and is said to be of delicious flavor. The legend told that whoso ate of it lost all remembrance of his home.

**λωφάω** (λωφήσω, ἐλώφησα), *cease*.

**λῶν**, λῶν, gen. -ονος, *preferable*, *better*, used as comp. of ἀγαθός, chiefly in the phrase λῶν ἐστί.

## M

**μά**, adv. of swearing, *by*, with acc.; regularly neg., *μὰ τοὺς θεούς*, *no*, *by heaven*, I, 4, 8, unless *ναί* precedes, *ναὶ μὰ Δία*, *yes*, *by Zeus*, V, 8, 6.

**μάγadis**, -ιδος, ἡ, *magadis*, a harp-like musical instrument of twenty strings.

**Μάγνητες**, -ων, οἱ, *Magnesians*, *people of Magnesia*, a district in Thessaly.

**μάθε**, **μάθης**, **μάθοι**, see *μανθάνω*.



**Μαλανδρος**, -ου, ὁ, *the Maeander*, a large river in western Asia Minor. Its winding course gives us our word *meander*.

**μαίνομαι**, **μανοῦμαι**, **μέμνηνα**, **ἐμάνην**, *be mad*; aor., *go mad*.

**Μαισάδης**, -ου, ὁ, *Maesades*, father of Seuthes.

**μακαρίζω**, **ἐμακάρισα**, **ἐμακαρίσθην** (μάκαρ, *blessed*), *deem happy*.

**μακαριστός**, -ή, -όν (μακαρίζω), *to be thought happy, enviable*.

**Μακίστιος**, -ου, ὁ (Μάκιστος), *a Macistian, inhabitant of Macistas*, a city in southern Elis.

**μακρός**, -ά, -όν, *long* (of space or time); **μακράν** (sc. ὁδόν [?]), *a long distance*, III, 4, 17; so **μακροτέραν**, II, 2, 11; **μακροτάτην**, VII, 8, 20; **μακρὰ πλοῖα**, *war-ships*, V, 1, 11; **μακρότερον**, as adv., *further*, III, 4, 16.

**Μάκρωνες**, -ων, οἱ, *the Macrōnes*, *Macronians*, a warlike people of Pontus.

**μάλα**, by elision μαλ', adv. (cf. Lat. *multus*?, *melior*?), *very*, used with adjs. and advs.; but also with vbs. (V, 4, 18) and with nouns having an adjectival value, **μάλα χαιρὸς ἐστίν**, *it's just the time*, IV, 6, 15; **αὐτίκα μάλα**, *on the spot, immediately*. III, 5, 11; οὐ μάλα, *not very much*, i. e. (by litotes) *not at all*, II, 6, 15; often with intensive καί, I, 5, 8; comp. μᾶλλον, *more, rather*, regularly followed by ἢ, *than*; οὐδὲν μᾶλλον, *none the more*, III, 3, 11; sup. μάλιστα, *most, especially, in the highest degree*; with numerals, *about*, V, 4, 12; often with ὥς, ὅτι, ᾧ, ὅσον, either with or without a vb. of ability, e.g., ὥς μάλιστα ἐδύνατο ἐπικρυπτό-

μενος, *with all possible secrecy*, I, 1, 6.

**μαλακίζομαι** (μαλακός, *soft*), *be effeminate or lazy, be a coward*.

**μάλιστα**, see μάλα.

**μᾶλλον**, see μάλα.

**μανέντες**, see μαίνομαι.

**μανθάνω**, **μαθήσομαι**, **ἐμαθον**, **μεμάθηκα**, *learn, find out, understand*.

**μαντεία**, -ας, ἡ (μαντεύω, *prophecy*, μάντις, *prophet*), *prophecy, response of an oracle*.

**μαντευτός**, -ή, -όν (verbal of μαντεύομαι), *directed by an oracle, named by an oracle*.

**Μαντινείς**, -ῶν, οἱ, *Mantineans*, people of Mantinéa, in Arcadia.

**μάντις**, -εως, ὁ (μαίνομαι), *one possessed or inspired, a prophet, diviner, soothsayer*.

**Μάρδοι**, -ων, οἱ, *the Mardi*, a warlike tribe in southern Armenia.

**Μαριανδυνοί**, -ῶν, οἱ, *the Marian-dŷni*, a people near Heraclēa on the Euxine.

**μάρσιπος**, -ου, ὁ (cf. Eng. *marsupial*), *bag, pouch*.

**Μαρσύας**, -ου, ὁ, *Marsyas*, a satyr famous in legend, I, 2, 8 n.; also a river in Phrygia, named after him, *ibid*.

**μαρτυρέω**, **μαρτυρήσω**, etc. (μάρτυς), *bear witness, testify*.

**μαρτύριον**, -ον, τό (μάρτυς), *evidence, proof*.

**μάρτυς**, μάρτυρος, ὁ (cf. Eng. *martyr*), *witness*.

**Μαρωνίτης**, -ου, ὁ (Μαρώνεια, Maronēa), a Maronite, a native of Maronēa, a city on the southern coast of Thrace.

**Μάσκας**, Dor. gen. Μάσκα, ὁ, *Mascas*, a stream flowing into the Euphrates, perhaps not a river but a canal.

**μαστεύω** (poetic), *seek, search after*; with infin., *strive*, III, 1, 43.

**μαστιγώνω, μαστιγώσω**, etc. (μάστιξ), *scourge, whip*.

**μάστιξ**, -ιγος, ἡ, *whip, lash*.

**μαστός**, -οῦ, ὁ, *breast, one of the breasts*; then, *hill, hillock*, IV, 2, 6, 18.

**μάταιος**, -α, -ον (μάτη, *folly*) *foolish, vain*.

**μάχαιρα**, -ας, ἡ (μάχομαι), *sword, sabre* (properly a short sword with single edge; the ξίφος was long and two-edged).

**μαχαίριον**, -ον, τό (dim. of μάχαιρα), *dagger*.

**μάχη**, -ης, ἡ (μάχομαι), *fight, battle, engagement*; *battlefield*, II, 2, 6.

**μάχιμος**, -ον (μάχομαι), *fit for fighting, warlike*.

**μάχομαι** (μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι), *fight, fight against*, with dat. or (rarely) πρὸς and acc.; *quarrel*, IV, 5, 12.

**με**, see ἐγώ.

**Μεγάβυζος**, -ου, ὁ, *Megabyzus*, guardian of the temple of Artemis at Ephesus.

**μεγάλην**, see μέγας.

**μεγαληγορέω**, aor. ἐμεγαληγόρησα (μέγας+ἀγορά), *talk big, boast*.

**μεγαλοπρεπῶς**, adv. (μέγας+πρέπω), *in magnificent or princely fashion, magnificently, munificently*, I, 4, 17; sup. μεγαλοπρεπέστατα, VII, 3, 19.

**μεγάλως**, adv. (μέγας), *greatly*.

**Μεγαρεύς**, -έως, ὁ (Μέγαρα), *a native of Megara, a Megarian*.

**μέγας**, μεγάλη, μέγα (cf. μακρός, Lat. *magnus*, Eng. *much*), comp. μείζων, sup. μέγιστος, *large, great*, in varying senses; *famous*, II, 6, 17, so μέγας βασιλεύς, as the

title of the Persian king (cf. *Great Mogul*); of sound, *loud*, IV, 5, 18; of the sea, *heavy*, V, 8, 20; μέγα, as adv. (inner obj.); *greatly*, III, 1, 38; so μεγάλα, I, 9, 24, III, 3, 14; μέγιστον, *chiefly*, I, 3, 10; οἱ μέγιστα δυνάμειοι, *the most powerful*, II, 6, 21; μέγα φρονεῖν, *be elated, proud*, III, 1, 27.

**Μεγαφέρνης**, -ου, ὁ, *Megaphernes*, a Persian noble, put to death by Cyrus.

**μέγεθος**, -ους, τό (μέγας), *size, width*, IV, 1, 2.

**μέγιστος**, see μέγας.

**μέδιμνος**, -ου, ὁ, *medimnus*, an Attic dry measure, about 1½ bushels.

**μεθ'**, see μετά.

**μεθίημι** (ιημι), *let go*.

**μεθίστημι** (ιστημι), *set in a different place, remove*; aor. mid., *remove apart from oneself*, II, 3, 8; 2 aor. act., *go aside or apart*, II, 3, 21.

**Μεθυδριεύς**, -έως, ὁ (Μεθύδριον, *Methydrium*), *a Methydrian, native of Methydrium, a town in Arcadia*.

**μεθύω** (μέθυ, *wine*; cf. Eng. *mead*), *be drunk*.

**μείζων**, see μέγας.

**μειλίχιος**, -α, -ον, *mild, gentle*, epithet of Zeus, VII, 8, 4.

**μείναι μέιναντες, μένειαν, μένη**, see μένω.

**μείον**, see μείων.

**μειράκιον**, τό (μείραξ, *girl*), *lad, youth*, from 14 to 20 years old.

**μείωμα**, -ατος, τό (μειώω, *make smaller*, from μείων), *shortage of money*.

**μείων**, -ον, irreg. comp. of μικρός (cf. Lat. *minor*), *smaller, weaker, fewer*; neut. μείον, as adv., *less*;

μείον ἔχειν, *have the worst of it*, I, 10, 8; cf. III, 2, 17.

Μελανδίται, -ῶν, οἱ, *Melanditae*, a Thracian tribe.

μέλας, -ας, ἡ (μέλας), *blackness*.

μέλας, μέλαινα, μέλαν, gen. μέλανος, etc. (cf. Lat. *malus*, Eng. *melancholy*), *black, dark*.

μέλει, μελήσει, ἐμέλησε, μεμέληκε, impers., *it is a care, it concerns*; ἐμοὶ μελήσει, *I will take care*, I, 4, 16; cf. I, 8, 13; τῇ θεῷ μελήσει, *the goddess will see to him, i. e., will punish him*, V, 3, 13.

μελετάω, μελετήσω, etc. (μέλει), *practice*.

μελετηρός, -ά, -όν (μελετάω) *diligent in practice*.

μέλινη, -ης, ἡ (Lat. *milium*, *millet*), *millet*, a kind of grain, in sing. or pl., cf. κέγχρος; pl. *millet fields*, II, 4, 13.

Μελινοφάγοι, -ων, οἱ (μελίνη+ἐφαγον), *Melinophagi*, *Millet-eaters*, a Thracian tribe, living near Byzantium.

μέλλω, μελλήσω, ἐμέλλησα, *be about to, be going to do something*; often with infin. (generally fut.) as a periphrastic fut.; *delay (be always on the point of doing)*, abs., III, 1, 46; in pass., III, 1, 47 n.; *intend*, II, 5, 5; τὸ μέλλον, *the future*, VI, 1, 21.

μεμνήῃο, μέμνησαι, μεμνήσεσθαι, see μιμνήσκω.

μέμφομαι, μέμφομαι, ἐμεμψάμην or ἐμέμφθην, *find fault with, blame*.

μέν (a weaker form of μὴν), a postpos. particle, rarely admitting of translation. Often it emphasizes a preceding word, ἐγὼ μέν, *I, for my part*, I, 9, 28, but oftener serves to denote that the word or clause is correlated

with a following one, which is normally coupled with δέ (I, 1, 1), although ἀλλά, μέντοι, and καί also occur. Frequent are δ μέν . . . δ δέ, *the one . . . the other*, in pl. *some . . . others* (I, 1, 7). Because of this correlating force μέν often serves to mark the conclusion of an episode or topic, I, 3, 4; I, 10, 18; so μέν δὲ, I, 1, 4. μέν is frequently joined with other parts., ἀλλά . . . μέν, *but . . . verily*, I, 7, 6; Ξενίας μέν δὲ, *Xenias on his part*, I, 2, 3; οὐ μέν δὲ, *not, you may be sure*, I, 9, 13; μέν τοίνυν (only at the beginning of a speech), *well then*, II, 5, 41.

μέντοι, adv. and conj. (μέν+τοί): (1) *confirmative, certainly, in truth, moreover*, I, 9, 6; (2) *adversative, yet, still, however*, I, 3, 10.

μένω, μενῶ, ξεῖναι, μεμένηκα, *remain, wait, stay; last, hold good*, II, 3, 24; trans., *wait for*, IV, 4, 20.

Μένων, -ωνος, ὁ, *Menon*, a Thessalian, general under Cyrus; see the Intro., § 38, and II, 6, 21 ff.

μέρος, -ους, τό (cf. Lat. *mereo*, *deserve*), *part, portion, share*; μέρος τι τῆς εὐταξίας, *an instance of their discipline*, I, 5, 8; ἐν τῷ μέρει, *each in his turn*, III, 4, 23; κατὰ μέρος, *in turn, by relays*, V, 1, 9; κατὰ τὸ Χειρισόφου μέρος, *in the place of Chirisophus*, VI, 4, 23; καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, *both in and out of turn (all and more than was my duty)*, VII, 6, 36.

μεσημβρία, (μέσος+ἡμέρα), *midday, noon*; hence, *the south*, I, 7, 6; III, 5, 15.

μεσόγεια, -ας, ἡ (μέσος+γῆ), *midland, interior of a country*, VI, 2, 19; 4, 5.

**μέσος**, -η, -ον (Lat. *medius*, Eng. *mid*), *in the middle, the middle* (cf.; gen. in pred. posit.; neut. (τὸ) μέσον, *the middle, the center*, I, 2, 15; διὰ μέσου τούτων, *between these*, I, 4, 4; cf. I, 7, 6; μέσαι νύκτες, *midnight*, I, 7, 1; μέσον ἡμέρας, *midday, noon*, I, 8, 8.

**μεσῶ** (μέσος), *be in the middle*; ἤδη πέρα μεσοῦσης τῆς ἡμέρας, *when it was past midday*, VI, 5, 7.

**Μέσπιλα**, -ης, ἡ (?), *Mespila*, an Assyrian city, III, 4, 10 n.

**μεστός**, -ή, -όν, *full of, abounding in* (gen.); abs., *full*, VII, 3, 26.

**μετά**, by elision μετ' or μεθ', prep. with gen. and acc.; with gen., *with, together with*, in various uses, (for Xen.'s preference for σύν, see σύν); rarely, *by means of*, II, 6, 18; with acc., *after, next*, of place, order, or time; μετὰ τοῦτο (ταῦτα), *after this, thereupon*, I, 3, 9; μεθ' ἡμέραν, *by day (after daybreak)*, IV, 6, 12; in composition, μετα- signifies participation, or succession, but oftenest change.

**μεταβάλλω** (βάλλω), *throw into a different place*; mid., *shift, e. g.*, the shield so that it covered the back in retreat, VI, 5, 16.

**μεταγινώσκω** (γινώσκω), *change one's mind*.

**μεταδίδωμι** (δίδωμι), *give among, distribute to*, dat., *give a share of*, gen. III, 3, 1.

**μεταμέλει** (μέλει), *it is a care afterward, it repents one* (dat.); best rendered personally, *I repent, am sorry*, I, 6, 7.

**μεταξύ**, adv. or prep. with gen. (μετά+ξύ), *in the midst, between*; with partic. μεταξὺ ὑπολαβών, *interrupting him in the*

*midst of his talk*, III, 1, 27; οὐ πολλοῦ χρόνου μεταξὺ γενομένου, *after no long interval*, V, 2, 17.

**μεταπέμπομαι** (πέμπω), *send for, summon*.

**μετάπεμπτος**, -ον (μεταπέμπομαι), *sent for, summoned*.

**μετάσχοι**, see μετέχω.

**μεταχωρέω**, (χωρέω), *change one's position, remove*, VII, 2, 18.

**μέτειμι** (εἰμί), *be among*, but in prose only impers. μέτεστι, etc., *there is a share*, with dat. of possessor and part. gen., III, 1, 20.

**μετέχω** (έχω), *have a share in, take part in*.

**μετέωρος** (μετά+αἶρω), *raised aloft*; μετεώρους ἐξεκόμισαν, *they raised up and carried out*, I, 5, 8.

**μετρέω** (μέτρον), *measure*.

**μετρίως**, adv. (μέτριος, *moderate*), *with moderation*, II, 3, 20.

**μέτρον**, -ου, τό (cf. Lat. *metior*, *measure*, Eng. *meter*, etc.), *measure*.

**μέχρι**, adv. *even to*; μέχρι εἰς or ἐπὶ, *as far as, even to*, V, 1, 1; as improp. prep. with gen., *up to, until, as far as*; μέχρι οὗ, *to a point where*, I, 7, 6; as conj., *until*, like ἕως, I, 4, 13.

**μή**, adv., *not*, the neg. of will, as οὐ is the neg. of statement; hence used (a) in prohibitions with pres. impv. (rarely aor. impv.), or aor. subj., II, 1, 12, etc.; (b) with hortatory subj., III, 1, 24; (c) in final and obj. clauses after ἵνα, ὅπως, ὥς, I, 4, 18, etc.; (d) in condit. clauses, II, 1, 4; (e) in rel. clauses with indef. antec.; (f) with partic. in generic sense, IV, 4, 15; (g) with infin. not in indir. disc., II, 3, 10, etc.; (in

indir. disc. after vbs. of swearing and others implying will, II, 2, 8, etc.; (h) with subj. after vbs., etc., expressing fear (Lat. *ne*), I, 3, 10, etc.; often redundant after vbs. of hindering, III, 5, 11, *εἰ μή*, except, II, 1, 12; *εἰ δὲ μή*, otherwise, II, 2, 1n. Cpds. of *μή* are similarly used.

The double neg. *οὐ μή* is used with the subj. in strong denial of the fut., *οὐκέτι μή*, II, 2, 12, etc. *μή οὐ* is used (a) after words expressing fear in the sense of *lest not, that not*, I, 7, 7; (b) with infins. and partics., which would in any case have *μή*, when they follow a neg. expressed or implied, II, 3, 11, etc.

**μηδαμῇ**, adv. (fem. dat. of *μηδαμὸς*), *in no way, nowhere*, VII, 6, 29.

**μηδαμῶς**, adv. (cf. *μηδαμῇ*), *by no means, in no wise*.

**μηδέ** (*μή+δέ*), *and not, but not, nor*; when no neg. precedes regularly, *not even*, (cf. *οὐδέ*).

**Μήδεια**, -ας, ἡ, *Medēa*, wife of Astyages, the last king of the Medes.

**μηδεις**, *μηδεμια, μηδέν* (*μηδέ+εις*), *not one, no one, no*; *μηδέν*, as adv. (inner obj.), *not at all*, V, 4, 19.

**μηδέποτε**, adv. (*μηδέ+ποτε*), *never*.

**μηδέτερος**, -α, -ον (*μηδέ+ἕτερος*), *neither* (of two), VII, 4, 10.

**Μηδία**, -ας, ἡ, *Media*, properly, the country between Assyria and the Caspian Sea, but in the *Anabasis* used loosely of Assyria itself. *Μηδίας τεῖχος*, *the Median wall*, I, 7, 15 n.

**Μήδοι**, -ων, οἱ, *the Medes*, people of Media.

**Μήδοκος**, -ου, ὁ, *Medocus*, king of the Odrysae in Thrace.

**Μηδοσάδης**, -ου, ὁ, *Medosades*, ambassador of Seuthes.

**μήθ'**, see *μήτε*.

**μηκέτι** (*μή+ἔτι*, the *κ* due to the analogy of *οὐκέτι*) *no longer, not again*.

**μήκος**, -ους, τό (cf. *μακρός*), *length*.

**μήν**, post pos. particle of asseveration, *in truth, verily, certainly*; *καὶ μήν*, *and in truth, and yet*, I, 7, 5; *ἀλλὰ μήν*, *nay truly*, I, 9, 18; *ᾗ μήν*, in oaths, *in very truth*, II, 3, 26.

**μήν**, *μηνός*, ὁ (Lat. *mensis*, Eng. *moon, month*), *month*.

**μηνοειδής**, -ές (*μήνη*, *moon* [cf. *μήν*] + *εἶδος*), *moon-shaped, crescent-shaped*.

**μηνύω**, *μηνύσω*, etc., *make known, give information*.

**μήποτε** (*μή+ποτε*), *never*.

**μήπω**, adv. (*μή+πώ*), *not yet*.

**μηρός**, -οῦ, ὁ, *thigh*.

**μήτε**, neg. conj. (*μή+τέ*; cf. *οὔτε*), *and not, nor*; generally *μήτε . . . μήτε*, *neither . . . nor*, I, 3, 14; also followed by *τέ*, *not . . . but*, II, 2, 8 n.

**μήτηρ**, *μητρός*, ἡ (Lat. *mater*, Eng. *mother*), *mother*.

**μητρόπολις**, -εως, ἡ (*μήτηρ+πόλις*), *mother-city, capital*.

**μηχανάομαι**, *μηχανήσμαι*, etc. (*μηχανή*, *device*), *contrive, devise*.

**μηχανή**, -ῆς, ἡ (cf. Eng. *machine*), *μια*, see *εἷς*.

**Μίδας**, -ου, ὁ, *Midas*, a legendary king of Phrygia, I, 2, 13 n.

**Μιθραδάτης**, -ου, ὁ, *Mithradātes* (so spelled in Xen.), satrap of Lycaonia and Cappadocia, VII, 8, 25. He was on the side of Cyrus but after the battle of Cunaxa proved faithless to the Greeks.



**μικρός**, -ά, -όν (cf. Eng. *microscope*), *small, little, unimportant*; neut. **μικρόν**, as subst., *a little* (of space or time), II, 1, 6; as adv., *barely, hardly*, I, 3, 2; κατὰ μικρόν, *in small divisions*, V, 6, 32; κατὰ μικρά, *in bits or morsels*, VII, 3, 22.

**Μιλήσιος**, -α, -ον (Μίλητος), *Milesian*; commonly as masc. noun, *a Milesian, inhabitant of Miletus*; fem. ἡ **Μιλήσια**, *the Milesian (woman)*, I, 10, 3.

**Μίλητος**, -ον, ἡ, *Miletus*, an important Greek city in Ionia, captured by the Persians, 494 B. C.

**Μιλτοκύθης**, -ου, ὁ, *Miltocythes*, in command of Cyrus' Thracian troops; deserted to the king, II, 2, 7.

**μιμέομαι**, μιμήσομαι, etc. (μίμος, actor, *mime*, Eng. *mimic, pantomime*), *imitate*; μιμούμενος ὤρχετο, *danced a mimetic dance, a dance with pantomime*, VI, 1, 9.

**μιμνήσκω**, -μνήσω, ξμνήσα, μέμνημαι, ξμνήσθην, act. *remind*; mid. and pass. *remember* (the perf. tenses having the force of pres.; cf. Lat. *memini*), abs. or with gen.; *make mention of*, VII, 5, 8; *suggest*, with infin., VI, 4, 11.

**μισέω**, μισήσω, etc. (cf. Eng. *misanthropy*), *hate*.

**μισθοδοσία**, -ας, ἡ (μισθός+δίδωμι), *giving of pay*.

**μισθοδοτέω** (μισθός+δίδωμι), *pay wages to, hire*, with dat.

**μισθοδότης**, -ου, ὁ (μισθός+δίδωμι), *paymaster, employer*.

**μισθός**, -ός, ὁ (cf. Eng. *meed*), *pay, wages*, esp. of soldiers. This was ordinarily a daric a month for privates, two for a captain, and four for a general, VII, 6, 1.

**μισθοφορά**, -άς, ἡ (μισθός+φέρω), *receipt of wages, mercenary service, pay*.

**μισθοφόρος**, -ον (μισθός+φέρω), *receiving pay, or wages*; οἱ μισθοφόροι, as subst., *mercenary troops, mercenaries*.

**μισθώω**, μισθώσω, etc. (μισθός), *let out for hire*; mid., *hire for oneself*; pass., *be hired*.

**μνᾶ**, -ās, ἡ, *mina*, one-sixtieth of a talent, or one hundred drachmae (about \$18.00; but see the note on δέκα τάλαντα, I, 7, 18).

**μνήμη**, -ης, ἡ, (μυμνήσκω), *memory, remembrance*.

**μνημονεύω** (μνήμων, *mindful*; cf. μυμνήσκω), *call to mind, remember*.

**μνημονικός**, -ή, -όν (μνήμων, *mindful*; cf. μυμνήσκω), *having a good memory*.

**μνησθῆ**, see μυμνήσκω.

**μνησικακέω**, μνησικακήσω, etc. (μυμνήσκω+κακός), *remember wrongs, cherish ill-will, bear a grudge* (with dat. of pers. and gen. of cause).

**μόλις**, adv., *with difficulty, hardly, barely*.

**μόλυβδός**, -ίδος, ἡ (μόλυβδος), *leaden ball or bullet*.

**μόλυβδος**, -ον, ὁ, *lead*.

**μόλωσιν**, see βλώσκω.

**μοναρχία**, -ας, ἡ (μόνος+ἄρχω; cf. Eng. *monarchy*), *command vested in one person, sole or chief command*.

**μοναχῆ**, adv. (μόναχος, *solitary*, from μένος), *alone, only*.

**μονή**, ἡς, ἡ (μένω), *a stay, halt*.

**μονόξυλος**, -ον (μόνος+ξύλον), *made of a single log, of canoes*, V, 4, 11.

**μόνος**, -η, -ον (cf. Eng. *monk, etc.*), *alone, only, by oneself*; with

gen., II, 3, 19; neut. *μόνον* as adv.; III, 2, 19, and often.

**μόσσουν**, -ος, irreg. dat. pl. *μοσσύνοις*, *δ*, wooden tower, V, 4, 26.

**Μοσσύνοικοι**, -ων, *οἱ* (*μόσσουν*+*οικέω*), the *Mossynoeci* (tower-dwellers), the name of a tribe dwelling on the southeastern shore of the Euxine. Their manners are described in the *Anabasis*, V, 4.

**μόσχειος**, -α, -ον (*μόσχος*, calf), of a calf; with *κρέα*, veal, IV, 5, 31.

**μοχθέω**, *μοχθήσω*, etc. (*μόχθος*, labor), labor, toil.

**μοχλός**, -οῦ, *δ*, bar or bolt of a gate or door.

**μύζω**, suck.

**Μυριάδος**, -ου, *ἡ*, *Myriandus*, a city in Syria on the gulf of Iasus.

**μυριάς**, -άδος, *ἡ* (*μυρίος*; cf. Eng. *myriad*), ten thousand, *myriad*.

**μυρίος**, -α -ον, countless, infinite, VII, 1, 30; pl., with changed accent, *μύριοι*, -αι, -α, ten thousand; so in the sing. with a collective noun, I, 7, 10.

**μύρον**, -ου, *τό*, a fragrant oil or unguent.

**Μυσία**, -ᾱς, *ἡ*, *Mysia*, a country in the northwestern part of Asia Minor.

**Μύσιος**, -α, -ον (*Μυσός*), *Mysian*.

**Μυσός**, -οῦ, *δ*, a native of *Mysia*, a *Mysian*.

**Μυσός**, -οῦ, *δ* (=the foregoing), *Mysus*, the name of a brave Mysian, V, 2, 29.

**μυχός**, -οῦ, *δ*, innermost part, nook, recess.

**μῶπος**, -α, -ον (cf. Lat. *morus*, a fool, Eng. *sophomore*), stupid, foolish.

**μῶπως**, adv. (*μῶπος*), stupidly.

## N

**ναί**, intensive particle (cf. *νή*, Lat. *ne*, *nae*), *yea*, *verily*, in oaths, *yea by*, with acc. with or without *μά*.

**ναός**, -οῦ, *δ*, Attic *νεώς*, -ῶ (*ναίω*, dwell), temple.

**νάπη**, -ης, *ἡ* and *νάπος*, -ους, *τό*, woody glen, valley, vale.

**ναυαρχέω** (*ναῦς*+*ἀρχω*), be in command of a fleet, be admiral.

**ναύαρχος**, -ου, *δ* (*ναῦς*+*ἀρχω*), commander, of a fleet, admiral.

**ναύκληρος**, -ου, *δ* (*ναῦς*+*κληρος*, lot), ship-owner, ship-master, captain.

**ναῦλον**, -ου, *τό* (*ναῦς*), passage money, fare.

**ναυπηγήσιμος**, -ον (*ναῦς*+*πήγνυμι*), fit for shipbuilding, of timber.

**ναῦς**, *νεώς*, *ἡ* (Lat. *navis*), ship, chiefly, man-of-war.

**Ναυσικλείδης**, -ου, *δ*, *Nausiclides*, an envoy who brought pay from Thibron to the Greeks, VII, 8, 6.

**ναυσίπορος**, -ον (*ναῦς*+*πέρω*), navigable.

**ναυτικός**, -ῆ -δον (*ναῦς*, cf. Eng. *nautical*), naval.

**νεανίσκος**, -ου, *δ* (*νεανίας*, young man), young man, youth.

**νείμαι**, see *νέμω*.

**νεκρός**, -οῦ, *δ*, cf. Lat. *nex*, death, *neco*, *slay*), dead body, corpse.

**νέμω**, *νεμῶ*, *ἐνεμα*, -*νεμέμῃκα*, *νενέμῃμαι*, *ἐνεμήθην*, portion out, award, of meat, carve, VII, 3, 21; of cattle, drive to pasture; in mid., graze, feed, II, 2, 15.

**νενημένων**, see *νέμω*.

**νενημένων**, see *νέω*.

**νεόδαρτος**, -ον (*νέος*+*δέρω*), freshly flayed.

**Νέον Τείχος**, -ους, *τό*, *New Fort*, a Thracian city on the Propontis.

**νέος**, α, -ον (cf. Lat. *novus*, Eng. *new*), *new*; often, *young*; so *νεώτερος*, I, 1, 1; of things, *fresh*, *νέος σίτος*, *this year's grain*, V, 4, 27.

**νεῦμα**, -ατος, τό (νεύω, *nod*), *nod*.

**νευρά**, -ās, ἡ (cf. νεῦρον), *sinew*; hence, *bowstring*.

**νεῦρον**, -ου, τό (Lat. *nervus*, *sinew*), *sinew*, *cord*.

**νευσόμενοι**, see νέω, *swim*.

**νεφέλη**, -ης, ἡ (τό νέφος, *cloud*, Lat. *nebula*), *cloud*.

**νέω**, νήσω, νένημαι, *heap or pile up*.

**νέω**, νεύσομαι (cf. ναῦς), *swim*.

**νεωκόρος**, -ου, ὁ (ναός+κορέω, *sweep*), *keeper of a temple*, *warder*, *sacristan*.

**Νέων**, -ωνος, ὁ, *Neon*, a Spartan from Asine, in the Greek army.

**νεώριον**, -ου, τό (ναῦς), *navy yard*, *dockyard*, VII, 1, 27.

**νεῶν**, see ναῦς.

**νεώς**, -ώ, ὁ, *temple*, V, 3, 8; see ναός.

**νεωστί**, adv. (νέος), *newly*, *lately*.

**νή**, intensive particle (cf. *val*) used in oaths with affirmative force, *yes by*, with acc., *νή Δία*, I, 7, 9.

**νῆες**, see ναῦς.

**νήσος**, -ου, ἡ (ναῦς), *island*.

**Νικανδρος**, -ου, ὁ, *Nicander*, a Laconian.

**Νικαρχος**, -ου, ὁ, *Nicarchus*, an Arcadian. He brought the Greeks news of the seizure of their generals, II, 5, 33. A captain of this name deserts, III, 3, 5.

**νικάω**, νικήσω, etc. (νίκη), *conquer*, *excel*, *surpass*; the pres. often has the sense of a perf., *be victorious*, *have conquered*, I, 8, 21; τὰ πάντα νικᾶν, *be completely victorious*, II, 1, 1; ἐκ τῆς νικώσης (sc. γνώμης), *in accordance with a majority vote*, VI, 1, 18.

**νίκη**, -ης, ἡ, *victory*.

**Νικόμαχος**, -ου, ὁ, *Nicomachus*, from the region near Mt. Oeta in Thessaly serving with the Greek light armed troops.

**νοέω**, νοήσω, etc. (cf. νοῦς), *perceive*, *observe*, *plan*.

**νόθος**, -η, -ον, or -ος, -ον, *illegitimate bastard*.

**νομή**, -ῆς, ἡ (νέμω), *pasture*, *grazing herd*, *herd*.

**νομίζω**, νομιῶ, etc. (νόμος), *regard as customary or proper*; pass., *be the custom*, *be held right*; so τὰ νομιζόμενα, *the customary or regular wages*, VII, 3, 10; *think*, *believe*, *consider*; *suppose*, generally with infin., in VI, 6, 24 with partic.

**νόμιμος**, -η, -ον (νόμος), *customary*, *lawful*.

**νόμος**, -ου, ὁ (νέμω, *assign*), *custom*, *fashion*, *usage*, *law*; in music, *mode*, *strain*, V, 4, 17.

**νοστέω**, ἐνδύσασα, *be sick*; met. of a country, *be in disorder*, VII, 2, 32.

**νόσος**, -ου, ἡ, *sickness*, *disease*.

**νότος**, -ου, ὁ, *the south wind*.

**νουμηνία**, -ας, ἡ (νέος+μήν), *new moon*, *first day of the month*.

**νοῦς**, νοῦ, ὁ (γινώσκω), *mind*, *sense*; τὸν νοῦν προσέχειν, see the vb.; ἐν νῷ ἔχειν, *purpose*, *plan*, III, 3, 2; 5, 13.

**νυκτερεύω**, νυκτερεύσω, ἐνυκτέρευσα (νύξ), *spend the night*.

**νύκτα**, νυκτί, νυκτός, see νύξ.

**νυκτοφύλαξ**, -ακος, ὁ (νύξ+φύλαξ), *night-watch*, *sentinel*.

**νύκτωρ**, adv. (νύξ), *by night*, *at night*.

**νῦν**, adv. of time (cf. Lat. *nunc*, Eng. *now*), *now*, *at present*; τὸ νῦν εἶναι, *for the present*,

III, 2, 37; τὸν νῦν χρόνον, *at present*, VI, 6, 13.

νῦν, enclitic post-pos. part. (νῦν, less emphasized), *now, then*, of inference.

νυνί, adv., strengthened form of νῦν, *now*.

νύξ, νυκτός, ἡ (cf. Lat. *nox*, Eng. *night*), *night*; νυκτός, *by night*, II, 6, 7; τῆς νυκτός, *during the night*, II, 2, 1; διὰ νυκτός, *all night long*, IV, 6, 22; μέσαι νύκτες, *midnight*, I, 7, 1n.; III, 1, 33.

νῶ, see νοῦς.

νῶτον, -ου, τό, *back*.

## Ξ

Ξανθικλῆς, -έους, ὁ, *Xanthicles*, of Achaea, elected general in the place of Socrates, III, 1, 47.

ξένια, -ας, ἡ (ξένος), *a bond of hospitality or friendship*, VI, 6, 35.

Ξενίας, -ου, ὁ, *Xenias*, of Parrhasia in Arcadia, a general under Cyrus. He deserted, angered, because some of his troops had gone over to Clearchus, I, 3, 7.

ξενίζω, (ξένος), *entertain, receive hospitably*.

ξενικός, -ή, -όν (ξένος), *belonging to a foreigner, foreign*; τὸ ξενικόν, *mercenary force*, I, 2, 1; II, 5, 22.

ξένιος, -α, -ον (ξένος), *belonging to a stranger, hence hospitable*; τὰ ξένια, *gifts or pledges of friendship*, IV, 8, 23; Ζεὺς ξένιος, *Zeus, the god of hospitality, the god who protects strangers*, III, 2, 4.

ξενόομαι (ξένος), *be entertained by* (dat.), VII, 8, 6, 8.

ξένος, -ου, ὁ, *stranger, esp. one bound by ties of hospitality, whether guest or host, guest-*

*friend*; also frequently, *foreign soldier, mercenary*.

Ξενοφών, -ῶντος, ὁ, *Xenophon*, an Athenian, author of the *Anabasis*, see the *Intro.*

Ξέρξης, -ου, ὁ, *Xerxes*, son of Darius Hystaspes, king of Persia from 485 to 465 B. C.; invaded Greece and was defeated at Salamis, 480 B. C.

ξεστός, -ή, -όν (verbal of ξέω, *scrape*), *scraped, polished*.

ξηραίνω, ξηρανῶ, etc. (ξηρός), *dry*.

ξηρός, -ά, -όν, *dry*.

ξίφος, -ους, τό, *sword*.

ξόανον, -ου, τό (ξέω, *polish*; cf. ξεστός), *wooden image or statue*.

ξύλη, -ης, ἡ (ξύω, = ξέω, *scrape, polish*), *tool for scraping*; hence *curved or sickle-shaped dagger*, used by the Spartans.

ξύλιζομαι (ξύλον), *gather wood*.

ξύλινος, -η, -ον (ξύλον), *wooden*.

ξύλον, -ου, τό, *wood*, in the widest sense, *piece of wood*; *pole*, I, 10, 12; in pl. *wood, fuel, beams* (of a house).

ξυν-, see συν-.

## Ο

ὁ, ἡ, τό, definite art., *the*.

1) As a demonstrative pron. (its original force), chiefly with μέν and δέ; ὁ μέν . . . δὲ δέ, *the one . . . the other, he . . . he*, sing. or pl.; often without a balancing δ μέν, δ δέ, *and he (they), but he (they)*, regularly with change of subj. τὰ μέν . . . τὰ δέ, *partly . . . partly*, IV, 1, 14; τῇ μέν . . . τῇ δέ, *in this respect . . . in that*, III, 1, 12; τὰ μέν . . . τέλος δέ, *at first . . . finally*, I, 9, 6. In this use the nom. is properly accented.

2) As the def. art., much as in Eng.; often with proper names, I, 1, 2 n.; with possessive force, I, 1, 3 n.; often, with ellipsis of the noun, with gens., *οἱ ἐκείνου*, *his men*, I, 2, 15; with prepositional phrases, *τῶν παρὰ βασιλέως*, *those (the men) from the king*, I, 1, 5; or with advs., *τοὺς οἴκοι*, *those at home*, I, 2, 1. In such cases the context shows what (if anything) is to be supplied.

The art. is regularly used with round numbers *ἀμφὶ τοὺς διωχιλίους*, *about 2,000*, I, 2, 10; very frequently with particls., *τοὺς φευγόντας*, *the exiles*, I, 1, 7; sometimes with distrib. force, *τοῦ μηνὸς τῷ στρατιώτῃ*, *per month per man*, I, 3, 21.

ὄ, see *ὅς*.

ὀβελίσκος, -ου, ὁ (ὀβελός, ὁ, *spit*), *little spit, spit*.

ὀβολός, -οῦ, ὁ, obol, an Attic coin, worth about three cents.

ὀγδοήκοντα, indecl. (ὀκτώ), *eighty*.

ὀγδοός, -ης, -ον (ὀκτώ), *eighth*.

ὅδε, ἡδε, τόδε, dem. pron. (ὁ+δέ), *this, the following*, referring usually to what is near the speaker (Lat. *hic*) and often suggesting a gesture, II, 3, 19; *τάδε*, often, *as follows*, I, 5, 15; *τῷδε*, as adv., *in the following way* (cf. *ᾧδε*), II, 3, 1; so *τῇδε*, *here*, VII, 2, 13.

ὀδεύω (ὀδός), *march*.

ὀδοιπορέω (ὀδός+√περ), *go by land*.  
ὀδοποιέω, ὀδοποιήσω, etc. (ὀδός+ποιέω), *make a road, repair a road*.

ὀδός, -οῦ, ἡ, *way, road, march, journey*; hence, *way, means*, II, 6, 22.

Ὀδρύσης, -ου, ὁ, an *Odryasian*; pl. *the Odrysae*, a Thracian tribe.

Ὀδυσσεύς, -έως, ὁ, *Odysseus*, Lat. *Ulysses*, the hero of the *Odyssey*.

ὅθεν, adv. (ὅς), *whence, from which*; of persons, *from whom*, II, 5, 26.

ὅθενπερ, adv., strengthened form of *ὅθεν*, *from which very place, just whence*.

οἱ, see *ὁ*.

οῦ, see *ὅς*.

οἷ, see *οὖ*.

οἶδα, 2 pf. with pres. sense (subj. etc. *εἰδῶ, εἰδείην, ἴσθι, εἰδέναι, εἰδώς*), plpf. *ᾔδη* or *ᾔδειν*, fut. *εἰσομαι* (*εἶδον*), *know, understand, be acquainted with*, abs., with acc., with *ᾄτι*, infin., partic. (nom. or acc.), or *εἰ*; *χάριν εἰδέναι*, *be grateful*, I, 4, 15; *οἶδ' ᾄτι*, parenthetic, *I know well; certainly*, V, 7, 33; cf. *δήλον ᾄτι*.

οἶνι, see *οἶομαι*.

οἴκαδε, adv. (οἶκος), *homeward, to one's country*; *ἡ οἴκαδε ὁδός*, *the homeward way*, III, 1, 2.

οἰκέος, -α, -ον (οἶκος), *belonging to one's home, familiar, intimate*; *οἱ οἰκέοι*, *one's family, relatives, or intimate friends*, III, 2, 26.

οἰκέως, adv. (οἰκέος), *familiarly, kindly*.

οἰκέτης, -ου, ὁ (οἰκέω), *member of a household, esp. slave*; in pl. *household*, IV, 5, 35.

οἰκέω, οἰκήσω, etc., *dwell, live*; trans. *inhabit, live in*, III, 2, 23; of cities, etc., *be situated, lie*, V, 1, 13; in this sense oftener *παῖς*, I, 4, 1.

οἴκημα, -ατος, τό (οἰκέω), *house*.

οἴκησις, -ews, ἡ, *dwelling, residence*.

οἴκία, -ας, ἡ (οἶκος), *house*.

οἰκίζω, οἰκῶ, ᾠκισα, ᾠκισμαι, ᾠκίσθην, *settle, found, colonize*.

οἰκοδομέω, οἰκοδομήσω, etc. (οἶκος+δέμω, *build*), *build a house, then gen., build, construct*.

οἴκοθεν, adv. (οἶκος), *from home*.



οἱκοι, adv. (οἶκος), *at home*; οἱ οἱκοι, *those at home*, I, 2, 1.

οἰκονόμος, -ου, ὁ (οἶκος + νέμω), *house-keeper, steward, manager*.

οἶκος, -ου, ὁ, *house, home*.

οἰκτιρῶ, οἰκτιρῶ, etc. (οἶκτος, *pity*), *pity*.

οἶμαι, see οἴομαι.

οἶνος, -ου, ὁ (Lat. *vinum*, Eng. *wine*), *wine*; οἶνος φοινίκων, *palm wine*, II, 3, 14; οἶνος κρίθινος, *beer*, IV, 5, 26.

οἶνοχόος, -ου, ὁ (οἶνος + χέω, *pour*), *wine-pourer, cup-bearer*.

οἴομαι or οἶμαι, οἴησομαι, ᾤηθην, *suppose, think, believe*; often parenthetical, *methinks*, esp. in the shorter forms οἶμαι and ᾤμην.

οἶος, -α, -ον, rel. pron., *of what sort or size, how great*, frequent in indir. ques., ὁρῶν ἐν οἷοις ἐσμέν, *seeing in what straits we are*, III, 1, 15; properly preceded by a word like τοιοῦτος, but this is often omitted, so that οἶος, alone, may be rendered, *such as*; with infin., οὐ γὰρ ἦν ὥρα οἷα ἄρδειν, *it was not the proper season for watering*, II, 3, 13 n.; οἷοί τ' ἔσεσθε, *you will be able*, V, 4, 9; οὐχ οἷόν τε ἦν, *it was impossible*, III, 3, 9. In these phrases the vb. is often omitted, II, 2, 3, etc.; cf. οἷόν τε μάλιστα πεφυλαγμένως, *as guardedly as possible*, II, 4, 24. οἷον, adv., *as for example*, IV, 1, 14; with sup., intensive, like ὥς, IV, 8, 2.

οἷός περ, -απερ, -όν περ, a strengthened form of οἶος, *just such as*; παραπλησία οἷα περ, *freely, precisely like the one for which*, *just such a one as*, I, 3, 18.

οἶου, see οἴομαι.

οἷς, οἶός, acc. pl. οἷς, ἡ (cf. Lat. *ovis*, Eng. *ewe*), *sheep*.

οἷσει, see φέρω.

οἷσθα, see οἶδα.

οἷστός, -οῦ, ὁ, *arrow*. The common word is τόξον.

Οἰταῖος, -ου, ὁ (Οἶτη, *Oeta*), an *Oetaean*, from the region near Mt. Oeta in Thessaly.

οἴχομαι, οἰχήσομαι, pres. with perf. force, *be gone, have gone*; often with partic. expressing the means of motion, ᾤχετο ἀπελαύνων, *he rode off*, II, 4, 24; euphemistic of the dead, *be missing, be gone*, III, 1, 32.

οἰωνός, -οῦ, ὁ (for ὀφρωνός [?], cf. Lat. *avis*), *bird*, esp. *bird of prey*; then, since eagles, vultures, etc., were observed in augury, *omen, sign*, III, 2, 9.

ὀκέλλω, ὤκειλα, *run ashore*, of ships.

ὀκλάζω, aor. ὤκλασα, *crouch down*.

ὀκνέω, ὀκνήσω, etc. (δκνος), *hesitate, shrink from*, with infin., I, 3, 17; *dread, fear*, with μή and subv. or opt.

ὀκνηρῶς, adv. (δκνος), *reluctantly*.

δκνος, -ου, ὁ, *hesitation, reluctance*.

ὀκτακισχίλιοι (ὀκτώ + χίλιοι), *eight thousand*.

ὀκτακόσιοι, -αι, -α (ὀκτώ + ἑκατόν), *eight hundred*.

ὀκτώ, indecl. (Lat. *octo*), *eight*.

ὀκτωκαίδεκα, indecl. (ὀκτώ + δέκα), *eighteen*.

ὀλεθρός, -ου, ὁ (δλλυμι, *destroy*), *destruction, death*.

ὀλίγος, -η, -ον (cf. Eng. *oligarchy*), *small, little*; of time, *short*; of number, *few*; neut. as adv., ὀλίγον, *a little*; αὐτοῦ ὀλίγον δεῆσαντος καταλευσθῆναι, *though he had come near being stoned to death*, I, 5, 14 (cf. δέω); ἐπ' ὀλίγων,

*few deep*, IV, 8, 11; ὀλίγας (sc. πληγὰς) παλεῖν, *inflict (too) few blows*, V, 8, 12; παρ' ὀλίγον ποιεῖσθαι, *esteem of little worth*, VI, 6, 11; κατ' ὀλίγους, *in small parties*, VII, 6, 29.

ὀλισθάνω, *slip*.

ὀλισθηρός, -ά, -όν (ὀλισθάνω), *slippery*.

ὀλκάς, -άδος, ἡ (ὤλκω), *a merchantman, trading vessel (properly a vessel that is towed)*.

ὀλοίτροχος, -ου, ὁ (√ελ [cf. Lat. volvo] + τρέχω), *a rolling stone, round stone*.

ὀλοκαυτέω (ὀλος + καίω), *offer a whole burnt offering (instead of certain portions only)*.

ὅλος, -η, -ον (old Lat. sollus, solidus), *whole (not akin to the Greek word), all, entire*.

Ὀλυμπία, -ας, ἡ ("Ὀλυμπος, ὁ, Olympus), *Olympia, a district in Elis on the Alphēus, where the great games were held*.

Ὀλύνθιος, -ου, ὁ ("Ὀλυνθος), *an Olynthian, native of Olynthus, the chief city of Chalcidice*.

ὀμαλῆς, -ές (ἄμα), *even, level*; ὀμαλές ἰέναι, *march over level ground*, IV, 6, 12.

ὀμαλός, -ή, -όν (ἄμα), *even, level*; ἐν τῷ ὀμαλῷ, *on level ground*, IV, 2, 16.

ὀμαλῶς, *adv. (ὀμαλός), evenly*.

ὀμηρος, -ον, ὁ (ὀμοῦ + √άρ), *hostage*.

ὀμιλέω, ὀμιλήσω, *etc. (δμιλος, throng), associate with, consort with*.

ὀμίχλη, -ης, ἡ (cf. Eng. mist), *mist, fog*.

ὄμμα, -ατος, τό (cf. ὄψομαι), *eye; hence, look*.

ὀμνυμι or ὀμνύω, ὀμοῦμαι, ὥμοσα, ὀμώμοκα, ὀμώμο(σ)μαι, ὠμό(σ)θην,

*swear, take an oath, with infin., generally fut.; give an oath to (dat.), swear by (acc.)*.

ὅμοιος, -α, -ον (ἄμα), *like, resembling, similar*; οἱ ὅμοιοι, *equals in rank, peers*, IV, 6, 14 n.; ἕν τῷ ὁμοίῳ, *on the same foot .y*, IV, 6, 18; ὅμοιοι ἦσαν θαυμάζουσιν, *were like persons wondering, i. e., seemed lost in wonder*, III, 5, 13.

ὁμοίως (ὅμοιος), *in like manner, alike*; ὁμοίως ὥσπερ, *just as if*, VI, 5, 31.

ὁμολογέω, ὁμολογήσω, *etc. (ἄμα + λέγω), think the same as, agree, grant, admit, confess*.

ὁμολογουμένως (ὁμολογέω), *confessedly, with the consent of all*.

ὁμομήτριος, -α, -ον (ἄμα + μέτηρ), *born of the same mother*.

ὁμόσαι, *see δμνυμι*.

ὁμόσε, *adv. (ἄμα), to the same place, to close quarters*.

ὁμοτράπεζος, -ον (ἄμα + τράπεζα), *at the same table with, a table companion*, I, 8, 25 n.; cf. συν-τράπεζος.

ὁμοῦ, *adv. (ἄμα), together, at the same time, with*; ὁμοῦ εἶναι, *with gen., be near, meet*, IV, 6, 24.

ὀμφαλός, -οῦ, ὁ, *navel*.

ὁμως, *adv. (ἄμα), all the same, nevertheless, yet, however*.

ὅν, *see εἰμί*.

ὄν, *see ὅς*.

ὄναρ, τό, *only nom. and acc., dream*.

ὀνήσαι, *see δνίνημι*.

ὀνίνημι, ὀνήσω, ὤνησα, 2 aor. mid. ὠνήμην, ὠνήθην, *benefit, help, aid*.

ὄνομα, -ατος, τό (γιγνώσκω; cf. Lat. nomen), *name; acc. as adv., by name; also, fame, reputation*, II, 6, 17.

ὀνομαστί, *adv. (δνομα), by name*.

ὄνος, -ου, ὁ (Lat. *asinus*, Eng. *ass*), *ass*; ὄνος ἀλέτης, *the upper (grinding) mill-stone (turned by an ass)*, I, 5, 5.

ὄξος, -ους, τό (ὄξύς), *sour wine*.

ὀξύς, -εία, -ύ, *sharp, of taste, sour*.

ὀπερ, see ὅπερ.

ὅπη, rel. adv., *where, in what way, how*; loosely, *whither*.

ὀπισθεν, adv., *from behind, from the rear, behind*; οἱ ὀπισθεν, *those in the rear*, IV, 2, 26; τὰ ὀπισθεν, *the rear*, III, 4, 40; εἰς τοῦπισθεν, *backwards*, III, 3, 10.

ὀπισθοφυλακίῳ, ὀπισθοφυλάκησα (ὀπισθεν+φυλάττω), *guard the rear, form the rear guard*.

ὀπισθοφυλακία, -ας, ἡ (ὀπισθεν+φυλάττω), *command the rear*.

ὀπισθοφύλαξ, -ακος, ὁ (ὀπισθεν+φυλάττω), *one guarding the rear*; pl. *the rear guard*.

ὀπίσω, adv., *back, behind one's back*, VI, 1, 8.

ὀπλιζῶ, ὀπλισα, ὀπλισμαι, ὀπλισθην (ὀπλον), *make ready, equip, arm*; mid., *arm oneself*; pf. pass., *be armed*.

ὀπλισις, -εως, ἡ (ὀπλιζῶ), *equipment, arms*.

ὀπλιτεύω (ὀπλίτης), *serve as hoplite*.

ὀπλίτης, -ου, ὁ (ὀπλον), *hoplite, heavy armed soldier*.

ὀπλιτικός, -ής, -όν (ὀπλίτης), *of or for heavy armed troops*; τὸ ὀπλιτικόν, *the hoplite force*.

ὀπλομαχία, -ας, ἡ (ὀπλον+μάχομαι), *fighting in armor, infantry tactics*.

ὀπλον, -ου, τό (ἔπομαι, *handle, be busy with*), *implement, tool*; esp. in pl. *arms, weapons, armor*; τὰ ὅπλα by metonymy=ὀπλῖται, II, 2, 4, or *the place where the arms were stacked,*

*the camp*, II, 4, 15; ἐν τοῖς ὅπλοις *under arms*, IV, 3, 7; εἰς τὰ ὅπλα, *to arms*, I, 5, 13; τίθεσθαι τὰ ὅπλα, *take up a position under arms*, I, 5, 14; II, 2, 21; or *ground or rest arms*, I, 10, 16; προβάλλεσθαι τὰ ὅπλα, *advance arms (for the charge)*, I, 2, 17.

ὀπόθεν, rel. adv., *from whence, whencesoever*.

ὅποι, rel. adv., *whither, where*.

ὅποιος, -α, -ον, rel. pron. (πόιος), *of what sort or kind, of such a sort as, whatsoever*.

ὀπόσος, -η, -ον, rel. pron. (πόσος), *as great as, as many as*; in indir. ques., *how large, how much, how many*; ὀπόσον, *as adv., as far as*, III, 3, 10.

ὀπότεν (ὀπότε+ἄν), rel. adv., *when-ever, when, with subj.*

ὀπότε, rel. adv., *of time, when, whenever, as often as, with indic. or opt.; of cause, since, because*, VII, 6, 11.

ὀπότερος, -α, -ον, rel. pron., *which of two*.

ὅπου, rel. adv., *where, wherever*; ὅπου μή, *except where*, I, 5, 9.

ὀπτάω, ὀπτήσω, etc., *bake, roast*.

ὀπτός, -ής, -όν, *roasted*; of bricks, *baked*, II, 4, 12.

ὅπως, rel. adv., *in what way, how, as*; οὐκ ἔστιν ὅπως οὐκ, *it is not possible that not, i. e., certainly*, II, 4, 6; often in indir. ques.; in obj. clauses, *that*, I, 1, 4; in final clauses, *that, in order that*; in exhortations with fut. indic., ὅπως ἔσεσθε ἄνδρες, *see that ye be men*, I, 7, 3; οὐκ ὅπως, *not only not*, VII, 7, 8.

ὁράω, ἑώραν, ὄψομαι, ἑώρακα, ἑώραμαι or ὤμμαι, ὤφθην, aor. supplied by εἶδον (see the word), *see, look,*

observe, perceive, etc.; abs., with acc., with acc. and partic., or with *στι* and a clause, II, 2, 5; with rel. clause, IV, 7, 11; VI, 4, 23; with indir. ques., II, 5, 13; with acc. and infin. (following a partic.), VII, 7, 30. The infin. *ὁρᾶν* may depend upon an adj. or adv. *στυγνὸς ὁρᾶν*, stern to look upon, II, 6, 9; cf. III, 4, 5; so *ὁρᾶσθαι*, II, 3, 3 n.

*ὀργή*, -*ῆς*, *ἡ*, temper, esp. anger; as adv. *ὀργῇ*, angrily, in a passion, I, 5, 8; II, 6, 9.

*ὀργίζομαι*, *ὀργιῶμαι*, etc. (*ὀργή*), be angry, be enraged.

*ὀργυιά*, -*ᾱς*, *ἡ* (*ὀρέγω*), length of the arms outstretched, fathom, 6 Greek feet, 5 ft. 10 in., Eng.

*ὀρέγω*, *ὀρέξω*, *ᾤρεξα*, *ᾤρέχθην* (cf. Lat. *rego*, Eng. *reach*), reach, reach out, VII, 3, 29.

*ὄρεινός*, -*ῆς*, -*όν* (*ὄρος*), mountainous.

*ὄρειος*, -*α*, -*ον* (*ὄρος*), belonging to mountains; of countries, mountainous; of persons, dwelling in the mountains; as subst., *οἱ ὄρειοι*, mountaineers.

*ὄρθιος*, -*α*, -*ον* (*ὀρθός*), steep; *τὸ ὄρθιον*, ascent, IV, 2, 3; *ὄρθιον λέναι*, march up hill, IV, 6, 12; *ὄρθιοι λόχοι*, companies in column, IV, 2, 11 n.

*ὀρθός*, -*ῆς*, *ὅν* (cf. Eng. *orthodox*), straight, direct, erect.

*ὄρθρος*, -*ου*, *ὁ*, daybreak, dawn.

*ὀρθῶς* (*ὀρθός*), rightly, justly, with reason; *ὀρθῶς ἔχειν*, be proper, III, 2, 7.

*ὄρια*, -*ων*, *τά* (*ὄρος*, boundary), borders of a country, frontier, boundary.

*ὀρίζω*, -*οριῶ*, *ᾤρισα*, etc. (*ὄρος*, boundary; cf. Eng. *horizon*), be a boundary, bound; determine,

VII, 7, 36; in mid., set up as one's boundary, VII, 5, 13.

*ὄρκος*, -*ου*, *ὁ* (*εἴργω*, shut in, restrain, *ἔρκος*, fence), oath.

*ὀρμᾶω*, *ὀρμήσω*, etc. (*ὀρμή*), start, hasten, rush, set out (*τὴν ὁδόν*, on his march, III, 1, 8); so mid., I, 1, 9.

*ὀρμέω*, *ὀρμήσω*, etc. (*ὄρμος*, anchor-age), lie at anchor.

*ὀρμή*, -*ῆς*, *ἡ*, start, motion, attack impulse; *ἐν ὀρμῇ εἶναι*, be on the point of starting, II, 1, 3; *μὲν ὀρμῇ*, with one impulse, III, 2, 9.

*ὀρμίζω*, *ὀρμιῶμαι*, *ᾤρμισα*, *ᾤρμισμαι*, *ᾤρμισθην* (cf. *ὀρμέω*), bring to anchor, anchor; mid., come to anchor.

*ὄρνειον*, -*ου*, *τό* (cf. *ὄρνις*), bird.

*ὄρνιθιος*, -*α*, -*ον* (*ὄρνις*), of a bird or fowl; with *κρέα*, chicken, IV, 5, 31.

*ὄρνις*, -*ιθος*, *ὁ*, *ἡ* (cf. Eng. *ornithology*), bird; esp. fowl, hen.

*Ὀρόντας*, -*α*, *ὁ*, *Ὀρόντας*, the name of two Persian nobles mentioned in the *Anabasis*, one a traitor, put to death by Cyrus, I, 6, 1 ff., the other a satrap of Armenia, a son-in-law of the king, and in command of a division of the royal army, II, 4, 8.

*ὄρος*, -*ους*, *τό*, mountain.

*ὀροφος*, -*ου*, *ὁ* (cf. *ἐρέφω*, roof over) roof.

*ὀρυκτός*, -*ῆς*, -*όν* (verbal of *ὀρύττω*) made by digging, dug, artificial.

*ὀρύττω*, -*ορύξω*, *ᾤρυξα*, -*ὀρώρυχα*, *ὀώρυμαι*, *ᾤούρχην*, dig, quarry.

*ὀρφανός*, *ῆς*, -*όν*, orphan, fatherless.

*ὀρχέομαι*, *ὀρχήσομαι*, *ᾤρχησάμην*, dance.

*ὀρχησις*, -*εως*, *ἡ* (*ὀρχέομαι*), dance.

*ὀρχηστρίς*, -*ιδος*, *ἡ* (*ὀρχέομαι*), dancing girl.

Ὀρχομένιος, -ου, ὁ (Ὀρχομενός, *Orchomenus*), an *Orchomenian*, citizen of *Orchomenus* in *Arcadia*.  
 ὅς, ἡ, ὅ, rel. pron., *who, which, what*;  
 Lat. *qui*.

The *antec.* is often omitted, πλὴν ὅποσοι ἱκανοὶ ἦσαν, I, 2, 2; ἔχων οὗς εἴρηκα, I, 2, 5; the *rel.* is often attracted to the case of the *antec.*, whether expressed or not, ἀνθ' ὧν = ἀντὶ τούτων αἰ, I, 3, 4; cf. I, 7, 3; yet ἡγεμόνι δν, I, 3, 17; τῆς χάριτος ἦν, II, 5, 14. Rarely the *antec.* is attr. to the case of the *rel.* (inverse attr.), I, 4, 15(?) (cf. V, 5, 12), θεοῖς οἷς, III, 1, 6. The *rel. clause* may precede (I, 8, 11), in which case the *antec.* resumes the *rel.* with emphasis. Often the *antec.* is incorporated in the *rel. clause*, I, 2, 1; I, 9, 14; IV, 4, 2.

The *rel.* has often causal force, e.g., III, 1, 17.

*Rel. clauses* have regularly the *indic.* or the *opt.* with *αν* when the *antec.* is definite; the *subj.* with *αν*, or after secondary tenses the *opt.*, when it is conditional. Rarely in *indir. disc.* we find the *infin.* (by attraction), II, 2, 1. The *rel.* is occasionally used as an *indir. interrog.* It often stands at the head of a sentence, like the Lat. *quod*, *as to the fact that*, II, 3, 1; occasionally it has demonstrative force, but only in phrases, καὶ ὅς, *and he*, I, 8, 16, and, less commonly, καὶ οἳ, *and they*, VII, 6, 4.

ἐν ᾧ, *while* (even after a pl.), I, 2, 20; ἀφ' οὗ, *since* (also after a pl.), III, 2, 14; οὐ or ᾧ, as *advs.*, *where*, see the words. μέχρι οὗ, *to a point where*, I, 7, 6; δεῖ ᾧ, *where-*

*fore*; see δώ. ἐφ' ᾧ, *on condition that*, with *infin.*, IV, 2, 19.

ὅσιος, -α, -ον, *holy, pious*.

ὅσος, -η, -ον, *rel. pron.*, *how great, how much, how many* (Lat. *quantus*), generally to be rendered, *as much as, as many as, etc.*; properly correlative to τασούτος, τασούτοι δντες ὅσους σὺ ὀρᾷς, II, 1, 16; cf. I, 5, 9; IV, 8, 12; oftener, however, some form of *πᾶς*, *all*, is expressed, or felt, as the *antec.*, πάντων ὅσοι, I, 1, 2; ὅσον ἦν αὐτῷ στράτευμα, *his entire army*, I, 2, 1; in *indir. ques.*, II, 5, 10; sometimes with *infin.*, like ὥστε, IV, 1, 5; IV, 8, 12; neut. ὅσον as *adv.*, *as much as*, V, 5, 14; *as far as*, III, 3, 15; with numerals, *about*, I, 8, 6; with superlatives with intensifying force like *στι* or *ὥς*, IV, 5, 18; ὅσον οὐ, *almost*, VII, 2, 5; ὅσῳ . . . τασούτῳ, with comparatives; cf. *quanto . . . tanto*, I, 5, 9.

ὁσοσπερ, ὁσηπερ, ὁσονπερ, strengthened form of ὅσος, *just as great, much, or many as*; of time, *just as long as*.

ὁσπερ, ἡπερ, ὅπερ, strengthened form of ὅς, generally more explicit, *who, the very one who, or which*.

ὁσπριον, -ου, τό, *pulse*; in pl., *peas beans, etc.*, IV, 4, 9.

ὅστις, ἥτις, ὅ, τι (gen. and dat. *δτου, δτω, δτων*), *indef. rel. pron.* (ὅς + *τις*), *whoever, whichever, whatever*; sometimes best rendered, *who, which, what*; with pl. *antec.*, I, 1, 5; III, 3, 1; in *indir. ques.*, I, 3, 11; serving to characterize, *a man who*, III, 2, 4; hence sometimes used after οὕτω,



where ὥστε is looked for, II, 5, 12; cf. II, 5, 21; often with fut. indic. in final sense, I, 3, 14; *δου δὴ παρεγγύησαντος*, *some one or other having given the word*, IV, 7, 25; cf. V, 2, 24; *ἐξ δου*, *since*, VII, 8, 4.

**ὅστισιν**, *ἡτισιν*, *οἰσιν* (*δστις+σιν*), *who- or whatsoever*.

**ὀσφραίνομαι** (cf. *ὀζω*, *smell*), *smell, get a smell of*.

**ὅταν**, rel. adv. (*ότε+αν*), *whenever, when*, with subj., referring to fut., or else in a generalized sense.

**ὅτε**, rel. adv. (*ὅ+τε*), by elision *ὅτ'* or *ὅθ'*, *when, as*, I, 2, 9; with opt., *whenever, as often as*, II, 6, 12; cf. *ὅταν*.

**ὅτι**, conj. (neut. of *ὄστις*): (1) *that*, introducing indir. disc., or sometimes dir. speech, in which case it is to be omitted in translating, *e.g.*, I, 6, 8; (2) *causal, because, since*, I, 2, 21; (3) *intensifying a superlative, ὅτι ἀπαρασκευάστον, as unprepared as possible*, I, 1, 6.

**δου, δου**, see *ὄστις*.

**οὐ** (before vowels *οὐκ* or *οὐχ*), neg. adv., *not*; accented at the end of a clause, *e.g.*, IV, 8, 3; in questions, expecting the answer, *yes*, III, 1, 29; for *οὐ μή*, see *μή*.

**οὐ**, dat. *οἷ* (which is the only singular form in the *Anabasis*), pl. *σφεῖς*, *σφῶν*, *σφῆσι*, *σφᾶς*, pers. pron. of 3d pers. (orig. *σφοῦ*; cf. Lat. *se, suus*), *of him, etc.*; but in Attic used only as reflexive, and generally indir. reflexive, I, 1, 8; pl. *they, themselves*, I, 7, 8.

**οὐ**, rel. adv. (*ὅς*), *where; μέχρι οὐ*, *to a point where*, I, 7, 6.

**οὐδαμῇ**, adv., *in no way, by no means*.

**οὐδαμόθεν**, adv. (cf. *οὐδαμῇ*), *from no place or quarter*.

**οὐδαμοί**, adv. (cf. *οὐδαμῇ*), *to no place, nowhere*.

**οὐδαμοῦ** (cf. *οὐδαμῇ*), *nowhere*.

**οὐδέ** (*οὐ+δέ*), after a neg., *and not, but not, nor*; but when there is no preceding neg., *not even*, I, 3, 21; *οὐδ' ὥς*, *not even so*, I, 8, 21; *οὐ μέντοι οὐδέ ἀπέκλινε*, *however, you may be sure he did not turn aside*, II, 2, 16.

**οὐδεῖς**, *οὐδεμῆς*, *οὐδέν*, gen. *οὐδενός*, *οὐδεμῆς*, *οὐδενός* (*οὐδέ+εἰς*; cf. *οὐδέ μῆς*, VI, 3, 16), *not even one, not one, none*, II, 5, 1; *οὐδεῖς* and *οὐδέν* often as nouns, *nobody, nothing*, I, 2, 22; I, 8, 20; *οὐδέν*, as adv., *not at all*, I, 1, 8.

**οὐδέποτε**, adv. (*οὐδέ+ποτέ*), *never*.

**οὐδέπω**, adv. (*οὐδέ+πῶ*), *not yet; separated, οὐδέ νῦν πῶ*, VII, 6, 35.

**οὐθ'**, see *οὐτε*.

**οὐκ**, see *οὐ*.

**οὐκέτι**, adv. (*οὐ+ἐτι*), *no longer*.

For *οὐκέτι μή*, see *οὐ μή*, under *μή*.

**οὐκουν**, inferential part. (*οὐ+οὐν*), *therefore not, by no means*, III, 5, 6.

**οὐκοῦν**, interr. part. (*οὐ+οὐν*), *not therefore?* expecting an affirmative answer as Lat. *nonne*, I, 6, 7, etc.; also as inferential part., *then, therefore, well then*, III, 2, 19.

**οὐν**, a post-pos. part.: (1) *confirmatory, certainly*; often coupled with other particles, *μέν, γάρ, πάνν*, for which Eng. has no equivalents; *δ' οὐν* (stating a fact and dismissing a hypothesis), *be that as it may*, I, 2, 12; (2) *inferential, now*, I, 1, 2; *accordingly, then*.

**οὐπερ**, strengthened form of *οὐ*, *just where*.

οὔποτε, adv. (οὐ+ποτε), *never*.

οὔπω, adv. (οὐ+πῶ), *not yet*.

οὔπώποτε, adv. (οὐ+πῶ+ποτε), *never yet, never before*.

οὔρα, -ās, ἡ, *tail, of an army, rear*.

οὔραγός, -οῦ, ὁ (οὔρα+ἄγω), *rear leader, rearmost man in a column, who became the leader when the file faced about, IV, 3, 26, 29*.

οὐρανός, -οῦ, ὁ, *heaven, the sky*.

οὖς, ὠτός, τό (cf. Eng. *par-otid*), *ear*.

οὔτε, neg. conj. (οὐ+τέ), *and not*;

οὔτε . . . οὔτε, *neither . . . nor*, I, 2, 26, etc.; οὔτε . . . τε, *not . . . but*, II, 5, 4, n.

οὔτοι, adv. (οὐ+τοί), *not indeed, certainly not*.

οὗτος, αὕτη, τοῦτο, dem. pron., *this, these*; often as pers. pron., *he, she, it, they, etc.* With the art. it regularly stands in the pred. posit., I, 1, 9, unless used with an attrib. adj., IV, 2, 6; sometimes attracted to the gender of the pred. noun, I, 1, 7; generally οὗτος refers to what precedes, but it sometimes looks forward, especially to a clause with *δτι*, III, 2, 17, or *δπως*, III, 1, 7; *καὶ οὗτος, he too*, III, 2, 5; *ταῦτα* is often used where Eng. more naturally uses the sing., *μετὰ ταῦτα, after this*, I, 3, 9; *καὶ ταῦτα, and that too*, with partic. I, 4, 12; so *καὶ τούτων*, II, 5, 21; *ταύτη, as adv., see the word*. οὗτος often refers to something near the person addressed, and thus corresponds to Lat. *iste*, as *δδε* to *hic*. It has sometimes a contemptuous tone, *this fellow*, I, 6, 9; III, 1, 31.

οὔτοσι, αὐτῇ, τουτῇ, a strengthened form of οὗτος, the suffix having

the force of a gesture, *this man (fellow) here, etc.*

οὔτω (before a vowel, οὔτως), adv. (οὔτος), *thus, in this way, so, to such a degree*; referring as a rule to what precedes.

οὔχ, see οὔ.

οὔχι, adv., strengthened form of οὔ, *q.v.*

ὀφείλω, ὀφειλήσω, etc., 2 aor., ὠφελον (*δφελος*), *owe*; in pass. of pay, *be due*, I, 2, 11; with infin., *ought*; hence ὠφελον Κύρος ζῆν in an unattainable wish, *would that Cyrus were living*, II, 1, 4.

ὀφελος, τό, only found in nom. and acc., *help, advantage, use*.

ὀφθαλμός, -οῦ, ὁ (ἴδω), *eye*; ἔχοντες ἐν ὀφθαλμοῖς, *keeping in sight*, IV, 5, 29.

ὀφλισκάνω, ὀφλήσω, ὀφλον, *owe, be fined*, V, 8, 1.

Ὀφρύνιον, -ου, τό, *Ophryniium, a city in the Troad*.

ὀχετός, -οῦ, ὁ (ἐχω), *channel, ditch*.

ὀχέω, ὀχήσω (ἐχω), *carry*; pass., *be carried, ride*.

ὄχημα, -ατος, τό (ὀχέω), *that which carries, vehicle*, III, 2, 19.

ὄχθη, -ης, ἡ, *bank, bluff*.

ὄχλος, -ου, ὁ, *crowd, throng*; often of camp followers, as contrasted with fighting men, ὁ πολλὸς ὄχλος, III, 2, 36; ὄχλον παρέχουσιν, *are a nuisance*, III, 2, 27.

ὄχυρός, -ά, -όν (ἐχω), *that may be held, strong, fortified*; τὰ ὄχυρά, *strongholds*, IV, 7, 17.

ὀψέ, adv., *late*.

ὀψεσθαι, see ὀράω.

ὀψίζω (ὀψέ), *be or come late*.

ὀψις, -εως, ἡ (ἴδω), *look, appearance, sight, spectacle*.

## II

**παγκράτιον**, -ον, τό (πᾶς+κράτος), the *pancratium*, an athletic contest combining boxing with wrestling, IV, 8, 27.

**παγχαλέπως**, adv. (πᾶς+χαλεπός), *very hardly, with very great difficulty*; παγχαλέπως εἶχον πρὸς, *were highly incensed against*, VII, 5, 16.

**παθεῖν**, see πάσχω.

**πάθημα**, -ατος, τό (πάσχω), *suffering, misfortune*.

**πάθος**, -ους, τό (πάσχω), *experience, trouble, misfortune*.

**παιανίζω**, aor. ἐπαιάνισα (παιάν, *paean*), *sing the paean*, properly a prayer for help, or of thanksgiving for deliverance, hence chanted as a war song before attacking, I, 8, 17, and at feasts and sacred ceremonies, III, 2, 9; VI, 1, 5.

**παιδεία**, -ας, ἡ (παῖς), *bringing up, education*.

**παιδεραστής**, -ου, ὁ (παῖς+ἐραμαι), *lover of boys*.

**παιδεύω**, παιδεύσω, etc. (παῖς), *train a child, educate*.

**παιδικά**, -ῶν, τά (παῖς), *favorite, darling*.

**παιδίον**, -ον, τό (dim. of παῖς), *infant, child*.

**παιδίσκη**, -ης, ἡ (παῖς), *young girl*.

**παῖς**, παῖδός, ὁ, ἡ, *child, boy, pl., children*. In the *Anabasis* always masc. in sing. ἐκ παίδων, *from boyhood*, IV, 6, 14.

**παῖω**, παῖσω, ἔπαυσα (for πάφω, Lat. *pavio*, *strike with fear*), *strike, strike at, smite, wound*.

**πάλαι**, *long ago, long since*.

**παλαιός**, -ά, -όν (πάλαι; cf. Eng. *palaeography*, etc.), *old, ancient*;

τὸ παλαιόν, *in ancient times*, III, 4, 7, cf. τὸ ἀρχαῖον; comp. παλαιότερος, *oldish, rather old*, IV, 5, 35.

**παλαίω** (πάλη), *wrestle*.

**πάλη**, -ης, ἡ, *wrestling*.

**πάλιν**, adv., *back, back again, again, of place or time*.

**παλλακίς**, -ίδος, ἡ, *concubine*.

**παλτόν**, -οῦ, τό (neut. of the verbal of πάλλω, *brandish*), *javelin, spear* (not used by the Greeks).

**παμπληθής**, -ές (πᾶς+πληθής), *very numerous, vast*.

**πάμπολος**, -πόλλη, -πολυ (πᾶς+πολύς), *very much, very great*; in pl., *very many*; ἐπὶ παμπολῷ, *over a vast extent* (cf. ἐπὶ πολῷ), VII, 5, 12.

**παμπόνηρος**, -ον (πᾶς+πονηρός), *utterly bad or villainous*.

**πανουργία**, -ας, ἡ (πανουργος), *villainy*.

**πανουργος**, -ον (πᾶς+ἐργον), *doing anything*; in a bad sense, *villainous*.

**παντάπασι**(ν), adv. (πᾶς), *all in all, utterly, wholly*; after a neg., *at all*, II, 5, 18.

**πανταχοῦ**, adv. (πᾶς), *everywhere*.

**παντελῶς**, adv. (πᾶς+τέλος), *utterly, wholly*.

**πάντῃ**, adv. (πᾶς), *in every way, on all sides*.

**παντοδαπός**, -ή, -όν (πᾶς), *of every sort, of all sorts*.

**πάντοθεν**, adv. (πᾶς), *from every side, on all sides*.

**παντοῖος**, -α, -ον (πᾶς), *of all sorts or kinds*.

**πάντοσε**, adv. (πᾶς), *in all directions, everywhere*.

**πάντως**, adv. (πᾶς), *altogether, at any rate*.

**πάνυ**, adv. (πᾶς), *very, quite, altogether*; with neg., *not at all*,

- I, 8, 14; VI, 1, 26; *πάνυ μὲν οὖν, certainly*, VII, 6, 4.
- πάομαι**, an unused pres., *πάσομαι, ἐπασάμην, πέπαμαι*, poetic vb., used by Xen., *acquire*, pf. as pres., *possess*, I, 9, 19; III, 3, 18; VI, 1, 12; VII, 6, 41.
- παρά**, prep. with gen., dat., and acc., *beside*, generally of persons, and as a rule giving the characteristic locality. With gen., *from beside, from the presence of, from*; of the agent with pass. vb., *on the part of, by*, I, 9, 1; with dat., *beside, at, with, near*; with acc., *to the side of, to, towards*; *beside, along*, I, 2, 13; of time, *during*, II, 3, 15; *contrary to*, II, 1, 18; of comparison, *παρ' ὀλίγον ποιῆσθαι, treat as of no account*, VI, 6, 11.
- παραβαίνω** (*βαίνω*), *transgress, break* (of a treaty).
- παραβοηθῶ** (*βοηθῶ*), *go to bear aid*.
- παραγγέλλω** (*ἀγγέλλω*), *pass the word, command, order, direct*; impers. pass., *παρήγγελλτο, commands had been given*, III, 4, 3; VI, 5, 25; *κατὰ τὰ παρηγγελμένα, according to orders*, II, 2, 8.
- παράγγελσις**, -ews, ἡ (*παραγγέλλω*), *word of command*.
- παραγίγνομαι** (*γίγνομαι*), *be beside, be present, arrive, come*.
- παράγω** (*ἄγω*), *lead along or beside, lead past, bring forward, bring into line*, IV, 6, 6.
- παραγωγῇ**, -ῆς, ἡ (*παράγω*), *transportation*.
- παράδεισος**, -ου, ὁ (a Persian word, whence Eng. *paradise*), *park, game-preserve*.
- παραδίδωμι** (*δίδωμι*), *give over, deliver, surrender*; of the watch-
- word, *give out*, VII, 3, 34; of the gods, *grant*, VI, 6, 34.
- παραδραμεῖν**, see *παρτρέχω*.
- παραθαρρύνω** (*θαρρύνω*), *encourage, cheer*.
- παραθῶ** (*θέω*), *run past*.
- παραινέω** (*αἰνέω, αἰνέσω, etc.*), *praise*), *advise, exhort*.
- παραιτέομαι** (*αἰτέω*), *intercede for*, *περί*, VI, 6, 29.
- παρακαλέω** (*καλέω*), *call to one's side, invite, summon; exhort, encourage*.
- παρακαταθήκη**, -ης, ἡ (*τίθημι*), *a deposit* (intrusted to one's care), V, 3, 7.
- παράκειμαι** (*κείμεαι*), *lie before or near, be placed before*.
- παρακελεύομαι** (*κελεύω*), *exhort, urge, encourage*, with dat.
- παρακέλευσις**, -ews, ἡ (*παρακελεύω*), *exhortation, cheering on*.
- παρακολουθῶ** (*ἀκολουθῶ*), *follow along with, accompany*.
- παραλαμβάνω** (*λαμβάνω*), *receive or take from; take along*; of office, *succeed to*, VI, 4, 11; VII, 8, 24.
- παραλείπω** (*λείπω*), *leave at one side, omit, pass by*.
- παραλυπῶ** (*λυπῶ*), *give or cause trouble*.
- παραλύω** (*λύω*), *loose from, of a rudder, unship*, V, 1, 11.
- παραμβίβομαι** (*ἀμβίβω, ἀμβίβω, change*), dep. mid. and pass., *change one's position*, I, 10, 10.
- παραμελέω** (*ἀμελέω*), *neglect, disregard*, abs. or with gen.
- παραμένω** (*μένω*), *stay beside or by, remain loyal*.
- παραμηρίδια**, τὰ (*μηρός, thigh*), *thigh-pieces* (of armor), I, 8, 6.
- παραπέμπω** (*πέμπω*), *send along the line, despatch*.
- παραπλέω** (*πλέω*), *sail along or by*.

**παραπλήσιος**, -α, -ον (πλησιος), *close beside*; then, *like, resembling*.

**παρῤῥέω**, aor. *παρερρύν* (ῥέω), *flow by*, V, 3, 8; of snow, *run or slip off*, IV, 4, 11.

**παρασάγγης**, -ου, ὁ, *parasang*, a Persian measure of distance, about 30 stades or 3½ miles, but rather a measure of time, in traveling, than actual distance, and so varying in length with the character of the country traversed.

**παρασκευάζω** (σκευάζω), *get ready, prepare*; mid., *make one's own preparations, get ready, arrange, provide*; in perf. tenses, *be ready*, abs. or with acc.

**παρασκευή**, -ῆς, ἡ, *preparation*; in a military sense, *armament, force*, I, 2, 4.

**παρασκηνέω** (σκηνέω), *encamp beside or near*.

**παρασχίσω**, see *παρέχω*.

**παταάττω** (τάττω), *draw up side by side*; in the *Anabasis* always pass., *be drawn up in battle array*.

**παταείνω** (τείνω), *stretch out, extend*.

**παταίθῃμι** (τίθῃμι), *put beside or before*; especially of food, *set before, serve*.

**πατατρέχω** (τρέχω), *run along, run by, run across*.

**παπαρήμα**, adv., *immediately, on the spot, in cash*, VII, 7, 24.

**παπεγγυάω** (παπεγγύη), *pass the word, order, exhort*; ὅτε *παπεγγυότο*, *whenever word was passed*, IV, 1, 17.

**παπεγγύη**, -ης, ἡ (ἐγγύη), *pledge*, *word passed along the ranks, command*, VI, 5, 13.

**παπεδεδραμήκεσαν**, see *πατατρέχω*.

**πάριμι** (εἰμι), *be beside, be present, be at hand*; with dat. of possessor, II, 3, 9; III, 2, 18; often as a vb. of motion, *arrive, come*; *παρῆν*, impers., *it was possible*, IV, 5, 6; cf. the acc. abs., *παρόν*, V, 8, 3. τὰ *παρόντα*, *the present state of things*, III, 1, 34; so, with *πράγματα* added, I, 3, 3. ἐν τῷ *παρόντι*, *in our present straits*, II, 5, 8.

**πάριμι** (εἰμι), *go or pass by or along*; *come forward* (as a speaker), V, 1, 3.

**παρελαύνω** (ἐλαύνω), *drive or ride past*; *review*, abs. or with acc.

**παρέρχομαι** (ἔρχομαι), *pass by or through*; of speakers, *come forward*, V, 5, 24; of time, *go by, pass, elapse*, I, 7, 18.

**παρεσχημένος**, see *παρέχω*.

**παρέχω** (ἔχω), *have at hand or ready, furnish, supply, give, provide*, *πράγματα*, I, 1, 11, see *πῶγμα*; *ἀγοράν*, II, 4, 5; *render, make*, II, 5, 13; mid., *contribute*, VI, 2, 10; *show, display*, VII, 6, 11.

**παρήσθα**, see *πάριμι* (εἰμι).

**Παρθένιον**, -ου, τό, *Parthenium*, a town in Mysia.

**Παρθένιος**, -ου, ὁ, *the Parthenius*, a river dividing Paphlagonia from Bithynia and flowing into the Euxine.

**παρθένος**, -ου, ἡ, *maiden, virgin*.

**Παριανός**, -ῶν, οἱ (Πάριον), *natives of Parium, Parians*.

**παρίημι** (ιῆμι), *let pass by, give way, yield*.

**Πάριον**, -ου, τό, *Parium*, a city on the Propontis.

**παρίστημι** (ιστημι), *set near, bring forward, produce*, mid. VI, 1,



22; 2 aor. and 2 pf. act. (as pres.) intrans., *stand by or beside*, V, 8, 10, 21.

**πάροδος**, -ου, ἡ (ὁδός), *way by, passage, pass.*

**παροινίω**, aor. ἐπαρφύνησα (πάροις, *given to wine*, παρά-οἶνος), *be drunken, act insolently or abusively*, V, 8, 4.

**παροίχομαι**, (οἰχομαι), *be gone or past; τὰ παροιχόμενα*, as subst., *the past*, II, 4, 1.

**Παρράσιος**, ὁ, *a Parrhasian, a native or inhabitant of Parrhasia in Arcadia.*

**Παρύσατις**, -ιδος, ἡ, *Parysatis*, daughter of Artaxerxes I, half-sister and wife of Darius II, king of Persia, mother of Artaxerxes II and of Cyrus the younger, I, 1, 1; 7, 9; II, 4, 27; saves Cyrus' life, I, 1, 3. For a sketch of her character, see the *Introd.* § 26.

**πᾶς**, πᾶσα, πᾶν, gen. παντός, πάσης, *παντός*, *all, the whole of, entire*; in sing., *every*; rarely = παντοῖος, *of all sorts*, VI, 4, 6; with art. generally in pred. posit.; in attrib. posit., denoting totality, οἱ πάντες ἄνθρωποι, *all human-kind*, V, 6, 7; as noun, πᾶν, πάντα, *everything*; πάντες, *everybody*; πάντα as adv., *utterly, in all respects*, I, 3, 10; ἐπὶ πᾶν ἐλθεῖν, *make every effort*, III, 1, 18; περὶ παντός ποιεῖσθαι, *count above everything, of all importance*, I, 9, 16; διὰ παντός πολέμου ἵεναι, *be on terms of absolute hostility*, III, 2, 8; διὰ παντός, *ever, always*, VII, 8, 11.

**Πασίων**, -ωνος, ὁ, *Pasion*, a Megarian, general under Cyrus; he deserts, I, 3, 7.

**πάσχω**, πείσομαι, ἔπαθον, πέπονθα, *experience, suffer, undergo, be treated*; παθεῖν τι, euphemistic for die, V, 3, 6; esp. common are the phrases εἶ and κακῶς παθεῖν, *receive benefits or injury*, I, 3, 5; III, 3, 7; ἀνθ' ὧν εἶ ἔπαθον, *in return for the favors I had received*, I, 3, 4.

**πατάσσω**, only in aor. ἐπάταξα, etc., *strike, thrust.*

**Πατηγύας**, -α, ὁ, *Pategyas*, a Persian in the army of Cyrus.

**πατήρ**, -τρός, ὁ, (Lat. pater, Eng. father), *father.*

**πάτριος**, -α, -ον (πατήρ), *hereditary, ancestral.*

**πατρίς**, -ιδος, ἡ (πατήρ), *fatherland, native land.*

**πατρῷος**, -α -ον (πατήρ), *belonging to one's father, inherited, ancestral.*

**παῦλα**, -ης, ἡ (παύω), *stopping place, stopping, prevention.*

**παύω**, παύσω, etc. (Lat. paucus, Eng. few), *stop, bring to an end*; mid., *cease, stop, leave off, rest*; *be rid of*, V, 1, 2; abs., with gen., or with nom. partic.

**Παφλαγονία**, -ας, ἡ (Παφλαγών), *Paphlagonia*, a district of Asia Minor on the south shore of the Euxine.

**Παφλαγονικός**, -ή, -όν (Παφλαγών) *Paphlagonian*, ἡ Παφλαγονική (sc. χώρα), *Paphlagonia*, VI, 1, 15.

**Παφλαγών**, -όνος, ὁ, *a Paphlagonian, native of Paphlagonia.*

**πάχος**, οὐς, τό (cf. πάχυς), *thickness.*

**παχύς**, -εῖα, -ύ (cf. Lat. pinguis, Eng. pachyderm), *thick, stout, large.*

**πέδη**, -ης, ἡ (ποῦς, cf. Lat. pes), *fetter*, in pl. IV, 3, 8.

**πεδινός**, -ή, -όν (cf. πεδίον), *flat, level.*

πεδῖον, -ου, τό (cf. ποῦς), *plain, level land*; as a final element of a city name (like Fr. -*champ*, Eng. -*field*), I, 2, 11.

πεζεύω, aor. ἐπέξευσα (cf. πεζός), *travel on foot or by land*.

πεζῆ, adv. (πεζός), *on foot*, I, 4, 18; *by land*, V, 4, 5.

πεζός, -ή, -όν (cf. πέδη, ποῦς), *on foot*; δύναμις πεζή, *infantry force*, I, 3, 12; ὁ πεζός, *foot soldier*; pl. *infantry*.

πέιθω, πείσω, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπεισθην, *persuade, induce, win over, bribe*; mid. and pass., *be convinced, won over*, hence, *obey, believe*.

πεινάω, πεινήσω, etc. (πείνα, *hunger*; πένομαι, *toil, be poor*, Lat. *penu-ria, poverty*), *be hungry*.

πείρα, -ας, ἡ (√ περ, *go through*), *a going through, trial, proof*; *acquaintance with*, I, 9, 1.

πειράομαι, πειράσομαι, etc. (πείρα; cf. Lat. *experior*), *try, attempt, make trial of*, abs., with infin., with obj. clause, III, 2, 3; or with gen., III, 2, 38.

πείσας, πεισθήτε, see πείθω.

πείσει, πείσομαι, see πάσχω.

πειστέον, verbal of πείθω, *one must obey*.

πελάζω, aor. ἐπέλασα, *approach, draw near* (a poetic vb.).

Πελοποννήσιος, -α, -ον (Πελόνησος), *of or belonging to the Peloponnesus, Peloponnesian* pl. as subst., *Peloponnesians*, VI, 2, 10.

Πελοπόννησος, -ον, ἡ (Πέλοψ, *Pelops* + νῆσος), *Peloponnēsus, the isle of Pelops, the southern peninsula of Greece*.

πελτάζω (πέλτη), *serve as a peltast*.

Πέλται, -ῶν, αἱ, *Peltae, a city of Phrygia*.

πελταστής, -οῦ, ὁ (πέλτη), *peltast, targeteer, carrying the light shield*, πέλτη.

πελταστικός, -ή, -όν (πελταστής), *belonging to peltasts*; τὸ πελταστικόν, *the peltasts, the light-armed troops*.

πέλτη, -ης, ἡ, *small shield*, generally crescent-shaped, in I, 10, 12 it appears to mean pole; see the note.

πεμπταῖος, -α, -ον (πέντε), *on the fifth day*; of corpses, *five days unburied*, VI, 4, 9.

πέμπτος, -η, -ον (πέντε), *fifth*.

πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, *send, despatch, escort, send word*.

πένης, -ητος, ὁ (cf. πένομαι), *laborer, poor man*.

πενία, -ας, ἡ (πένομαι), *poverty*.

πένομαι, only in pres. system, *toil, labor, be poor*.

πεντακόσιοι, -αι, -α, *five hundred*.

πέντε, indecl., *five*.

πεντεκαίδεκα, indecl. (πέντε + δέκα), *fifteen*.

πεντήκοντα, indecl. (πέντε), *fifty*.

πεντηκοντήρ, -ῆρος, ὁ (πεντήκοντα), *commander of fifty men*.

πεντηκόντορος, -ου, ἡ (πεντήκοντα), *a ship with fifty oars, penteconter*.

πεντηκοστύς, -ύος, ἡ (πεντήκοντα), *a company of fifty men*.

πέπανται, πέπαται, see πάομαι.

πεπόνθασιν, πεπονθώς, see πάσχω.

πεπρακέναι, πεπράσεται, see πιπράσκω.

πιπτωκότα, see πίπτω.

πέρ, post-pos. enclitic part. with intensive force. In Attic prose found only in composition with rels. and parts., *ἐάνπερ, εἴπερ, ὅσπερ, ὥσπερ, etc.*

πέρα, adv. (√ περ), *beyond, further*.

περαίνω, περανῶ, ἐπέρανα, πεπέρασμαι, ἐπεράνθην (πέρας, end), bring to an end, carry out, accomplish.

πραιώω, -ώσω, etc. (√ περ), carry over, transport; mid. and pass., pass over, cross.

πέραν, adv. (cf. περάω), on the farther side, across, I, 5, 10 (with gen.); τὸ πέραν, the farther bank, III, 5, 2; πέραν (or ἐν τῷ πέραν) γένεσθαι, get across, VI, 5, 22.

περάω, περάσω, etc. (√ περ, cf. πέραν, πέρα), cross.

Πέργαμος, -ου, ἡ, or Πέργαμον, -ου, τὸ, Pergamus, an important city of Mysia.

πέρδιξ, -ικος, ὁ, ἡ (cf. Eng. partridge), partridge.

περί, prep. with gen., dat. and acc., around, about: (1) with gen. (never local), about, concerning; of value, above, περὶ παντὸς ποιεῖσθαι, to consider all-important, I, 9, 16; so in comp. V, 6, 22; in sup. I, 9, 7 n.; (2) with dat. (rare), round, I, 5, 8; VII, 4, 4; (3) with acc., of place, around, about, often of an important personage and his suite, οἱ περὶ Ἀριαῖον, Ariaeus and his men, II, 4, 2 (cf. ἀμφί, and see the note on οἱ μετὰ Ἀριαῖον, I, 10, 1); of time, I, 7, 1; of things, περὶ τὰ ἐπιτήδεια ἦσαν, were busied with the provisions, III, 5, 7; of actions, etc., concerning, toward, to, I, 4, 8. In comp. beside the lit. meaning, περι- often denotes superiority (e. g., περιγίγνομαι).

περιβάλλω (βάλλω), throw around, embrace; mid., throw oneself around, surround; ὅπισθεν περιβαλλόμενοι τὰς πέλτας, shifting their shields so as to cover their backs, VII, 4, 17.

περιγίγνομαι (γίγνομαι), be superior to, get the better of, conquer, with gen.; result, with ὥστε and infin., V, 8, 26.

περιελέω (εἰλέω, wrap), wrap around.

περίεμι (εἰμι), be superior to, excel, abs. or with gen.

περίεμι (εἶμι), go around, abs. or with acc.

περιέλκω (έλκω), drag around.

περιεστῶτας, see περιστήμι.

περιέχω (έχω), surround.

περιιδεῖν, see περιοράω.

περίστημι (ἵστημι), place around; in mid., 2 aor., and 2 perf. act., intrans., stand around.

περικυκλόμαι (κυκλώω), surround.

περιλαμβάνω (λαμβάνω), seize round, embrace.

περιμένω (μένω), wait around, remain, wait for, expect.

Περίνθιος, -ου, ὁ (Πέρινθος), a Perinthian, native of Perinthus.

Πέρινθος, -ου, ἡ, Perinthus, a city in Thrace on the Propontis.

περίξ, adv. (περὶ), round about; as prep. with gen., round, VII, 8, 12.

περίοδος, -ου, ἡ (περὶ+ὁδός), circuit, circumference.

περιοικέω (οἰκέω), dwell around.

περίοικος, -ον (περὶ+οἰκέω), lit., dwelling around; as subst., a Perioecus, V, 1, 15. The Perioeci in Laconia were provincials, standing midway between the Spartans and the Helots, or serfs.

περιοράω (οράω), overlook, allow, permit, with acc. and partic.

περίπατος, -ον (περὶ+πάτος, path; cf. Lat. passus, step, Eng. path, peripatetic), place for walking, walk, II, 4, 15.

περιπήγνυμι (πήγνυμι), in pass., be frozen on, IV, 5, 14.

περιπίπτω (πίπτω), *fall around, fling oneself upon, embrace*, I, 8, 28; *fall in with*, VII, 3, 38.

περιπλέω (πλέω), *sail around*.

περιποιέω (ποιέω), *make remain over; mid., acquire, gain*, V, 6, 17.

περιπτύσσω (πτύσσω, πτύξω, etc.), *fold around, outflank*.

περιρρέω (ρέω), *flow around*, I, 5, 4; *flow or slip off* (of fetters), IV, 3, 8.

περισταυρώ, perf. pass. περιεσταύρωμα (σταυρώ, -ώσω, etc.), *fence in with stakes; cf. σταυρός, surround with a fence of stakes, enclose with a stockade*.

περιστερά, -ās, ἡ, *dove, pigeon*.

περιττεύω, περιττεύσω (περιττός), *be over and above, outnumber, outflank*, IV, 8, 11.

περιττός, -ή, -όν (περί), *over and above, superfluous; ol περιττοί, outnumbering or extra men*, IV, 8, 11; τὸ περιττόν, *surplus*, V, 3, 13.

περιτυγχάνω (τυγχάνω), *fall in with*.

περιφανῶς, adv. (περί+φάνω), *manifestly*.

περιφέρω (φέρω), *bear or carry around*.

περίφοβος, -ον (περί+φόβος), *in great fear or alarm*.

Πέρσης, -ου, ὁ, *a Persian*, in a wide sense including all subjects of the king.

περσίζω (Πέρσης), *speak Persian*.

Περσικός, -ή, -όν (Πέρσης), *Persian; τὸ Περσικόν, the Persian, a kind of dance*, VI, 1, 10.

περσιστί, adv. (περσίζω), *in Persian*.

πέταλον, -ου, τό (πετάννυμι; cf. Eng. *petal*), *leaf*.

πέτομαι, -πτόσθαι, ἐπτόμην, *fly*.

πέτρα, -ας, ἡ (cf. πέτρος), *rock, mass of rock, cliff*.

πετροβολία, -ας, ἡ (πέτρος+βάλλω), *a throwing of stones, stoning*.

πέτρος, -ου, ὁ (cf. Eng. *petrify*, etc.), *stone*.

πεφυλαγμένως, adv. (from perf. pass. partic. of φυλάττω), *on one's guard, cautiously*.

πῆ, indef. adv., enclitic, *in any way, anyhow*.

πηγή, -ῆς, ἡ, *spring; of rivers, source, always pl. in the Anabasis*.

πήγνυμι, παγήσομαι, ἔπηξα, πέπηγα, ἐπάγην, *make firm, congeal, freeze*.

πηδάλιον, -ου, τό, *steering oar, rudder*.

πηλός, -οῦ, ὁ (cf. Lat. *palus*, *swamp*), *clay, mire*.

πῆχυς, -εως, ὁ, *forearm; as a measure of length, the distance from the elbow to the tip of the middle finger, a cubit, one and a half Greek feet or about 1 ft. 5½ in.*

Πίγρης, -ητος, ὁ, *Pigres, interpreter to Cyrus*.

πιέζω, πιέσω, ἐπλησα, -πέπληκα, -πέπλη(σ)μαι, ἐπλήσθην (γ/πλα; cf. πολύς, πλήρης, Eng. *full*), *fill*, I, 5, 10.

πικρός, -ά, -όν, *bitter*.

πίμπλημι, πλήσω, ἐπλησα, -πέπληκα, -πέπλη(σ)μαι, ἐπλήσθην (γ/πλα; cf. πολύς, πλήρης, Eng. *full*), *fill*, I, 5, 10.

πίνω, πίομαι, ἔπιον, πέπωκα, -πέπομαι, -ἐπόθην, *drink*.

πιπράσκω, πέπρακα, πέπραμαι, ἐπράθην, fut. pf. πεπράσσομαι (cf. Lat. *pretium*, *price*), *sell*. In Attic used only in the pf. tenses; cf. πωλέω and ἀποδίδομαι.

πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα, *fall, be slain*; with *eis*, *full upon, be involved in*, II, 3, 18.

Πισίδαι, -ῶν, οἱ, *the Pisidians, natives of Pisidia*, a mountainous country south of Cyrus' satrapy in Asia Minor.

πιστεύω, πιστεύσω, etc., *trust, have confidence in, rely on, believe*, with *dat.*, with *infin.*, I, 9, 8.

πίστις, -ews, ἡ (πειθω), *trust, confidence, good faith, pledge, assurance*; διὰ πίστεως, *relying on good faith*, III, 2, 8; πίστεως ἔνεκα, *to insure his loyalty*, III, 3, 4.

πιστός, -ή, -όν (πειθω), *trusty, faithful, sure, trustworthy*, οἱ πιστοί, *"the faithful," title of the counsellors of the Persian king*; τὰ πιστά, *pledges*; ἐπεὶ τὰ πιστὰ ἐγένετο, *after pledges had been exchanged*, II, 2, 10; cf. II, 4, 7.

πιστότης, -ητος, ἡ (πιστός), *fidelity*.

πίτυς, -νος, ἡ (cf. Lat. *pinus*, Eng. *pine*), *pine-tree*.

πλάγιος, -α, -ον (πλάγος, τό, *side*), *sideways, oblique*; τὰ πλάγια, *flanks, of an army*, III, 4, 14; VI, 3, 15; *eis* πλάγιον, *as adv., sideways, obliquely*, I, 8, 10.

πλαίσιον, -ου, τό, *a rectangle*; πλαίσιον ἰσόπλευρον, *a square*, III, 4, 19.

πλανάομαι, πλανήσομαι, etc. (πλανή, *wandering*), *wander*; *met.*, of words, *wander, be idly spoken*, VII, 7, 24.

πλάτος, -ους, τό (πλατύς), *breadth*.

πλάττω, πλάσω, ἔπλασα, πέπλασμαι, ἐπλάσθην (cf. Eng. *plastic*), *mould, fashion, shape*.

πλατύς, -εῖα, -ύ (cf. Eng. *place, plateau, etc.*), *broad, wide*.

πλεθριαῖος, -α, -ον, *of the length of a plethrum*.

πλέθρον, -ου, -τό, *plethrum, measure of length, 100 Greek ft. or 97 Eng. ft.*

Πλεισθένης, -ους, ὁ, *Pleisthenes*, an Amphipolitan in the Greek army.

πλείστος, -η, -ον, *see* πολὺς.

πλείων, πλείον, *see* πολὺς.

πλέκω, πλέξω, etc. (Lat. *plico, fold*), *twist, plait*.

πλέον, *see* πολὺς.

πλεονεκτέω, πλεονεκτήσω (πλέον + ἔχω), *have more than, have the advantage over* (gen.), *in* (dat.).

πλευρά, -ās, ἡ (cf. Eng. *pleurisy*), *rib, side, flank*, generally in pl.

πλέω, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, *sail, go by sea*.

πληγή, -ῆς, ἡ (πλήττω), *blow*, in the *Anabasis* only pl.

πλήθος, -ους, τό (cf. πλήθω), *multitude, crowd, number, amount, extent*; τὸ πλήθος, *the rank and file, common soldiers*, III, 1, 37.

πλήθω, poetic vb., *be full*; in the *Anabasis* only in the phrase ἀμφὶ πλήθουσιν ἀγοράν, *about full market time*, I, 8, 1; II, 1, 7.

πλήν, adv. or conj., *except, save that*; also prep. with gen.

πλήρης, -ες (πῖμπλημι), *full, full of*, with gen.; of pay, *in full*, VII, 5, 5.

πλησιάζω, πλησιάσω, etc. *approach, draw near*, abs. or with dat.

πλησίος, -α, -ον, *near*. The pos. is found in prose only in the adv. πλησίον, *near, close by*; πλησιαίματος, I, 10, 5; VII, 3, 29.

πλήττω, πλήξω, 2 pf. πέπληγα, 2 aor. pass. ἐπλήγγην (cf. Lat. *plango, strike, plaga, blow*, Eng. *apoplexy, strike*). The act. is little used in prose.



**πλίνθινος**, -η, -ον (πλίνθος), *of brick, brick.*  
**πλίνθος**, -ου, ἡ (cf. Eng. *plinth, flint?*), *brick.*  
**πλοῖον**, -ου, τό (πλέω), *boat, vessel, of any sort from a canoe (πλοῖον μονόξυλον, V, 4, 11) to a warship (μακρὸν πλοῖον, V, 1, 11). Generally, however, πλοῖον means transport or merchantman, contrasted with ναὺς or τριήρης; see I, 3, 17 n.*  
**πλοῦς**, πλοῦ, ὁ (πλέω), *a sailing, voyage.*  
**πλούσιος**, -α, -ον (πλούτος, *wealth*), *rich.*  
**πλουσίως**, adv. (πλούσιος), *in wealth, richly; comp. πλουσιωτέρως, I, 9, 16.*  
**πλουτέω**, πλουτήσω, etc. (πλούτος), *be rich.*  
**πλουτίζω**, perf. πεπλούτικα (πλούτος), *enrich.*  
**πνεῦμα**, -ατος, τό (πνέω; cf. Eng. *pneumatic*), *wind.*  
**πνέω**, πνεύσομαι, ἔπνευσα, *blow, breathe.*  
**πνίγω**, *choke; pass., be drowned, V, 7, 25.*  
**ποδαπός**, -ή, -βν, *from what country, whence.*  
**ποδήρης**, -ες (πούς+ῥα), *reaching to the feet (of shields).*  
**ποδίζω**, only in perf. pass. partic., πεποδισμένοι, *fetter, hobble, III, 4, 35.*  
**ποδῶν**, see πούς.  
**πόθεν**, adv., *whence, from what source, how.*  
**ποθεν**, indef. adv., enclitic, *from somewhere or other.*  
**ποθέω**, ποθήσω, etc. (πόθος), *long, yearn.*  
**πόθος**, -ου, ὁ, *longing.*  
**ποί**, indef. adv., enclitic, *somewhere, whither, somewhere.*

**ποιέω**, ποιήσω, etc., *make, do, perform, render; often with two accs., both nouns, or noun and adj., I, 1, 2; I, 9, 6; bring about, cause, with acc. and infin., I, 7, 4, or with ὥστε and infin., I, 6, 2; imagine, assume, with acc. and infin., V, 7, 9; very commonly εἶ or κακῶς ποιεῖν, to benefit, injure, with acc. of person, I, 4, 8; also ἀγαθόν, κακὸν ποιεῖν, with acc., I, 9, 11; rarely with dat., IV, 2, 23; with ἐκκλησίαν, convene, I, 4, 12; often with advs, I, 1, 11. Mid. similarly used; also frequently with verbal nouns, forming one idea, τὴν πορείαν ἐποιεῖτο = πορεύετο, I, 7, 20; often to be rendered count, esteem, περὶ παντός, πολλοῦ, πλείστου, I, 9, 16, etc.; εὖρημα ἐποιεσάμην, I counted it a piece of good luck, II, 3, 18; in V, 3, 5, have made for oneself, ἀνάθημα.*

**ποιητέος**, -α, -ον (verbal of ποιέω), *to be done, that must be done, with or without dat. of agent.*

**ποικίλος**, -η, -ον (cf. Lat. *pingo*, *paint*), *variegated, of many colors; tattooed, V, 4, 32.*

**ποιός**, -α, -ον, interrog. pron., *of what sort or kind, what.*

**πολεμέω**, πολεμήσω, etc. (πόλεμος), *make war, carry on war, abs., with dat., or with πρὸς and acc.*

**πολεμικός**, -ή, -όν (πόλεμος; cf. Eng. *polemic*), *fitted for war, skilled in war, warlike; τὸ πολεμικόν, signal or shout for battle, IV, 3, 29; VII, 3, 33; τὰ πολεμικά, military affairs, III, 1, 38, 43.*

**πολεμικῶς**, adv. (πολεμικός), *in a hostile manner; sup. πολεμικώτατα, VI, 1, 1.*

**πολέμιος**, -α, -ον (πόλεμος), *pertain-  
ing to war, the enemy's, hostile*;  
τὰ πολέμια, *military matters*, I,  
6, 1; οἱ πολέμιοι, *the enemy*; ἡ  
πολεμία, *the enemy's country*,  
III, 3, 5.

**πόλεμος**, -ου, ὁ, *war*.

**πορίζω** (πόλις), *found a city*; with  
χωρίον, *colonize*, VI, 6, 4.

**πολιορκέω**, *πολιορκήσω*, etc. (πόλις +  
εἰργω), *besiege, invest*.

**πόλις**, -ews, ἡ (ἄκιν to πολύς), *city*,  
*state*; at Athens, *the city proper*,  
*the acropolis*, VII, 1, 27.

**πόλισμα**, -ατος, τό (πορίζω), *town*.

**πολιτεύω**, *πολιτεύσω*, etc. (πολίτης), *be  
a citizen*; freely, *live*, III, 2, 26.

**πολίτης**, -ου, ὁ (πόλις), *citizen*.

**πολλάκις**, adv. (πολύς), *often*.

**πολλαπλάσιος**, -α, -ον (πολύς), *many  
times as much or many*.

**πολλαχῇ**, adv. (πολύς), *in many  
places, often*, VII, 3, 12.

**πολλαχού**, adv. (πολύς), *in many  
places, often*, IV, 1, 28.

**πολυάνθρωπος**, -ον (πολύς + ἄνθρωπος),  
*populous, thickly populated*.

**πολυαρχία**, -ας, ἡ (πολύς + ἀρχω), *rule  
or command vested in many*,  
VI, 1, 18.

**Πολυκράτης**, -ους, ὁ, *Polycrates*, an  
Athenian, captain in the Greek  
army.

**Πολύνικος**, -ου, ὁ, *Polynicus*, am-  
bassador from Thibron to the  
Greek army.

**πολυπραγμονέω** (πολύς + πράττω), *be a  
busybody or meddler*.

**πολύς**, πολλή, πολύ (cf. πλῆθος, πῖμ-  
πλημι, Lat. *plus* and *plurimus*,  
Eng. *full*), *much, many*, often to  
be rendered *great, far, long*,  
*mighty, full*, etc. Often joined  
to another adj. by καί, where  
Eng. omits the connective, πολλά

καὶ ἀμήχανα, *many difficulties*,  
II, 3, 18; τὸ πολὺ, *the greater  
part, the most*, I, 4, 13; οἱ πολλοί,  
*the most*, II, 3, 16; adv. expres-  
sions, πολὺ, *much, very, far*,  
chiefly with comp. and sup.  
adjs.; so πολλῶ, with comp., II,  
5, 32; πολλά, *in many respects*,  
*often*, IV, 3, 2; ἐπὶ πολὺ and ὡς  
ἐπὶ τὸ πολὺ; see ἐπὶ. περὶ πολλοῦ  
(πλέονος, πλείστου) ποιεῖσθαι, see  
ποιέω. Comp. πλείων, πλείον, *more*,  
*greater*, with similar range of  
meanings; neut., as adv., πλείον  
or πλεόν; ἐκ πλεόνος . . . ἔφευγον,  
*took flight when at a greater  
distance*, I, 10, 11; sup. πλείστος,  
-η, -ον, *most*, often with ὥς or ὅτι,  
*the most possible*, I, 1, 6; often  
as noun, οἱ πλείστοι, *most, the  
most*, I, 5, 13; πλείστον, πλείστα,  
as adv., *mostly, generally*, III,  
2, 31; VII, 6, 35; ὡς πλείστον, *as  
far as possible*, II, 2, 12.

**Πολύστρατος**, -ου, ὁ, *Polystратus*,  
an Athenian, father of Lycius.

**πολυτελής**, -ές (πολύς + τέλος), *of  
great price, costly*.

**πομπή**, -ῆς, ἡ (πέμπω), *escort*; gen-  
erally solemn procession, in  
honor of a god, V, 5, 5.

**πονέω**, *πονήσω*, etc. (πόνος), *work*,  
*toil, labor*; with acc., *earn by  
labor*, VII, 6, 41; τὰ πεπονημένα,  
*hardships undergone*, VII, 6, 10.

**πονηρός**, -ά, -όν (πόνος), properly, *toil-  
some, laborious*; then, *poor*,  
*worthless, bad*; *πονηρόν*, *a  
wretched affair*, III, 4, 35; ὁ  
πονηρός, *a villain*, II, 6, 29; cf.  
II, 5, 21; in VII, 1, 39, *hostile*.

**πονήρως**, adv. (πονηρός), *with diffi-  
culty*.

**πόνος**, -ου, ὁ (πένομαι), *toil, labor*,  
*work, hardship*.

**πόντος**, -ου, ὁ, *sea*; generally as a proper name, *the Euxine or Black Sea*; hence *Pontus*, the region about the Euxine, V, 6, 15.

**πορεία**, -ας, ἡ (cf. πορεύομαι), *a going, journey, march, road*.

**πορευτός**, -α, -ον (verbal of πορεύομαι), *that must be traversed*, II, 5, 18; impers. πορευτέον ἡμῖν, *we must march*, II, 3, 13 n.

**πορεύομαι**, πορεύσομαι, etc., pass. dep., *go, travel, march*; with acc. of region traversed, IV, 4, 1; cf. II, 4, 13.

**πορθέω**, πορθήσω, etc. (πέρθω, sack), *plunder, ravage, lay waste*.

**πορίζω**, ποριῶ, ἐπορίσασθαι, πεπορίσθαι, ἐπορίσθην, *bring to, furnish, supply, provide*; mid., *supply oneself with, obtain*.

**πόρος**, -ου, ὁ (ὑπερ), *way through or across*; of a river, *ford*, IV, 3, 13, 20; in general, *way, means*, II, 5, 20.

**πόρρω** (πρό), *far off, far from* (gen.).

**πορφυροῦς**, -ᾶ, -οῦν (πορφύρα, the *murex*, the shellfish from which purple dye was obtained), *purple*.

**ποσί**, see πούς.

**πόσος**, -ης, -ον, interrog. pron., *how great, how large, how much*; pl., *how many*.

**ποταμός**, -οῦ, ὁ (cf. hippopotamus, *Mesopotamia*), *river, stream*, I, 2, 23, etc. The name of the river stands regularly in attrib. position.

**ποτέ**, indef. adv., enclitic, *at any time, once, ever*; ὅποι ποτε, *where in the world*, III, 5, 13; εἰ ποτέ καὶ ἄλλοτε, *now, if ever*, VI, 4, 12.

**πότερος**, -α, -ον, interrog. pron., *which of two*; hence πότερον,

interrog. adv., *whether*, introducing simple questions; πότερον (πότερα) . . . ἢ, *whether . . . or*, introducing alternative questions, direct or indirect.

**ποτέρως**, interrog. adv. (πότερος), *in which of two ways*.

**ποτήριον**, -ου, τό (πίνω), *drinking cup*.

**ποτός**, -ῆ, -όν (verbal of πίνω), *drinkable*; neut. τὸ ποτόν, *drink*, I, 10, 18; σῖτα καὶ ποτά, *food and drink*, II, 3, 27.

**πότος**, -ου, ὁ (πίνω), *a drinking bout, banquet*.

**ποῦ**, interr. adv., *where*.

**πού**, indef. adv., enclitic, *some-where, anywhere*; with gen., III, 4, 23; *perhaps, of course*, V, 7, 13.

**πούς**, ποδός, ὁ (Lat. *pes*, Eng. *foot*), *foot*, in the lit. sense and as a unit of measure, 11 $\frac{2}{3}$  in.; ἐπὶ πόδα ἀναχωρεῖν, *retreat while facing the foe*, V, 2, 32.

**πράγμα**, -ατος, τό (πράττω), *thing done, thing, act, deed, affair; trouble*, IV, 1, 17; in this sense commonly pl.; πράγματα παρέχειν, with dat., *annoy, give trouble to*, I, 1, 11.

**πραγματεύομαι** (πράγμα), *be busy at, seek to bring about*, VII, 6, 35.

**πρανής**, -ές (πρό), *bent forward, headlong, steep*; εἰς τὸ πρηνές, *straight down hill*, III, 4, 25; κατὰ τοῦ πρανοῦς, *down the slope*, IV, 8, 28.

**πράξις**, -εως, ἡ (πράττω), *business, undertaking, enterprise, scheme*.

**πρᾶος**, -εῖα, -ον, gen. pl. πρᾶτων, *mild, tame*, I, 4, 9.

**πράττω**, πράξω, ἔπραξα, πέπραχα, πέπραγμα, ἐπράχθην, *do, perform, bring to pass, effect, manage*,

- transact, negotiate, etc.; of money, exact* (with two accs.), VII, 6, 17; with advs., as *εὖ* (καλῶς) or *κακῶς*, intrans., *fare well or ill*, I, 9, 10; III, 1, 6.
- πρᾶως*, adv. (πρᾶος), *mildly, lightly*.
- πρέπω, πρέψω, etc.*, *be fitting; be becoming, suitable*, with dat., III, 2, 7; impers., *it is fitting or proper*, with infin., III, 2, 16; cf. I, 9, 6.
- πρεσβεία*, -ας, ἡ (πρεσβεύω), *embassy*.
- πρεσβεύω, πρεσβεύσω, etc.* (πρέσβυς), *serve as ambassador*.
- πρέσβυς*, -έως, ὁ (Eng. *presbyter, priest*), *old*, poetic adj. In the *Anabasis* only in comp. and sup. *πρεσβύτερος*, I, 1, 1, *πρεσβύτατος*, II, 1, 10. As subst., only in pl., *οἱ πρέσβεις*, *envoys, ambassadors*, III, 1, 28.
- πρεσβύτες*, -ου, ὁ (πρέσβυς), *old man*.
- πρίασθαι*, see *ἐπριάμην*.
- πρίν*, temporal conj. (πρό), with infin., *before, rarely, until*, I, 4, 13, etc.; with indic., *ἄν*, with subj., and opt. (cf. *ἔως*), *until, before*, chiefly after neg. clauses, I, 1, 10; *πρόσθεν* . . . *πρίν*, I, 1, 10; *πρότερον* . . . *πρίν*, III, 1, 16; *πρίν ἤ*, with infin., IV, 5, 1 n.
- πρό*, prep. with gen., of place, *before, in front of*; of time, *before*; also, *in defense of, on behalf of, for*; *πρὸ τῶν τοξευμάτων*, *a defense against the arrows*, VII, 8, 18.
- προαγορεύω* (ἀγορεύω), *announce publicly*.
- προάγω* (ἀγω), *lead forward; intr., go forward, advance*, VI, 5, 6, 11.
- προαιρέω* (αἰρέω), *take before; mid., choose, select*, VI, 6, 19.
- προαισθάνομαι* (αἰσθάνομαι), *find out or perceive beforehand*.
- προαποτρέπομαι* (τρέπω), *turn away before or too soon*, VI, 5, 31.
- προβαίνω* (βαίνω), *step forward, go forward, advance*.
- προβάλλω* (βάλλω), *throw before, hold in front of*, in mid. *τὰ ὅπλα προβαλέσθαι*, *advance arms* (cf. "charge bayonets"), I, 2, 17; VI, 5, 16; *πρὸ ἀμφοῖν προβεβλημένος* (sc. *τὴν ἀσπίδα*), *with his shield held before them both*, IV, 2, 21; also, *bring forward, nominate*, VI, 1, 25; VI, 2, 6.
- πρόβατον*, -ου, τό (πρό+βαίνω), generally pl., *cattle*; in Attic regularly of small animals, *sheep or goats*, esp. the former.
- προβολή*, -ῆς, ἡ (προβάλλω), of spears, *a throwing forward* (into position for the charge), VI, 5, 25.
- προβουλεύω* (βουλεύω), *plan for or on behalf of*.
- πρόγονος*, -ου, ὁ (πρό+√γεν), *forefather*, in pl. *ancestors*.
- προδίδωμι* (δίδωμι), *give over, surrender, betray*.
- προδότης*, -ου, ὁ (προδίδωμι), *traitor, betrayer*.
- προδραμόντες*, see *προτρέχω*.
- προδρομή*, -ῆς, ἡ (πρό+δρόμος), *a running forth, sally*, IV, 7, 10.
- προείδον* (εἶδον), see *before or in front*, I, 8, 20; in mid., VI, 1, 8.
- πρόειμι* (εἶμι), *go on, go ahead, advance, proceed*; *προϊούσης τῆς νυκτός*, *as the night went on, in the course of the night*, II, 2, 19.
- προεῖπον* (εἶπον), serving as 2 aor. to *προλέγω* or *προαγορεύω*, *proclaim, give orders*, I, 2, 17.
- προελαύνω* (ἐλαύνω), intr., *ride or march forward, push on*.
- προεργάζομαι* (ἐργον), *do before, achieve or win before*, VI, 1, 21.

**προέρχομαι** (ἔρχομαι), *go before, go forward, advance.*

**προερῶ** (ἐρῶ), as fut. of **προλέγω**, *tell in advance, warn*, VII, 7, 13.

**προέχω** (ἔχω), *have the advantage of.*

**προηγέομαι** (ἡγέομαι), *lead forward.*

**προηγορέω** (προήγορος, *spokesman*, **πρό+ἀγορά**), *be spokesman.*

**προῆλθον**, see **προέρχομαι**.

**προθέω** (θέω), *run forward.*

**προθυμέομαι**, **προθυμήσομαι** or **προθυμηθήσομαι**, **ἐπροθυμήθην** (**πρόθυμος**), *be eager or zealous, wish earnestly*, abs. or with infin.

**προθυμία**, -ας, ἡ (**πρό+θυμός**), *eagerness, zeal.*

**πρόθυμος**, -ον (**πρό+θυμός**), *ready, eager, zealous.*

**προθύμως**, adv. (**πρόθυμος**), *eagerly, willingly, zealously*, comp. **προθυμότερον**.

**προθύω** (θύω), *sacrifice before, offer a preliminary sacrifice, mid.*

**προίημι** (ἵημι), *send forth; mid., let go, give over, surrender, abandon.*

**προΐστημι** (ἵστημι), *put before; in perf. tenses, intrans., stand at the head of, be in command of.*

**προκαλέω** (καλέω), *call forth; mid., to oneself*, VII, 7, 2.

**προκαλύπτω** (καλύπτω, **καλύψω**, etc.), *hide, throw a cover before, hide, conceal.*

**προκαταθέω** (θέω), *run along in advance.*

**προκατακαίω** or **-κάω** (καίω), *burn down in advance or before someone.*

**προκαταλαμβάνω** (λαμβάνω), *seize or occupy in advance.*

**πρόκειμαι** (κείμει), *lie before or in front, project.*

**προκινδυνεύω** (κινδυνεύω), *incur danger for or in behalf of.*

**Προκλῆς**, -έους, ὁ, *Procles*, governor of Teuthrania in Mysia.

**προκρίνω** (κρίνω), *prefer.*

**προλέγω**, **προερῶ**, **προείπον**, *declare publicly or in advance, give warning.*

**προμαχεών**, -ῶνος, ὁ (**μάχομαι**), *battlement.*

**προμετωπίδιον**, -ου, τό (**μέτωπον**, *forehead*), *frontlet, a piece of armor worn by horses, protecting the head*, I, 8, 7.

**προμνάομαι**, impf. **προμνᾶτο** (**μνάομαι**, *court*), *sue for, solicit.*

**προνοέομαι** (νοέω), *take thought for* (gen.), VII, 7, 33; *provide for* (acc.), VII, 7, 37.

**πρόνοια**, -ας, ἡ (**προνοέομαι**), *forethought.*

**προνομῆ**, -ης, ἡ (**πρό+νέμω**), *foraging party.*

**προξενέω**, **προξενήσω**, etc. (**πρόξενος**), *be one's πρόξενος, bring about for one; of danger, put upon one*, VI, 5, 14.

**πρόξενος**, -ου, ὁ (**πρό+ξένος**), *a public ξένος, one acting as official representative of a foreign state among his own people, consul*, V, 4, 2.

**Πρόξενος**, -ου, ὁ, *Proxenus*, a Theban, one of Cyrus' generals; the personal friend of Xenophon, III, 1, 4 ff.; treacherously seized and slain after the battle of Cunaxa, II, 5, 31 ff. For a sketch of his character see II, 6, 16 ff. and the *Introd.* § 38.

**προπέμπω** (πέμπω), *send forward; escort*, VI, 1, 23.

**προπίνω** (πίνω), *drink to one, pledge.*

**προπονέω** (πονέω), *toil for or on behalf of.*



**πρός** (related to *πρό*): (1) originally an adv., *furthermore, besides*, III, 2, 2, *πρός δ' ἔτι*; (2) as prep. with gen., dat., and acc.: with gen., *on the side of, towards* (properly *from the direction of*; cf. Lat. *ab*, I, 10, 3; II, 2, 4; sometimes as *ὑπό* with passives, *by, on the part of*, I, 9, 20; *πρός θεῶν*, *in the sight of*, I, 6, 6; so in oaths, II, 1, 17; *τρόπου*, *in accordance with*, I, 2, 11; with dat., *before, beside, at, near; besides, in addition to*; with acc. after vbs. of motion or implying motion, *to, towards, before*; more personal than *εἰς* or *ἐπὶ*, but used by no means only of persons, I, 5, 7; often in hostile sense, *against*, I, 3, 21; in a more general sense, expressing various relations, *καταλύσαι πρὸς*, *be reconciled with*, I, 1, 10; *πρὸς τὴν ἀνάβασιν*, *with reference to, regarding*, I, 4, 9; *in comparison with*, VII, 7, 41; of purpose, *πρὸς ἄριστον*, *for lunch*, I, 10, 19; of time, *towards*, IV, 5, 21; *πρὸς φιλίαν*, *in friendship*, I, 3, 19; *πρὸς ταῦτα*, *in view of this, in answer to this*, I, 3, 19. In composition *πρός* means *to, against, in addition to*.

**προσάγω** (*ἄγω*), *lead to or against; intr., lead on, advance*, I, 10, 9; *bring to bear, employ*, IV, 1, 23.

**προσαιτέω** (*αἰτέω*), *ask in addition, ask for more*.

**προσαναλίσκω** (*ἀναλίσκω*), *spend besides or in addition*.

**προσανεῖπον** (*εἶπον*), *command or announce further*, VII, 1, 11.

**προσβαλῶ** (*βαλῶ*), *step up to, plant the foot against*, IV, 2, 28.

**προσβάλλω** (*βάλλω*), *throw or strike against, make an attack*.

**προσβατός**, *-όν* (*προσβαίνω*), *approachable, accessible*.

**προσβολή**, *-ῆς, ἡ* (*προσβάλλω*), *attack*.

**προσγίγνομαι** (*γίγνομαι*), *come to, attach oneself to*.

**προσδανείζομαι**, *προσεδανεισάμην* (*δανείζομαι*, *borrow*), *borrow besides*.

**προσδεῖ**, *impers.* (*δέω*), *there is need of besides or in addition*, with gen.; also as middle deponent, *προσδέομαι*, with gen., *need or want besides*, VII, 6, 27; *strive for*, VI, 1, 24.

**προσδίδωμι** (*δίδωμι*), *give besides or in addition*.

**προσδοκάω**, *προσεδόκων, προσεδόκησα* (*πρός + √δοκ*; cf. *δοκέω*. The simple *δοκάω* is not found), *expect*, with acc. and infin.

**προσδοκεῖ** (*δοκέω*), *it seems good besides*.

**προσέδραμον**, see *προστρέχω*.

**πρόσειμι** (*εἶμι*), *come to, approach, advance*.

**προσελαύνω** (*ἐλαύνω*), *drive or ride towards or against, march on*.

**προσέρχομαι** (*ἔρχομαι*), *come to, approach, come up*.

**προσεύχομαι** (*εὐχομαι*), *pray to*, dat.

**προσετάχθη**, see *προστάττω*.

**προσέχω** (*ἔχω*), in the *Anabasis* only with *νοῦν*, *give heed to, pay close attention to*, dat.

**προσῆκω** (*ῆκω*), *pres. with force of a perfect, come to, reach; be related to*, I, 6, 1; *impers., it is fitting or proper*; *τούτῃ τῆς Βοιωτίας προσήκει οὐδέν*, *this fellow has nothing to do with Boeotia*, III, 1, 31.

**προσῆλθον**, see *προσέρχομαι*.

**προσῆγτε**, see *πρόσειμι*.

**πρόσθεν**, adv. (πρός), *before*, of place, *eis τὸ πρόσθεν*, *forward*, to the front, I, 10, 5; with gen., III, 1, 33; τὸ πρόσθεν, *the van*, III, 2, 36; of time, *before*, *formerly*; often as attrib., *former*, I, 4, 8; sometimes simply leading up to πρὶν, I, 1, 10; τὸ πρόσθεν, as adv., *before*, *formerly*, I, 10, 11; of preference, πρόσθεν . . . ἢ, *sooner . . . than*, II, 1, 10.

**προσθῶ** (θέω), *run towards*, *charge*.

**προσίαισι**, see πρόσειμι.

**προσίημι** (ἴημι), *let come to*, *let approach*, IV, 5, 5; mid., *admit*, *receive*, III, 1, 30; IV, 2, 12; of the gods, *permit*, *sanction*, V, 5, 3.

**προσκαλέω** (καλέω), *call up*, *summon*.

**προσκτάομαι** (κτάομαι), *acquire besides* or *in addition*.

**προσκυνέω**, προσκυνήσω, etc. (κυνέω, *kiss*), *do obeisance to*, *bow down before*, *worship*, of gods, III, 2, 9, 13; of the oriental salaam before men of high rank, I, 6, 10; I, 8, 21.

**προσλαμβάνω** (λαμβάνω), *take besides* or *in addition to*; *lay hold of also*, *lend a hand*, II, 3, 11.

**προσμειγνυμι** (μειγνυμι, μείζω, ξμειξα, μέμειγμαι, ἐμείχθη or ἐμίγην, *mix*), *minge with*, *join*.

**προσμένω** (μένω), *wait*, *wait for*.

**πρόσδοτος**, -ου, ἡ (πρός+ὁδός), lit. *way to*, *approach*, in pl., V, 2, 3; *procession*, in honor of a god, VI, 1, 11; *revenue*, *income*, I, 9, 19; VII, 7, 36.

**προσδόνυμι** (δμνυμι), *swear in addition*.

**προσομολογέω** (ὁμολογέω), *agree to*, *surrender*.

**προσπερονάω** (περονάω, *pierce*), perf. pass. προσπεπερόνημαι, *fasten with*

a pin (περόνη) or skewer, VII, 3, 21.

**προσπίπτω** (πίπτω), *fall* or *throw oneself on*, *run to*.

**προσποιόμαι** (ποιέω), *profess*, *pretend*.

**προσπολεμέω** (πολεμέω), *war against*.

**προσχόντες**, see προσέχω.

**προστατεύω** (πρό+√στα), *be at the head* or *in chief charge of*, V, 6, 21.

**προστατέω** (cf. προστάτης), *preside over*, *manage*, gen., IV, 8, 25.

**προστάτης**, -ου, ὁ (προίστημι), *one who stands before* or *at the head of*, *leader*, VII, 7, 31.

**προστάττω** (τάττω), *give orders to*, I, 9, 18; in impers. pass. οἷς προσεράχθη, *those who had been bidden*, I, 6, 10 n.

**προστελέω** (τέλος), *pay in addition*.

**προστερνίδιον**, -ου, τό (στέρνων), *breastplate*, of horses, I, 8, 7.

**προστιθῆμι** (τίθῆμι), *add to*; mid., *concur in* (something advanced by another), I, 6, 10.

**προστρέχω**, aor. προσέδραμον (τρέχω), *run up to*.

**προσφέρω** (φέρω), *bring up*, *bring against*, V, 2, 14; mid., *conduct oneself*, *behave*, V, 5, 19; VII, 1, 6.

**προσχωρέω** (χωρέω), *go over to*, *surrender to*.

**πρόσχωρος**, -ον (πρός+χωρός), *neighboring*; οἱ πρόσχωροι, *neighbors*, V, 3, 9.

**πρόσω**, adv., comp. προσωτέρω, *superwards* (πρό), *forwards*, *in advance*; so *eis τὸ πρόσω*, *forward*, V, 4, 30; ἵεναι τοῦ πρόσω, *go forward*, I, 3, 1; with local gen. πρόσω τοῦ ποταμοῦ, *far into the river*, IV, 3, 28; also, *far*, *at a distance*; with gen., *far from*, III, 2, 22; προσωτέρω τοῦ καιροῦ see καιρός.

πρόσωπον, -ου, τό (πρός+|/οπ; cf. ὤψ, face), countenance, face, pl. II, 6, 11 n.

προτάττω (τάττω), station in front.

προτελέω (τελέω), pay beforehand.

προτεραῖος, -α, -ον (πρό), only in the phrase τῇ προτεραίᾳ, on the day before, II, 1, 3; V, 4, 23.

πρότερος, -α, -ον (πρό), former, earlier, the adj. being often used where Eng. requires an adv., I, 2, 25; neut. πρότερον, as adv., before; τὸ πρότερον, the time before, IV, 4, 15; πρότερον, like πρόσθεν (I, 1, 10 n.), may lead up to πρὶν; it is then not to be translated.

προτιμάω (τιμάω), honor above, prefer in honor; fut. mid. as pass., I, 4, 14.

προτρέχω (τρέχω), run forward, run ahead of (with gen.)

προφαίνω (φαίνω), mid., come to sight, appear.

προῦ=προε.

προφασίζομαι (πρόφασις), set up or allege as an excuse.

πρόφασις, -εως, ἡ (φήμι), pretext, excuse.

προφυλακή, -ης, ἡ (πρό+φυλακή), in pl., outposts, pickets.

προφύλαξ, -ακος, ὁ (πρό+φύλαξ), outpost, sentinel, picket.

προχωρέω (χωρέω), go forward, go on, progress, prosper; of omens, be favorable, VI, 4, 21; impers., be of advantage, I, 9, 13.

πρύμνα, -ης, ἡ, stern (of a ship).

πρῶ, adv. (πρό), in the morning, early; comp. πρωάτερον, III, 4, 1.

πρῶρα, -ας, ἡ (πρό), prow, bow (of a ship).

πρωρεὺς, -έως, ὁ (πρῶρα), prow-officer, lookout, ranking next to the κυβερνήτης, V, 8, 20.

πρωτεύω (πρῶτος), be first, hold the first place.

πρῶτος, -η, -ον (πρό), first, foremost, chief, most eminent; οἱ πρῶτοι, the van, II, 2, 17; often where Eng. uses an adv., I, 3, 1, yet always with personal force, πρῶτος ἡγγεῖλα, I was the first to announce, II, 3, 19; as adv. πρῶτον or τὸ πρῶτον, first, at first, in the first place, I, 2, 16; ὥς τὸ πρῶτον, cum primum, as soon as, VII, 8, 14.

πτάρνυμαι, ἔπτарон (cf. Lat. sternuo, sneeze), sneeze.

πτέρυξ, -υγος, ἡ (πέτομαι), wing, I, 5, 3; flap (of a corselet), IV, 7, 15.

πυγμή, -ης, ἡ (πύξ; cf. Eng. pygmy), fist, boxing, IV, 8, 27. In later Greek as in Roman boxing, the forearms were weighted with the cestus of leathern thongs loaded with metal.

Πυθαγόρας, -ου, ὁ, Pythagoras, a Spartan admiral.

πυθόμενος, see πυνθάνομαι.

πυκνός, -ή, -όν (cf. πύξ), close, compact, thick; neut. πυκνά, as adv., constantly, VI, 1, 8.

πύκτης, -ου, ὁ (πύξ), boxer.

Πύλαι, -ῶν (πύλη), Pylae, i. e., the Gates, a fortress or town in Mesopotamia, on the border of Babylonia.

πύλη, -ης, ἡ, gate, chiefly pl., since gates had two folding wings then, entrance, pass, I, 4, 4.

πυνθάνομαι, πείσομαι, ἐπυνθάνην, πέπυσμαι, inquire, ask, learn, discover.

πύξ, adv. (cf. πυκνός, Lat. pugnus), with the fist.

πῦρ, -ρός, τό (Lat. purus, Eng. fire, pyre, etc.), fire; pl., τὰ πυρά (lat. pyrois), watch fires, signal fires.

πυραμῖς, -ίδος, ἡ (cf. Eng. *pyramid*), *pyramid*.

Πύραμος, -ου, ὁ, *the Pyramus*, a large river flowing through Cilicia.

πυρρομαχέω (πύργος+μάχομαι), *storm a tower or wall*.

πύργος, -ου, ὁ, *tower, walled fort*.

πυρέτω (πῦρ), *have a fever*.

πύρινος, -η, -ον (πυρός), *of wheat, wheaten*.

πυροῖς, see πῦρ.

πυροί, -ῶν, οἱ, *wheat*; for the pl., cf. κριθαί.

Πυρρίας, -ου, ὁ, *Pyrrhias*, an Arcadian commanding a division of the Greek army.

πυρρίχη, -ης, ἡ, *the pyrrich*, a mimetic war dance, VI, 1, 12.

πυρσεύω, aor. ἐπύρσευσα (πυρσός, ὁ, *a torch*; cf. πῦρ), *light beacon fires*.

πῶ, indef. adv., enclitic and only after a neg., *yet, up to this time*; cf. οὐπω, μήπω.

πωλέω, πωλήσω, ἐπωλήθην (cf. Eng. *monopoly*), *sell*.

πῶλος, -ου, ὁ (cf. Lat. *pullus*, Eng. *foal*), *colt, foal*.

Πῶλος, -ου, ὁ, *Polus*, a Spartan admiral, succeeding Anaxibius, VII, 2, 5.

πῶμα, -ατος, τό (πίνω), *drink, beverage*.

πῶποτε, indef. adv. (πῶ+ποτε), after negatives, *at any time, ever, ever yet*.

πῶς, interrog. adv., *in what way? how?*

πῶς, indef. adv. enclitic, *somehow, in some way, in any way*; often serving to modify another word, ὥδέ πως, *somewhat as follows*, I, 7, 9; ἀμφὶ τὴν αὐτὴν πως ὥραν, *at about the same hour*, IV, 8, 21; ἄλλως πως . . . ἤ, *any other way than*, III, 1, 20.

## P

ράδιος, -α, -ον, comp. ῥᾶων, sup. ῥᾶστος, *easy*, often in neut. with infin.

ῥαδίως, adv., comp. ῥᾶον, sup. ῥᾶστα, *easily*.

Ῥαθίνης, -ου, ὁ, *Rathines*, an officer under Pharnabazus.

ῥαθυμέω (ῥάθυμος, *easy-going*, ῥάδιος+θυμός), *be of an easy-going nature, take things easily*.

ῥαθυμία, -ας, ἡ (cf. ῥαθυμέω), *easy-going disposition, laziness*.

ῥᾶον, ῥᾶστον, see ῥάδιος.

ῥαστώνη, -ης, ἡ (ῥᾶστος; cf. ῥάδιος), *easiness of character, indolence*.

ρέω, ῥεύσομαι or ῥυήσομαι, ἐρρύηκα, aor. pass., as act., ἐρρύην, *flow*.

ρήτρα, -ας, ἡ (cf. εἶρω), *agreement, compact*.

ρίγος, -ους, τό (cf. Lat. *frigus*), *cold*.

ρίπτω (in pres. system also ῥιπτέω), ῥίψω, ἔρριψα, etc., *throw, hurl*; of garments, *throw off*.

ρίς, ῥινός, ἡ (cf. Eng. *rhinoceros*), *nose*.

Ῥόδιος, -α, -ον (Ῥόδος, *Rhodes*), *Rhodian*; ὁ Ῥόδιος, *a Rhodian, native of Rhodes*, a large island off the S.W. coast of Asia Minor.

ροφέω (cf. Lat. *sorbeo*), *suck up*.

ῥυθμός, -οῦ, ὁ (akin to ῥέω, Eng. *rhythm*), *measured motion, time, rhythm*.

ῥύμα, -ατος, τό (cf. ἐρύω, ῥύομαι, *draw*), properly, *that which is drawn*, only in the phrase ἐκ τόξου ῥύματος, *with a bow-shot the start*, III, 3, 15.

ῥώμη, -ης, ἡ (cf. ῥώννυμι), *strength force*.

Ῥωπάρας, -α, ὁ, *Rhoparas*, satrap of Babylonia.

## Σ

σά, see σός.

σᾶ, see σῶς.

σάγαρις, -εως, ἡ, *battle-axe*.

σακίον, -ου, τό (dim. of σάκος, *bag*, Eng. *sack*), *sack, bag, pouch*.

Σαλμυδησσός, -οῦ, ὁ, *Salmydessus*, a town and regio. in Thrace on the Euxine.

σάλπιγξ, -ιγγος, ἡ, *trumpet*, a long straight tube like the Roman *tuba*.

σαλπίζω, ἐσάλπιξα (σάλπιγξ), *sound the trumpet*, the subj. σαλπικτής being generally omitted, I, 2, 17 n.; with inner obj., ῥυθμούς, *keep time with the trumpet*, VII, 3, 32.

σαλπικτής, -οῦ, ὁ (σάλπιγξ), *trumpeter*.

Σάμιος, -α, -ον (Σάμος, *Samos*), of *Samos, Samian*.

Σαμόλας, -α, ὁ, *Samolas*, an Achaean in the Greek army.

Σάρδεϊς, -εων, αἱ, *Sardis*, capital of Lydia, and of Cyrus' satrapy.

σατραπέω (σατράπης), *be satrap (of, gen.)*, III, 4, 31; *govern as satrap*, acc., I, 7, 6.

σατράπης, -ου, ὁ, *satrap*, a Persian title for the governor of a province, I, 1, 2 n.

Σάτυρος, -ου, ὁ, a *satyr*; I, 2, 13, *Silēnus*, the attendant of Dionysus.

σαυτοῦ, etc., see σεαυτοῦ.

σαφής, -ές (cf. σοφός, Lat. *sapio*), *clear, plain*.

σαφῶς, adv. (σαφής), *clearly, plainly, certainly*.

σέ, see σύ.

-σε, a suffix denoting the place *whither*.

σεαυτοῦ, -ῆς, or contr. σαυτοῦ, -ῆς (σέ+αὐτός), pl. ὑμῶν αὐτῶν, etc., of *thyself, yourself*.

Σελινοῦς, -οὔντος, ὁ, *Selīnus*, name of two rivers, one in Elis, the other flowing by the temple of Artemis in Ephesus.

σεσωμένοι, σέσονται, see σφῆξ.

Σεύθης, -ου, ὁ, *Seuthes*, king of the Odrysae, a tribe in Asiatic Thrace.

Σηλυμβρία, -ας, ἡ, *Selymbria*, a town near Byzantium, VII, 2, 28.

σημαίνω, σημαίνω, ἐσήμηνα, σεσήμασμαι, ἐσημάνην (σήμα, *sign*), *give a sign, give the signal*, IV, 3, 32; often impers., *the signal is given*, II, 2, 4; *make known, inform, declare, order*.

σημεῖον, -ου, τό (σήμα, *sign*), *sign, mark, token, signal, standard*.

σησαμίνος, -η, -ον (σήσαμον), *made of sesame*.

σήσαμον, -ου, τό, *sesame*, a leguminous plant from the seeds of which an oil is made, much used in cookery, medicine, etc., I, 2, 22; in pl., *sesame plants or seeds*, VI, 4, 6.

σιγάω (σιγή), *make keep silent, silence*.

σιγάω, σιγήσομαι, etc. (σιγή), *be silent, say nothing*.

σιγή, -ῆς, ἡ, *silence*; σιγῇ as adv., *silently*.

σίγλος, -ου, ὁ (Hebr. *shekel*), *siglus*, a Semitic coin worth 7½ Attic obols, I, 5, 6.

σιδηρεῖα, -ας, ἡ (σίδηρος), *working in iron*.

σιδηροῦς, -ᾶ, -οῦν (σίδηρος, *iron*), *made of iron, iron*.

Σικυνώνιος, -ου, ὁ (Σικυών, *Sicyon*), a *Sicyonian*, native of Sicyon, a small state in northern Peloponnesus, west of Corinth.

Σιλανός, -οῦ, ὁ, *Silānus*: (1) soothsayer to Cyrus; (2) another



individual of the same name, a trumpeter from Macistus.

**σίνομαι**, *do harm to, hurt*, III, 4, 16 n.

**Σινωπεύς**, -έως, ὁ (Σινώπη), *a Sino-pean, native of Sinōpe*.

**Σινώπη**, -ης, ἡ, *Sinōpe*, an important city in Paphlagonia on the Euxine.

**σιός**, Doric for *θεός*; *ναὶ τῷ σιώ*, *by the twin gods, i. e., Castor and Pollux*, a Spartan oath, VI, 6, 34; VII, 6, 39.

**σιταγωγός**, -ή, -όν (σίτος+ἄγω), *corn or grain carrying, of ships*.

**Σιτάλκας**, -ου, ὁ: (1) *Sitalcas*, a Thracian king of the time of Darius the Great; (2) a warsong composed in his honor, VI, 1, 6.

**σιτευτός**, -ή, -όν (verbal of *σιτεύω*, *feed*; cf. *σίτος*), *fed-up, fattened*.

**σιτηρέσιον**, -ου, τό (σίτος), *provision-money*, VI, 2, 4.

**σιτῖον**, -ου, τό (σίτος), *food*; in pl., *provisions*.

**σίτος**, -ου, ὁ, pl. *σίτα*, *grain*, esp. *wheat*; *food*, in general, *provisions, supplies*; *σίτος μελλίης*, *millet-bread*, I, 5, 10.

**Σιττάκη**, -ης, ἡ, *Sittace*, a city in Babylonia on the Tigris.

**σιωπάω**, impf. *ἐσιώπων* (σιωπή, *silence*), *be silent*.

**σκεδάννυμι**, σκεδῶ or σκεδάσω, *ἐσκέδασα*, *ἐσκέδασμαι*, *ἐσκεδάσθην* (cf. Eng. *scatter, shatter*), *scatter*; mid., intr., *disperse*, III, 5, 2.

**σκέλος**, -ους, τό (cf. Eng. *isosceles*), *leg*.

**σκεπτός**, -α, -ον (verbal of *σκέπτομαι*), *to be considered, must be considered*.

**σκέπτομαι**, σκέψομαι, *ἐσκεψάμην*, *ἔσκεμαι*, the pres. is rare, *σκοπέω* being used in its place (cf. Lat. *species*,

Eng. *spy, skeptic*), *look at, look into, observe, consider, reflect*.

**σκευάζω**, σκενάζω (σκενή), *make ready*; of persons, *dress*.

**σκενή**, -ής, ἡ, *dress, robe*.

**σκεῦος**, -ους, τό, *utensil*; pl., *baggage*.

**σκευοφόρῶ**, σκευοφορήσω (σκεῦος + φέρω), *carry baggage*.

**σκευοφόρος**, -ον (σκεῦος+φέρω), *baggage-carrying*; as subst., *baggage-carrier*; τὰ σκευοφόρα, *pack animals*.

**σκηνέω**, σκηνήσω, *ἐσκήνησα* (σκήνή), *be in tents or in camp, be quartered*; in aor., *go into camp*, II, 4, 14; *take meals, feast in one's quarters*, IV, 5, 33.

**σκήνή**, -ής, ἡ, *tent*; then, loosely, *quarters*, III, 5, 7.

**σκηνώω**, σκηνώσω, *ἐσκήνωσα* (cf. σκηνέω), properly, *pitch one's tent, go into camp*, IV, 5, 23; also=σκηνέω, *be in camp, in quarters*, V, 5, 11.

**σκήνωμα**, -ατος, τό (σκηνώω), *tent*; pl. *quarters*.

**σκηπτός**, -οῦ, ὁ, *thunder-bolt*.

**σκηπτούχος**, -ου, ὁ (σκήπτρον=σκήπτρον, *sceptre*, + ἔχω), *sceptre-bearer, chamberlain*, a high official at the Persian court.

**Σκιλλοῦς**, -οῦντος, ὁ, *Scillus*, a town in Elis, near Olympia, where Xenophon had an estate presented to him by the Spartans, V, 3, 7.

**σκήμπους**, -οδος, ὁ, *a low couch*.

**σκληρός**, -ά, -όν, *hard, rough*; ἐν σκληρῷ, *on rough ground*, IV, 8, 26.

**σκληρῶς**, adv. (σκληρός), *hardly, in handship*.

**σκόλοψ**, -οπος, ὁ, *stake*; in pl., *palisade*, V, 2, 5.

**σκοπέω**, only in pres. and impf.; cf. *σκέπτομαι* (*σκοπός*), *look out for, watch for, watch; see, learn, find out*, III, 1, 13; *consider, ponder*, V, 6, 30.

**σκοπός**, -οῦ, ὁ (cf. *σκέπτομαι*, Eng. *scope, microscope, etc.*), *spy, scout*.

**σκόροδον**, -ου, τό, *garlic*; in pl., VII, 1, 37.

**σκοταῖος**, -α, -ον (*σκότος*), *in the dark*.

**σκότος**, -ους, τό, *darkness*.

**Σκυθηνοί**, -ῶν, οἱ, *the Scythēni*, a tribe dwelling south of the Black Sea.

**σκυλεύω**, *ἐσκύλευσα* (*σκύλον*, *spoil*), *strip, despoil*.

**σκύταλον**, -ου, τό, *stick, club*.

**σκύτινος**, -η, -ον (*σκύτος*, *skin*), *of leather, leathern*.

**σμήνος**, -ους, τό, *swarm* (of bees).

**Σμίκρης**, -ητος, ὁ, *Smicres*, one of the generals of the Arcadian army, VI, 3, 4f.

**Σόλοι**, -ων, οἱ, *Soli*, a city on the coast of Cilicia.

**σός**, σή, σόν, possess. pron. (cf. *σύ*, Lat. *tuus*, Eng. *thy*), *thy, thine, your*.

**Σούσα**, τά (biblical *Shushan*, Neh. 1:1), *Susa*, capital of the province of Susiāne, and one of the capitals of the Persian empire. Here the King spent the spring months, II, 4, 25; III, 5, 15, n.

**Σοφαίνετος**, -ου, ὁ, *Sophaenetus*, of Stymphālus in Arcadia, a general under Cyrus.

**σοφία**, -ας, ἡ (*σοφός*), *wisdom; hence skill*, esp. in music.

**σοφός**, -ής, -όν (Eng. *philosophy*), *wise, clever, skilled*.

**σπανίζω**, *σπανιῶ*, *ἐσπάνισα*, *ἐσπάνισμαι* (*σπάνις*), *lack, want*, with gen.

**σπάνιος**, -α, -ον (*σπάνις*), *scanty, rare*.

**σπάνις**, -ews, ἡ, *scarcity, lack*.

**Σπάρτη**, -ης, ἡ, *Sparta*, the capital of Laconia, II, 6, 4.

**Σπαρτιάτης**, -ου (*Σπάρτη*), *a Spartan*, one of genuine Dorian stock.

**σπάρτον**, -ου, τό (*σπείρα*, *coil*), *rope, cord*.

**σπάω**, -σπάσω, etc., perf. mid. *ἔσπασμαι*, *draw*; mid., of one's sword I, 8, 29.

**σπείρω**, *σπερῶ*, *ἔσπειρα* (cf. Eng. *spare, sporadic*), *sow*, VI, 1, 8; pass. *be scattered, dispersed*, VI, 3, 19.

**σπέισας**, *σπέισεσθαι*, see *σπένδω*.

**σπένδω**, -σπέισω, *ἔσπεισα* *ἔσπεισμαι* (cf. Lat. *spondeo*), *pour a libation, make a drink-offering*, abs., IV, 3, 13, 14; mid., since libations were offered by the contracting parties, *make a treaty or truce with*, dat.

**σπείδω**, *σπεύσω*, etc., *urge, urge on*; intrans., *hasten, press, on*, abs. or with infin.; *ταῦτ' ἐγὼ ἔσπευδον*, *this was (the ground of) my haste*, IV, 1, 21.

**Σπιθριδάτης**, -ου, ὁ, *Spithradātes*, an officer under Pharnabazus.

**σπολάς**, -άδος, ἡ, *leathern jacket or cuirass*.

**σπονδή**, -ῆς, ἡ (*σπένδω*), *libation, drink-offering*; pl. *treaty, truce, peace*.

**σπουδάξω**, *σπουδάσω*, etc. (*σπονδή*), *be in haste, in earnest*.

**σπουδαιολόγῳ**, *ἐσπουδαιόγησα*, etc. (*σπουδαῖος*, *serious*, + *λέγω*), *talk earnestly with*.

**σπουδή**, -ῆς, ἡ (*σπεύδω*), *haste, hurry*; dat. *σπουδῇ*, as adv., *hastily*, VI, 5, 14; *κατὰ σπουδὴν*, *in haste*, VII, 6, 28.

**στάδιον**, -ου, τό, pl. *στάδιοι* and *στάδια*, *the stadium, stade, a*

- Greek measure of distance, 600 Greek or 581½ Eng. ft.; also, *race course* (for foot races, the oldest of Greek athletic games); ἀγωνίζεσθαι στάδιον (inner obj.), *to contend in the footrace*, IV, 8, 27.
- σταθμός**, -οῦ, ὁ (ἵστημι), *halting-place, quarters*; commonly the distance between two halts, *a day's journey*.
- στάς**, see ἵστημι.
- στασιάζω**, στασιάζω, ἐστασίασα (στάσις), *form a faction, be in revolt, rebel*, abs., with dat., or πρὸς and acc.
- στάσις**, -εως, ἡ (ἵστημι), *faction, dissension, discord*.
- σταυρός**, -οῦ, ὁ (ἵστημι), *stake, paliade*.
- σταύρωμα**, -ατος, τό (σταυρός), *stockade*.
- στέαρ**, -ατος, τό, *fat, tallow, suet*.
- στέγασμα**, -ατος, τό (στέγάζω, *cover*; cf. στέγη), *covering*.
- στέγη**, -ης, ἡ (στέγω, *cover*, Eng. *deck, thatch*), *roof*; hence, *house*.
- στεγνός**, -ή, -όν, (cf. στέγη), *covered*; neut. τὰ στεγνά, *houses*, VII, 4, 12.
- στειβω**, *walk on, tread*; pass. partic., of roads, I, 9, 13.
- στέλλω**, στελλῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην, *set in order, equip, dress*, III, 2, 7, mid. *set forth, proceed, travel*, V, 1, 5.
- στενός**, -ή, -όν, *narrow*; comp. στενότερος, III, 4, 19; as subst., τὸ στενόν, or τὰ στενά, *defile*, pass.
- στενοχωρία**, -ας, ἡ (στενός+χώρος), *narrow pass*.
- στέργω**, στέρξω, *love*.
- στερέω**, στερήσω, etc. *deprive of*, with acc. and gen.; in pass., *be deprived of, be without*. The pres. pass. is στέρομαι.
- στέρνον**, -ου, τό (√στερ, *spread*), *breast*.
- στέρομαι** (cf. στερέω), only in pres. (the impf. is very rare), and with the force of a pf., *be deprived of, destitute of, have lost*, with gen.
- στερρῶς**, adv. (στερρῶς, *hard, firm*; cf. Eng. *stereotype*), *firmly, steadfastly*.
- στέφανος**, -ου, ὁ (στέφω, *pack close, encircle*), *crown, garland wreath*.
- στέφανός**, -ώσω, etc. (στέφανος), *crown*; mid. *crown oneself, put on a wreath or garland*.
- στήλη**, -ης, ἡ (στέλλω), *pillar, slab* (of stone).
- στήναι**, see ἵστημι.
- στίβος**, -ου, ὁ (στέλλω), *beaten track, track*.
- στίξω**, στίξω, ἔστιξα, ἔστιγμαι (cf. Lat. *instigo*, Eng. *stick, sting, stigma*), *to prick, tattoo*.
- στίφος**, -ους, τό (στέφω, *pack close*; cf. Lat. *stipo*), *throng, mass*.
- στλεγγίς**, -ίδος, ἡ, *scraper, strigil*, used after exercising to remove the dust and dirt from the body, I, 2, 10; according to others, *a kind of headdress or tiara*.
- στολή**, -ῆς, ἡ (στέλλω), *dress, robe; collective, raiment*.
- στόλος**, -ου, ὁ (στέλλω), *equipment, armament, expedition*.
- στόμα**, -ατος, τό (cf. Eng. *stomach*), *mouth, opening, front, van*.
- στρατεία**, -ας, ἡ (cf. στρατεύω), *expedition, campaign*.
- στράτευμα**, -ατος, τό (στρατεύω), *army*.
- στρατεύω**, στρατεύσω, etc. (στρατός), *make an expedition, make war, take the field*, of commanding officers; more commonly mid., of officers or of troops.

**στρατηγέω**, *στρατηγήσω* etc. (*στρατηγός*), *be general, take command, abs. or with gen.; στρατηγείν ταύτην τὴν στρατηγίαν, assume this command*, I, 3, 15; *τοῦτο πρῶτον ἡμῶν στρατηγήσαι, begin your generalship over us with this*, VII, 6, 40.

**στρατηγία**, -as, ἡ (*στρατηγός*), *office of general, command; generalship*, II, 2, 13.

**στρατηγιάω** (*στρατηγός*), *wish to be general*.

**στρατηγός**, -οῦ, ὁ (*στρατός*+*ἄγω*), *general*, used of the commanders of the various divisions in Cyrus' Greek army, and also of the Persian military governors.

**στρατιά**, -ās, ἡ (*στρατός*), *army, troops*.

**στρατιώτης**, -ου, ὁ (*στρατιά*), *soldier; in pl. troops*.

**Στρατοκλῆς**, -έους, ὁ, *Stratocles*, commander of the Cretan archers.

**στρατοπεδεύω**, -ευσω, etc. (*στρατόπεδον*), *pitch one's camp, encamp*, generally mid. The pres. has sometimes the force of a perf., VI, 3, 6.

**στρατόπεδον**, -ου, τό (*στρατός*+*πέδον*, *ground*), *camp; also army in camp*.

**στρατός**, -οῦ, ὁ (*στορέννυμι*, *spread out*), *army, force (esp. in camp)*, I, 5, 7.

**στραφέντες**, see *στρέφω*.

**στρεπτός**, -ής, -όν (*στρέφω*), *twisted; ὁ στρεπτός, collar, necklace, worn by Persians of rank*.

**στρέφω**, *στρέψω, ἔστρεψα, ἔστραμμαι, ἑστράφην* (cf. Eng. *strophe, catastrophe*), *turn, twist, braid*, in pass., IV, 7, 15; intr. and in pass., *turn or wheel about*, I, 10, 6.

**στρουθός**, -οῦ, ὁ, ἡ, *sparrow; ὁ μέγας στρουθός, ostrich*, I, 5, 2, 3.

**στρωματοέσμος**, -ου, ὁ (*στρώματα, bedclothes*,+*έσμος*), *sack for bedclothes*, V, 4, 13,

**στυγνός**, -ής, -όν (cf. *στυγέω, hate*), *hateful, gloomy, sullen*, II, 6, 9; *τὸ στυγνόν, sullenness*, II, 6, 11.

**Στυμφάλιος**, -ου, ὁ (*Στύμφαλος*), *a native of Stymphālus, in Arcadia*.

**σύ**, σοῦ, pl. ὑμεῖς, pers. pron. (Dor. *τύ*, Lat. *tu*, Eng. *thou*), *thou, you*. The nom. is used only when emphatic.

**συγ-** before palatals=*σύν*.

**συγγένεια**, -as, ἡ (*συγγενής*), *kinship*.

**συγγενής**, -ές (*σύν*+*γίγνομαι*), *of the same race or family, related; οἱ συγγενεῖς, kinsmen*.

**συγγίγνομαι** (*γίγνομαι*), *be with, associate with, meet; of the relations of student with teacher*, II, 6, 17; *of sexual intercourse*, I, 2, 12.

**συγκάθηναι** (*κάθηναι*), *sit down, together*.

**συγκαλέω** (*καλέω*), *call together, call a meeting of*.

**συγκάμπτω** (*κάμπτω, κάμψω, etc.*, *bend*), *bend*.

**συγκατακάω** or **-κάω** (*καίω*), *burn along with*.

**συγκατασκεδάννυμι** (*σκεδάννυμι*), *sprinkle or scatter along with another*, VII, 3, 32.

**συγκαταστρέφω** (*στρέφω*), *join or help in subduing (mid.)*, II, 1, 14.

**σύκειμαι** (*κείμαι*), *lie together, be put together, be agreed on; τὸ συγκείμενον, place agreed on, place of rendezvous*, VI, 3, 4; in pl. terms of agreement, VII, 2, 7.

**συγκλείω** (*κλείω*), *shut to, close*.

**συγκομίζω** (*κομίζω*), *bring or gather together, mid.*, VI, 6, 37.

**συγκύπτω** (κύπτω, κύψω, *etc.*, stoop), draw together, converge, III, 4, 19, 21.

**συγχωρέω** (χωρέω), go with, concur, yield.

**σύνειος**, -α, -ον (σὺς), of swine; with χρῆμα, *lad*, IV, 4, 13.

**Σύνενσις**, -ιος, ὁ, *Syennesis*, hereditary title of the kings of Cilicia, used by Xenophon as a proper name, I, 2, 12, n.

**σῦκον**, -ον, τό, fig.

**σὺλ-** before λ = σύν.

**σὺλλαμβάνω** (λαμβάνω), seize, arrest, capture.

**σὺλλέγω**, -λέξω, -έλεξα, -έλλοχα, -έλλεγμαι, -έλλεγην (λέγω; cf. Lat. *collico*), collect, gather, esp. of troops, collect, levy, raise, I, 1, 7; pass intr., gather together, assemble, IV, 1, 10.

**σὺλλογή**, -ῆς, ἡ (σὺλλέγω), collecting, levy, of troops, I, 1, 6.

**σὺλλογος**, -ου, ὁ (σὺλλέγω), gathering, meeting.

**σὺμβαίνω** (βαίνω), come together, occur, happen, III, 1, 13.

**σὺμβάλλω** (βάλλω), throw together, collect; mid. contribute, I, 1, 9; agree upon, VI, 3, 3; contract,  *Xenian*, VI, 6, 35; sc. γνώμην or λόγους, give one's ideas, converse, IV, 6, 14.

**σὺμβοάω** (βοάω), call together, call to one another, VI, 3, 6.

**σὺμβοηθέω** (βοηθέω), join in bearing aid.

**σὺμβολή**, -ῆς, ἡ (σύν+βάλλω), encounter, battle.

**σὺμβουλευόω** (βουλεύω), advise, counsel; in mid. ask advice of, consult with, I, 1, 10; act. and mid. together, II, 1, 17.

**σὺμβουλή**, -ῆς, ἡ (σύν+βουλή), advice, counsel; ἡ ἱερὰ σὺμβουλή, V,

6, 4; said with reference to the proverb ἱερὸν ἡ σὺμβουλή, *advice is a holy thing*.

**σὺμβουλος**, -ου, ὁ (βουλεύω), adviser.

**σὺμμανθάνω** (μανθάνω), learn well or thoroughly, become accustomed to.

**σὺμμαχέω** (σύμμαχος), be in alliance with.

**σὺμμαχία**, -ας, ἡ (σύμμαχος), alliance.

**σὺμμάχομαι** (μάχομαι), fight on one's side, be an ally of.

**σὺμμαχος**, -ον (σύν+μάχομαι), fighting with (*i. e.*, on the side of), allied; as subst. ally; τὰ σύμμαχα, things that help, advantages, II, 4, 7.

**σὺμμείγνυμι** (μείγνυμι, μείξω, ἔμειξα, μέμειγμαι, ἐμέλχθην and ἐμίγην), mix with, unite, join, engage (*in battle*), dat.

**σὺμπαρασκευάζω** (σκευάζω), join or aid in preparing.

**σὺμπαρέχω** (ἔχω), join in causing or affording.

**σὺμπας**, -ασα, -αν (πᾶς), all together, all in a body, the whole, I, 2, 9; τὸ σὺμπαν, as adv., on the whole, I, 5, 9.

**σὺμπέμπω** (πέμπω), send with.

**σὺμπίπτω** (πίπτω), fall together, collapse, V, 2, 24; grapple with, I, 9, 6.

**σὺμπλέως**, -ων, gen. -ω (σύν+πλεω), entirely full of, with gen., I, 2, 22.

**σὺμποδίζω** (ποδίζω), shackle; hence, hinder, encumber, IV, 4, 11.

**σὺμπολεμέω** (πολεμέω), make war along with, help in war.

**σὺμπορεύομαι** (πορεύω), march with, accompany.

**σὺμποςίαρχος**, -ου, ὁ (σὺμπόσιον, drinking bout, feast, symposium [from σύν+πίνω]+ἀρχω), symposiarch, master of a feast, VI, 1, 30.



συμπράττω (πράττω), *do with, aid in doing, co-operate with.*

συμπρέσβεις, -εων, οἱ (σύν+πρέσβυς), *fellow-ambassadors or envoys, V, 5, 24.*

συμπροθυμέομαι (προθυμέομαι), *share in one's eagerness, join in urging that, with infin., or ὅπως.*

συμφέρω (φέρω), *bring together, collect, gather; be of use or advantage; συμφέρειν τινι τὴν πενίαν, endure poverty with one, VII, 6, 20,*

σύμφημι (φημί), *agree, grant.*

σύμφορος, -ον (συμφέρω), *advantageous.*

σύν (in the older Attic ξύν), prep. with dat., far more common in Xenophon than in most prose authors, *with, together with, along with*, common in phrases like Μένων καὶ οἱ σύν αὐτῷ, *Menon and his troops* (cf. ἀμφί), I, 2, 15; *on the side of*, σύν ἡμῖν, III, 1, 21; often, *with the help of*, esp. σύν τοῖς θεοῖς, III, 1, 23; σύν τοῖς ὅπλοις, *with arms in our hands*, III, 2, 8; of clothing, *in*, IV, 5, 33; of manner, I, 8, 4; of means, II, 6, 18. In composition σύν becomes συμ- before a labial or μ, συγ- before a palatal; before λ and ρ, ν is assimilated, and before σ with following cons. is omitted.

συναγείρω (ἀγείρω), *collect together, assemble.*

συνάγω (ἄγω), *bring together, gather, collect, convoke.*

συναδικέω (ἀδικέω), *be an accomplice in wrong-doing.*

συναθροίζω (ἀθροίζω), *collect together; mid. intrans. assemble.*

συναινέω (αἰνέω, αἰνέσω, ἤνεσα, praise), *join or agree in praising, grant, VII, 7, 31.*

συναίρω (αἰρέω), *take together, embrace in one phrase; ὡς συνελόντι εἰπεῖν, to put the matter briefly, in a word, III, 1, 38.*

συναίτιος, -ον (σύν+αἷτιος), *involved in guilt with another, implicated.*

συνακολουθέω (ἀκολουθέω), *follow along with, accompany.*

συνακούω (ἀκούω), *hear with or at the same time.*

συναλίζω (ἀλίζω), *gather or collect together.*

συναλλάττω, 2 aor. pass. συνηλλάγην, lit. *change* (so as to bring) together, *reconcile* (πρὸς), in pass., I, 2, 1.

συναναβαίνω (βαίνω), *go up or inland with.*

συναναπράττω (πράττω), *join in exacting.*

συνανίστημι (ἵστημι), *raise or set up with; 2 aor. intrans. rise up with, VII, 3, 35.*

συναντάω (ἀντάω, ἀντήσω, etc., meet; cf. ἀντί), *meet, meet with.*

συνάπειμι (εἶμι), *go back with.*

συναπολαμβάνω (λαμβάνω), *receive one's dues at the same time.*

συνάπτω (ἄπτω), *join, engage in (acc.) with (dat.).*

συνάρχω (ἄρχω), *rule or command jointly with (dat.).*

σύνδειπνος, -ον, ὁ (σύν+δείπνον), *companion or guest at dinner.*

συνδιαβαίνω (βαίνω), *cross over with.*

συνδιαπράττω (πράττω), *accomplish with; mid., negotiate with or at the same time, IV, 8, 24.*

συνδοκέω (δοκέω), *seem good also.*

σύνδυο (δύο), *two together, two by two.*

συνέδραμον, see συντρέχω.

συνεῖδον (εἶδον), *see at a glance, ob serve.*

συνειλεγμένοι, see συλλέγω.

συνειλημμένοι, συνειλήφασι, see συλλαμβάνω.

σύνειμι (είμι), be with; οἱ συνόντες, one's associates, II, 6, 20, 23.

σύνειμι (είμι), come together, assemble, III, 5, 7; in hostile sense, encounter, I, 10, 10.

συνείποντο, see συνέπομαι.

συνεισέρχομαι (έρχομαι), go in with or together.

συνεισπίπτω (πίπτω), fall or rush in with.

συνεκβαίνω (βαίνω), go out together or with, IV, 3, 22 n.

συνεκβιβάζω (σύν+έκ+βιβάζω, βιβάζω or βιβῶ, etc.), join or aid in forcing out.

συνεκκόπτω (κόπτω), join in cutting down.

συνεκπίνω (πίνω), drink to the dregs with, drain with.

συνεκπορίζω (πορίζω), join in providing.

συνελαβόν, see συλλαμβάνω.

συνεληλύθατε, συνελθόντες, see συνέρχομαι.

συνελόντι, see συναίρω.

συνενεγκόντες, συνενηνεγμένα, see συμφέρω.

συνεξέρχομαι (έρχομαι), go forth with.

συνεπαινέω (ἐπαινέω), join in praising or approving.

συνεπεύχομαι (εὐχομαι), vow besides or in addition.

συνεπιμελέομαι (ἐπιμελέομαι), join in taking charge of.

συνεπισπέσθαι, see συνεφέπομαι.

συνεπισπείδω (σπείδω), join or aid in pushing on.

συνεπιτρίβω (τρίβω, τρίβω, etc., rub), destroy or ruin utterly.

συνέπομαι (ἐπομαι), follow with, accompany.

συνεπόμνυμι (δμνυμι), swear besides (along with another).

συνεργός, -όν (σύν+ἐργον), working with, as subst., co-worker, helper.

συνερρήσαν, see συρρέω.

συνέρχομαι (έρχομαι), come together, assemble, meet.

συνέσπων, see συσπάω.

συνεφέπομαι (ἐπομαι), follow along with, follow hard upon.

συνέχω (έχω), hold together.

συνήδομαι (ἡδομαι), be glad or rejoice with, congratulate.

συνθεάομαι (θεάομαι), look at with.

σύνθημα, -ατος, τό (σύν+τίθημι), agreement, IV, 6, 20; signal, watchword, I, 8, 16.

συνθηράω (θηράω), hunt with, join in the hunt.

συνθοίτο, see συντίθημι.

συνιδεῖν, see συνείδον.

συνίημι (ιῆμι), understand.

σύνιστημι (ίστημι), make stand or bring together, of persons, introduce, III, 1, 8; intr. in mid. and in perf. and 2 aor. act., stand together, assemble, gather, V, 7, 2; συνεστηκός, of troops, in compact order, VI, 5, 30; VII, 6, 26.

σύνοδος, -ου, ἡ (σύν+ὁδός), meeting, encounter.

σύνοιδα, (οἶδα), know with (one), share one's knowledge, VII, 6, 18; chiefly with dat. of reflexive pron. and nom. partic. be conscious of, be conscious that, I, 3, 10.

συνοίσειν, see συμφέρω.

συνολολύζω (δολούζω, cry aloud, cf. δολυγῆ, a cry, Lat. ulula, screech owl, Eng. owl), shout along with, join in crying out, of women, IV, 3, 19.

συνομολογέω (ὁμολογέω), *agree with one (dat.), in something (acc.), concur*; either case or both cases may be used.

συνοράω (ὁράω), *see together or at the same time, watch, view*, IV, 1, 11; V, 2, 13.

συνουσία, -ας, ἡ (σύν+εἶμι), *a being together, intercourse, interview, conference*.

συντάττω (τάττω), *arrange, set in order, array, marshal, form, of troops*; mid., *of the leader, form one's own troops*, I, 10, 5; *of the troops, fall into line, form*, I, 3, 14.

συντίθηναι (τίθηναι), *put or place together*; mid. *contract, agree on something (acc.), with somebody (dat.)*, I, 9, 7.

σύντομος, -ον (σύν+τέμνω), *cut short, short*.

συντραπέζος, -ου, ὁ (σύν+τράπεζα), *table companion*, I, 9, 31; cf. ὁμοτραπέζος.

συντρέχω (τρέχω), *run together*.

συντριβῶ (τριβῶ, τρίψω, etc., rub), *rub together*; συντετριμμένους ἀνθρώπους σκέλη, *men with their legs crushed*, IV, 7, 4.

συντυγχάνω (τυγχάνω), *happen upon, fall in with*.

συνωφελέω (ώφελέω), *join in helping*.

Συρακόσιος, -ου, ὁ (Συράκουσαι, Syracuse), *a Syracusan, inhabitant of Syracuse, in Sicily*.

Συρία, -ας, ἡ (Σύριος), *Syria*, the district between the Euphrates and the Mediterranean (although the name in I, 4, 4 is used of the region east of the river).

Σύριος, -α, -ον (Σύρος), *Syrian*.

Σύρος, -ου, ὁ, *a Syrian, native of Syria*.

συρρέω (ρέω), *flow together*; of men, *stream or flock together*.

σὺς, σὺς, ὁ, ἡ (cf. ὕς, Lat. sus, Eng. hog, sow), *swine, pig, boar*.

συσκευάζω (σκευάζω), *bring effects together*; generally mid., *pack one's effects, pack up*.

σύσκηνος, -ου, ὁ (σύν+σκηνή), *mess-mate*.

συσπᾶω (σπάω), *draw or sew together*.

συσπειράομαι, pl. pass. συσπειράμαι (σπεῖρα, coil), *of troops, be massed together, be in close array*, I, 8, 21.

συσπουδάξω (σπουδάξω), *share in one's zeal or haste*.

συστρατεύομαι, dep. (στρατεύω), *take the field with, join in a campaign with*.

συστρατήγος, -ου, ὁ (σύν+στρατηγός), *fellow-general*.

συστρατιώτης, -ου, ὁ (σύν+στρατιώτης), *fellow-soldier*.

συστρατοπεδεύομαι (στρατοπεδεύομαι), *encamp together*.

συχνός, -ή, -όν, *much, great*, pl. *many*; of time, *long*; διαλείποντα συχὸν ἀπ' ἀλλήλων, *some distance apart*, I, 8, 10.

σφαγιάζομαι, aor. ἐσφαγιάσαμην (σφάγιον), *slay a victim, offer sacrifice*.

σφάγιον, -ου, τό (σφάττω), *sacrificial victim* pl., *sacrifice*, esp. a propitiatory sacrifice and the omens drawn therefrom (cf. ιερά).

σφαιροειδής, -ές (σφαῖρα, ball, Eng. sphere+ειδός), *ball-like, round*.

σφάλλα, σφαλῶ, ἔσφηλα, ἔσφαλμαι, ἔσφάλην, *trip*; mid. and pass., *stumble, fall, meet with misfortune*.

σφᾶς, see οἶ.

σφάπτω, σφάξω, ἔσφαξα, ἔσφαγμαι, ἐσφάγην, *slaughter* (properly by cutting the throat), *sacrifice*; then, freely, *kill, slay*.

σφεῖς, see οὐ.

σφενδονάω, ἐσφενδόνησα (σφενδόνη), *sling*.

σφενδόνη, -ης, ἡ, *sling*; also loosely used of the missile, *stone, bullet*.

σφενδονήτης, -ου, ὁ (σφενδονάω), *slinger*.

σφίσι, see οὐ.

σφοδρά, adv. (σφοδρός, *vehement, extreme*), *vehemently, exceedingly, very*. In I, 10, 18 many read σφοδρά as adj., *extreme*.

σχεδία, -ας, ἡ, *a raft*.

σχεδόν, adv. (ἔχω), *almost, nearly, about*.

σχεῖν, see ἔχω.

σχεῖλιος, -α, -ον (ἔχω), *holding out, unflinching*; hence, *cruel, dreadful*, VII, 6, 30.

σχήμα, -ατος, τό (ἔχω), *form or shape*; of troops, *formation*, I, 10, 10.

σχίζω, ἔσχισα, ἐσχίσθην (cf. Lat. *scindo*, Eng. *schism*), *split* (of wood), I, 5, 12; IV, 4, 12; pass. of troops, *be separated*, VI, 3, 1.

σχολάζω, ἐσχόλασα (σχολή), *be at leisure, have time*.

σχολαῖος, -α, -ον (σχολή), *leisurely, slow*.

σχολαῖως (adv. of σχολαῖος), *slowly, sluggishly*, I, 5, 8; compar. σχολαιτερον, I, 5, 9.

σχολή, -ης, ἡ (ἔχω; cf. Lat. *schola*, Eng. *school*), *leisure*; σχολῶν, as adv., *slowly*, III, 4, 27; IV, I, 16.

σῶ, see σώω.

σῶζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην (σῶς), *save, rescue, preserve, hold, keep*; mid. *save oneself, escape*, II, 1, 19; *return*

or *arrive safely*, III, 1, 6; σεσωμένοι, *safe and sound*, V, 5, 8.

Σωκράτης, -ου, ὁ, *Socrates*: (1) the famous Athenian philosopher, friend and adviser of Xenophon; (2) an Achaean, general in the army of Cyrus; a brief sketch of his character, II, 6, 30.

σῶμα, -ατος, τό, *body*, I, 9, 27; τὰ ἐαυτῶν σώματα, *their own persons*, I, 9, 12; σώματα ἀνδρῶν, *men*, IV, 6, 10.

σῶς, -α, -ον, or σῶς, σᾶ, σῶν, *safe and sound*.

Σῶσις, ὁ (Σωσίας), *Sosis*, of Syracuse, general under Cyrus.

σωτήρ, -ῆρος, ὁ (σῶζω), *savior*, as a title of Zeus, I, 8, 16.

σωτηρία, -ας, ἡ (σῶζω), *safety*.

Σωτηρίδας, -ου, ὁ, *Soteridas*, a hoplite of Sicyon.

σωτήριος, -ον (σῶζω), *saving, bringing safety*; τὰ σωτήρια, *thank offerings for deliverance*, III, 2, 9; V, 1, 1.

σωφρονέω, σωφρονήσω, etc. (σῶς + φρήν), *be of sound mind, be prudent, wise, moderate*.

σωφρονίζω, ἐσωφρόνισα, etc., *make wise, bring to one's senses*.

σωφροσύνη, -ης, ἡ (σῶς + φρήν, *mind*), *soundness of mind, prudence, self-control, moderation*, I, 9, 3, n.

## T

τ', by elision for τε.

τάγαθά, crasis for τὰ ἀγαθά.

τάλαντον, -ου, τό (√ταλ, *bear*; cf. Lat. *tollo*), *that which bears or supports, balance, scale*; hence, *weight*, then as a fixed weight, *talent*, sixty minas or 57¼ lbs. avoirdupois; most commonly a sum or weight of money (never

a coin), amounting to sixty minas or about \$1,080.00. See the note on I, 7, 18.

**τάλλα**, by crasis for τὰ ἄλλα.

**ταμιεύω**, ταμιεύσω (ταμίας, steward; cf. τέμνω), act as steward, serve out, parcel out, mid. II, 5, 18.

**Ταμός**, -ώ, ὁ, Tamos, an Egyptian in command of Cyrus' fleet.

**τάναντία**, by crasis for τὰ ἐναντία.

**ταξιάρχος**, -ου, ὁ (τάξις+ἄρχω), a *taxiarch*, commander of a τάξις.

**τάξις**, -εως, ἡ (τάττω), arrangement, order; esp in a military sense, array, line of battle, division, company; τὰ ἀμφὶ τάξεις, tactics, II, 1, 7.

**Τάοχοι**, -ων, οἱ, the Taochi, Ta-ochians, a warlike tribe of Pontus.

**ταπεινός**, -ῆ, -όν, humble, submissive, groveling, a strong word, II, 5, 13.

**ταπεινός**, ἐταπεινώσα, etc. (ταπεινός), humble, humiliate.

**τάπης**, -ιδος, ἡ (cf. Eng. tape, tapestry), carpet, rug.

**τάπιπτήδεια**, by crasis for τὰ ἐπιπτήδεια.

**ταράττω**, ταράξω, ἐτάραξα, τετάραγμαi, ἐταράχθην (cf. ταραχος), trouble, disturb; pass., of troops, be thrown into confusion, III, 4, 19.

**τάραχος**, ου, ὁ (ταράττω), confusion.

**ταριχεύω**, ταριχεύμαι (τάριχος, smoked meat), preserve, pickle.

**Ταρσοί**, -ῶν, οἱ, Tarsus, the capital of Cilicia, birthplace of St. Paul.

**τάττω**, τάξω, ἔταξα, τέτοχα, τέταγμαi, ἐτάχθην, arrange, esp. in a military sense, draw up, form; in mid. and pass., take one's post, be stationed; appoint, order, I, 5, 7; so in pass, ταχθεῖς, I, 6, 6; ἐν τῷ τεταγμένῳ, in the appointed place, III, 3, 18.

**ταῦρος**, -ου, ὁ (Lat. *taurus*, Eng. *steer*), *bull*.

**ταῦτα**, see οὗτος.

**ταύτη**, adv. (dat. fem. of οὗτος), in this way, thus, here, in this respect.

**ταφείησαν**, see θάπτω.

**τάφος**, -ου, ὁ (θάπτω; cf. Eng. *epitaph*), burial, grave.

**τάφρος**, -ου, ἡ (θάπτω), ditch, trench.

**τάχα**, adv. (ταχύς), quickly, presently, I, 8, 8; perhaps, haply, V, 2, 17.

**ταχέως**, adv. (ταχύς), quickly, swiftly.

**τάχιστα**, see ταχύς.

**τάχος**, -ους, τό (ταχύς), speed, swiftness.

**ταχύς**, -εῖα, -ύ, comp. θάττων, sup. τάχιστος, swift, quick, speedy; τὴν ταχίστην ὁδόν, by the quickest road, I, 2, 20; so, without ὁδόν, I, 3, 14; διὰ ταχέων, speedily, I, 5, 9; neut. ταχύ as adv., quickly, speedily, soon, I, 5, 3; comp. θάττων, I, 2, 17; sup. τάχιστα, most common in intensive phrases, ὥς τάχιστα, as soon as possible, I, 3, 14; ὅτι τάχιστα, IV, 3, 29. In these phrases forms of δύναμαι are often expressed, ἢ ἐδύνατο τάχιστα, I, 2, 4; ἐπέιδαν (or ὥς) τάχιστα, as soon as, III, 1, 9.

**τε** (before an aspirated vowel θ'), enclitic copulative conj. (Lat. *que*), and, rarely standing alone, I, 5, 14; regularly τε . . . τε, τε . . . καί, or τε καί, both . . . and, I, 8, 3; I, 1, 5; I, 9, 1; sometimes οὔτε (μήτε) . . . τε, not . . . but, where Eng. sacrifices the correlation of clauses, II, 5, 4; rarely continued by δέ, V, 8.

**τεθνᾶσι**, τεθνάναι, τέθνατον, τεθνεώτες, τεθνηκότα, see θνήσκω.



θεθραμμένους, see τρέφω.

τέθριππον, -ου, τό (τέτταρες+ἵππος),  
a four-horse chariot.

τείνω, τενῶ, ἔτεινα, -τέτακα, τέταμαι,  
ἐτάθην (Lat. tendo, Eng. thin),  
stretch; hence, exert oneself,  
rush.

τειχίζω, τειχιῶ, etc., build a wall,  
fortify.

τείχος, -ους, τό (Eng. dike), wall,  
esp. city wall, then, walled  
town, stronghold.

τεκμαίρομαι (τεκμήριον), infer.

τεκμήριον, -ου, τό (τεκμαίρομαι), sign,  
proof, token.

τέκνον, -ου, τό (τίκτω, bear, give  
birth to), child.

τέλεω (cf. τέλος), become, be, III,  
2, 3; of sacrifices, be favorable,  
VI, 6, 36; cf. γίγνομαι. A poetic  
vb.

τελευταῖος, -α, -ον (τελευτή), last,  
hindmost, rear; οἱ τελευταῖοι, the  
rear guard, IV, 1, 10.

τελευτάω, τελευτήσω, etc. (τελευτή),  
end, finish, trans. and intrans.;  
esp., end one's life, die, I, 1, 3;  
the partic. τελευτών, often like  
an adv., finally, IV, 5, 16.

τελευτή, -ης, ἡ (τέλος), end, esp. the  
end of life, death, with or with-  
out βίον.

τέλέω, τελῶ or τελέσω, ἐτέλεσα, τετέ-  
λεκα, τετέλεσμαι, ἐτετέλεσθην (τέλος),  
bring to an end, complete, pay.

τέλος, -ους, τό, end, completion,  
issue; often, adv. τέλος, at last,  
in the end, finally, I, 9, 6; διὰ  
τέλους, from first to last, VI, 6,  
11; τέλος ἔχειν, be at, or approach-  
ing, an end, VI, 5, 2; also, su-  
preme authority, magistracy;  
in pl., of the Spartan Ephors,  
II, 6, 4; VII, 1, 34.

τέμαχος, -ους, τό (cf. τέμνω), slice.

τέμνω, τεμῶ, ἔτεμον (cf. Eng. atom),  
cut.

τέναγος, -ους, τό, shoal.

τερμίνθινος, -η, -ον (τέρμινθος, later  
form, περέβινθος, ἡ, terebinth or  
turpentine-tree), of turpentine.

τέταρτος, -η, -ον (τέτταρες), fourth.

τετρακισχίλιοι (τέτταρες + χίλιοι),  
four thousand.

τετρακόσιοι, -αι, -α (τέτταρες+ἑκατόν),  
four hundred; in sing. with  
collective noun, I, 7, 10.

τετραμοῖρία, -ας, ἡ (τέτταρες+μοῖρα,  
portion), a quadruple portion,  
four times as much.

τετραπλοῦς, -ῆ, -οῦν (τέτταρες+ῥ'πλα),  
fourfold, quadruple (cf. ἀπλοῦς,  
διπλοῦς, etc.).

τετταράκοντα (τέτταρες), forty.

τέτταρες, -α, four.

Τευθρανία, -ας, ἡ, Teuthrania, a  
district in southwestern Mysia.

τεύξεσθε, see τυγχάνω.

τεύχος, -ους, τό (τεύχω, make, fash-  
ion), tool, vessel, jar, chest.

τεχνάζω (τέχνη), use art or cunning.

τέχνη, -ης, ἡ (cf. Eng. technical),  
art, skill, means, device.

τεχνικῶς, adv. (τεχνικός, skilful),  
skilfully, artfully.

τέως, adv. (cf. ἔως), meanwhile, for  
a time, hitherto, VII, 5, 8.

τῇ, adv. (dat. fem. of the art.),  
here; τῇ μὲν . . . τῇ δέ, in one  
place . . . in another, IV, 8, 10;  
in some respects . . . in others,  
III, 1, 12; so τῇ μὲν . . . ὁπότε δέ,  
VI, 1, 20 f.

τῇδε, see ὅδε.

τήκω, perf. τέτηκα (cf. Lat. tabes,  
decay, Eng. thaw), melt.

Τηλεβόας, ὁ, the Teleboas, a river  
in Armenia, flowing into the  
Euphrates.

τῆμερον (τ-, mutilated demonstr. pron. stem, + ἡμέρα), *today*.

Τημνίτης, -ου, ὁ, *a native of Temnus, in Aeolis*.

τηνικαῦτα, adv. *at that time, then*, answering to ἦνκα or ἐπελ.

Τήρης, -ου, ὁ, *Teres, ancestor of Seuthes, king of the Odrysae*.

τιάρα, -ας, ἡ (Eng. *tiara*), *tiara, a Persian headdress. The up-right tiara was a badge of royalty, II, 5, 23.*

τιαρσοειδής, -ες (τιάρα + εἶδος), *tiara-shaped*.

Τιβάρηνοι, -ῶν, οἱ, *the Tibarēni, a tribe in Pontus*.

Τίγρης, -ητος, ὁ, *the Tigris, one of the two great rivers of Assyria*.

τῶνιμι, θήσω, ἔθηκα, τέθηκα, ἐτέθην, 2 aor. mid. ἐθέμην; the perf. mid. is supplied by κείμαι (related to Lat. *dare*, Eng. *do*), *place, put, set, arrange; of games, institute, I, 2, 10; θέσθαι τὰ ὄπλα, a military phrase, meaning most commonly, halt under arms, i. e., in a position of rest, but ready at once to assume the defensive, I, 5, 14; or, take a position under arms, II, 2, 21, but sometimes also, ground arms, I, 5, 17; I, 10, 16.*

Τιμασίων, -ωνος, ὁ, *Timasion, of Dardanus in the Troad, elected general in the place of Clearchus*.

τιμάω, -ήσω, etc. (τιμή), *value, honor*.

τιμή, -ῆς, ἡ (τίω, esteem), *value, price, VII, 5, 2; VII, 8, 6; honor, esteem, I, 9, 29.*

Τιμισθεός, -ου, ὁ, *Timesitheus, of Trapezus, πρόξενος of the Mosynoeci*.

τίμιος, -α, -ον (τιμή), *held in honor, esteemed, precious, valuable*.

τιμωρέω, -ήσω, etc. (τιμωρός, *avenger*, from τιμή + ὀράω), *help, avenge; mid., take vengeance on, punish; pass., be punished*.

τιμωρία, -ας, ἡ (cf. τιμωρέω), *vengeance, punishment, II, 6, 14.*

Τιρίβαζος, -ου, ὁ, *Tiribazus, governor of western Armenia*.

τις, τι, gen. τινός, indef. pron., enclitic, as subst., *somebody, anybody, something, anything, one, pl. some, they, people; often of a definite person whom one does not choose to name, I, 4, 12; as adj., a, any, some, a certain, a sort of; often with limiting force, μὲν τις, ἑλπίς, any single hope, II, 1, 19; σχεδόν τι, pretty nearly, VI, 4, 20; πόσῃ τις, about how large, II, 4, 21; ὁποῖον τι, what sort of a thing, III, 1, 13.*

τίς, τί, gen. τίνος, interrog. pron., *who, which, what, what kind of, neut. often as adv., why*.

Τισσαφέρνης, -ου, ὁ, *Tissaphernes, a Persian noble, satrap of Caria, Lydia, and Ionia. See the Introd., § 23.*

τιτρώσκω, τρώσω, ἔτρωσα, etc. (cf. τραῦμα), *wound*.

τλήμων, -ον, gen. -ονος (τλάω, endure), *suffering, wretched*.

τοί, post-pos. intensive particle, enclitic (orig. ethic dat. of τό = σύ), *in truth, verily, often best rendered by emphasis*.

τοιγαροῦν, inferential conj. (τοί + γάρ + οὖν), *therefore, accordingly*.

τοίνυν, inferential conj., post-positive (τοί + νύν), *therefore, then, accordingly, moreover*.

τοιόσδε, -άδε, -ὅνδε (τοῖος, such + -δε), *such, referring to what follows; esp., ἔλεξε τοιόδε, he spoke as follows*.

**τοιούτος**, *τοιάντη*, *τοιούτο(ν)*, dem. pron., of such a sort or kind, such, regularly referring to what precedes (contrast *τοιόσδε*); *ἐν τῷ τοιούτῳ*, at such a crisis, V, 8, 20; cf. I, 7, 5, n.; *τούτων τοιούτων ὄντων*, this being the case, II, 5, 12.

**τοῖχος**, -ου, ὁ (cf. *τεῖχος*), wall (of a building).

**τολμάω**, *τολμήσω*, etc. (*τόλμα*, *daring*), dare, have the courage, endure, II, 2, 12; in a bad sense, have the effrontery, VI, 4, 14; VII, 7, 46.

**Τολμίδης**, -ου, ὁ, *Tolmides*, an Elean, herald of the Greek army.

**τόξευμα**, -ατος, τό (*τοξεύω*), arrow.

**τοξεύω**, *τοξεύσω*, etc. (*τόξον*), shoot with a bow, shoot arrows, abs.; pass. *be hit with an arrow*, I, 8, 20; IV, 1, 18.

**τοξικός**, -ή, -όν (*τόξον*), pertaining to the bow; as subst., ἡ *τοξική* (sc. *τέχνη*), archery, I, 9, 5.

**τόξον**, -ου, τό, bow.

**τοξότης**, -ου, ὁ (*τόξον*), bowman, archer.

**τόπος**, -ου, ὁ (cf. Eng. *topic*), place, spot, district, region.

**τοσόσδε**, *τοσῆδε*, *τοσόνδε*, dem. pron. (*τόσος*, so great, + *-δε*), so much, in pl. so many, VI, 5, 19; only so many, i. e., so few, II, 4, 4.

**τοσοῦτος**, *τοσαύτη*, *τοσοῦτο(ν)*, dem. pron., commoner than *τοσόσδε*, of such a size or number, so great, so much, pl., so many; often following *ὅσος* (cf. *quantus . . . tantus*), *ὅσῳ . . . τοσοῦτῳ*, with comps., the more . . . the more, I, 5, 9; *τοσοῦτον*, as adv., so much, I, 8, 13; III, 1, 45. *εἶπε τοσοῦτον*, said only thus much, I, 3, 15; II, 1, 9.

**τότε**, adv., at that time, then; *τῶν τότε*, of the men of that time, II, 2, 20.

**τοτέ**, adv., at times; *τοτέ μέν . . . τοτέ δέ*, now . . . then, VI, 1, 9.

**τοῦμπαλιν**, crasis for *τὸ ἔμπαλιν*.

**τράγημα**, -ατος, τό (*ἔτραγον*, ate), in pl., dainties, sweetmeats.

**Τράλλεις**, -εων, οἱ, *Tralles*, a city of Caria.

**Τρανίψαι**, -ῶν, οἱ, the *Tranipsae*, a Thracian tribe.

**τράπεζα**, -ης, ἡ (*τέτταρες* + *πούς*), table.

**Τραπεζούντιος**, -ου, ὁ (*Τραπεζοῦς*), a *Trapezuntian*, native of *Trapezus*.

**Τραπεζοῦς**, -οῦντος, ἡ, *Trapezus*, the modern Trebizond, a city in Pontus.

**τράποιτο**, see *τρέπω*.

**τραῦμα**, -ατος, τό (cf. *τιτρώσκω*), wound.

**τράχηλος**, -ου, ὁ, throat, neck.

**τραχύς**, -εῖα, -ύ, rough, rugged, harsh; ἡ *τραχεῖα* (sc. *γῆ*), rough ground, IV, 6, 12.

**τρεῖς**, *τρία*, gen. *τριῶν* (Lat. *tres*, Eng. *three*), three.

**τρέπω**, *τρέψω*, *ἔτρεψα*, *ἔτραπον*, *τέτροφα* and *τέτραφα*, *τέτραμμαι*, *ἐτρέφθην* and *ἐτράπην* (Lat. *torqueo*, Eng. *throw*), turn, turn back, put to flight (*εἰς φυγὴν*), I, 8, 24; so in mid., V, 4, 16; mid., turn oneself to, have recourse to, II, 6, 5; take flight, IV, 8, 19; of places, be turned toward, face, III, 5, 15.

**τρέφω**, *θρέψω*, *ἔθρεψα*, *τέτροφα*, *τέθραμμαι*, *ἐτρέφθην*, *ἐτράφην*, nourish, support, maintain, V, 1, 12; oftener in pass., be maintained, I, 1, 9; be reared, III, 2, 13; *τεθραμμένους*, fed up, fattened, V, 4, 32. *ἐλάνθανεν τρεφόμενον*, see *λανθάνω*.

**τρέχω**, δραμοῦμαι, ἔδραμον, -δεδράμηκα, *run*.

**τρέω**, aor. ἔτρεσα (cf. Lat. *tremo*, *shake*), *tremble*; with acc., *flee from in terror*, I, 9, 6. A poetic verb.

**τρία**, see *τρεῖς*.

**τριάκοντα**, indecl., *thirty*.

**τριάκοντορος**, -ου, ἡ (τριάκοντα), *a ship with thirty oars, triaconter*.

**τριάκοσιοι**, -αι, -α (τρεῖς+ἐκατόν), *three hundred*.

**τριβή**, -ῆς, ἡ (τριβω, rub), *a rubbing, wearing away; practice*, V, 6, 15.

**τριήρης**, -ους, ἡ (τρεῖς+√αρ, *fit*, or √ερ, *row*), properly an adj., sc. ναὺς, *trireme*, a ship with three banks of oars, *warship*; often contrasted with πλοῖον, *transport*.

**τριηρίτης**, -ου, ὁ (τριήρης), *one serving on a trireme, sailor*, VI, 6, 7.

**τρίπηχυς**, -υ (τρεῖς+πῆχυς), *three cubits long*.

**τριπλάσιος**, -α, -ον (τρεῖς+√πλα), *threefold, three times as large*.

**τριπλεθρος**, -ον (τρεῖς+πλέθρον), *of three plethra, three plethra wide*.

**τρίπους**, -ουν, gen., -οδος, ὁ (τρεῖς+πούς), *three-footed*; as subst. *tripod, table with three legs*.

**τρίς**, adv. (τρεῖς), *three times*; *eis tris*, somewhat stronger, *up to three times*, VI, 4, 16, 19.

**τρισάσμενος**, -η, -ον (τρῖς+ἄσμενος), *thrice-glad, very glad*.

**τρισκαίδεκα**, indecl. (τρεῖς καὶ δέκα), *thirteen*.

**τρισμύριοι**, -αι, -α (τρεῖς+μύριοι), *thirty thousand*.

**τρισχιλιοι**, -αι, -α (τρεῖς+χιλιοι), *three thousand*.

**τριταῖος**, -α, -ον (τρίτος), *on the third day*.

**τρίτος**, -η, -ον (τρεῖς) *third*; τὸ τρίτον, *the third time*, I, 6, 8; τῇ τρίτῃ, *on the third day*, I, 7, 20; ἐπὶ τῷ τρίτῳ, *at the third signal*, II, 2, 4.

**τρίχα** and **τριχῆ**, adv. (τρεῖς), *threefold, in three divisions*.

**τρίχινος**, -η, -ον (θρίξ, τριχός, *hair*, Eng. *trichina*), *made of hair*.

**τριχοίνικος**, -ον (τρεῖς+χοῖνιξ), *holding or filling three choinices*.

**τρόπαιον**, -ου, τό (τροπή; cf. Eng. *trophy*), *trophy*, sometimes merely spoils affixed to a tree or post.

**τροπή**, -ῆς, ἡ (τρέπω), *a turning (of the enemy), rout, flight*.

**τρόπος**, -ου, ὁ (τρέπω), *turn, manner, way, fashion*; τόνδε τὸν τρόπον, *in the following way*, I, 1, 9; τρόπῳ τινι, *after a fashion*, II, 2, 17; ἐκ ποντὸς τρόπου, *by hook or crook*, III, 1, 43; of a person, *character, bent*, πρὸς τοῦ Κύρου τρόπον, *in keeping with Cyrus' character*, I, 2, 11.

**τροφή**, -ῆς, ἡ (τρέφω), *support, maintenance*.

**τροχᾶζω** (cf. τροχός, *wheel*, Eng. *track*), *run forward*.

**τρυνάω**, τερύπνημαι (τρύπη, *hole*), *bore, pierce*; τὰ ὦτα τερυνημένον, *with his ears bored*, III, 1, 31.

**Τρωάς**, -άδος, ἡ (Τροία, *Troy*), *the Troad, the district in the north western part of Asia Minor*.

**τρωκτός**, -ῆς, -όν (verbal of τρώγω, *gnaw*), *that may be eaten, edible*.

**τρωτός**, -ῆς, -όν (verbal of τιτρώσκω) *vulnerable*.

**τυγχάνω**, τεύξομαι, ἔτυχον, τετύχηκα: (1) *trans., hit, with gen.*, III, 2, 19; *reach, attain, meet*, I, 4, 15; 9, 29; τῆς τελευτῆς, II, 6, 29; with

two gens., V, 7, 33; with acc. of thing and gen. of person, VI, 6, 32; (2) intrans., *happen, chance*; generally construed with a supplementary partic., which expresses the main idea; *παρὼν ἐτύγχανε, was there, as it happened*, I, 1, 2. The partic. is at times omitted (or is to be supplied from the context), II, 2, 17; III, 1, 3. Acc. abs. *τυχόν, perhaps*, VI, 1, 20.

*Τυριάειον, -ου, τό, Tyriæum*, a city in Phrygia.

*τυρός, -οῦ, ὁ, cheese*, in pl. II, 4, 28.

*τύρσις, -ιος, ἡ (cf. Lat. turris, tower)*, tower, turret.

*τύχη, -ης, ἡ (cf. τυγχάνω)*, fortune, luck.

*τυχών*, see *τυγχάνω*.

## Y

*ὕβριζω, ὕβριῶ, ὕβρισα, ὕβρικα, ὕβρισμα, ὕβρισθην (ὕβρις)*, treat with indignity or outrage, abuse, insult; abs., act with insolence.

*ὕβρις, -εως, ἡ (ὕπερ)*, overweeningness, arrogance, insolence, wantonness.

*ὕβριστότερος, -α -ον* and sup. *ὕβριστότατος, -η -ον*, more or most insolent or wanton, V, 8, 3, 22. No positive occurs, but the noun *ὕβριστής* has adjectival force.

*ὕγιαίνω (ὕγιής, healthy; cf. Eng. hygiene)*, be well, strong.

*ὕγρότης, -ητος, ἡ (ὕγρός, wet)*, wetness, suppleness, V, 8, 15.

*ὕδροφορέω (ὕδροφόρος)*, carry water.

*ὕδροφόρος, -ον (ὕδωρ + φέρω)*, bearing water; as subst., water-carrier, IV, 5, 10.

*ὕδωρ, -ατος, τό (Lat. unda, Eng. water; cf. hydraulic, etc.) water*; *ὕδωρ ἐξ οὐρανοῦ, rain*, IV, 2, 2.

*ὑῖδοῦς, -οῦ, ὁ (cf. υἱός)*, grandson.

*υἱός, -οῦ, ὁ (often spelt υῖός)*, son.

*ὔλη, -ης, ἡ (Lat. silva)*, wood, forest, brush.

*ὑμεῖς*, see *σέ*.

*ὑμέτερος, -α, -ον (ὕμεῖς)*, your, yours.

*ὑπάγω (ἀγω)*, lead on, advance slowly, advance; mid., lead on or suggest craftily, II, 1, 18.

*ὑπαίθριος, -α, -ον (ὑπό + αἶθρα, open air)*, in the open air.

*ὑπαίτιος, -ον (ὑπό + αἶτια)*, under a charge, censurable, III, 1, 5, n.

*ὑπακούω (ἀκούω)*, harken to, heed, IV, 1, 9; obey, VII, 3, 7.

*ὑπαντάω (ἀντάω, ἀντήσω, ἕντησα, meet)*, go to meet.

*ὑπαντιάζω, go to meet, meet.*

*ὑπαρχος, -ου, ὁ (ἀρχω)*, subordinate officer, lieutenant; in a province, prefect, vice-satrap, IV, 4, 4.

*ὑπάρχω (ἀρχω)*, properly, be under, serve as foundation, begin, with partic., II, 3, 23; support, favor, I, 1, 4; with dat. (of possessor) it may often be rendered, have to begin with, have to count upon, II, 2, 11; *ἐκ τῶν ὑπαρχόντων*, as far as their means permitted, VI, 4, 9.

*ὕπασπιστής, -οῦ, ὁ (ὑπό + ἀσπίς)*, shield-bearer, squire.

*ὕπεικω (εἰκω, εἴξω, εἴξα)*, yield; cf. Eng. weak), give way, yield, submit.

*ὑπείμι (εἰμι)*, be under.

*ὑπεληλυθέναι*, see *ὑπέρχομαι*.

*ὑπέρ*, prep. with gen. and acc. (cf. Lat. super, Eng. over): (1) with gen., of place, over, above, I, 10, 12; beyond, I, 10, 14; II, 6, 2 (cf. acc. I, 1, 9); for, on behalf of, I, 3, 4; in the name of, V, 5, 13; (2) with acc., over, beyond, I, 1, 9 (cf. gen. II, 6, 2), of numbers, above, more than, V, 3, 1



ὑπεράλλομαι (ἄλλομαι), *leap over*.

ὑπερανατείνω (τείνω), *stretch out over*.

ὑπερβαίνω (βαίνω), *go over, cross, scale*.

ὑπερβάλλω (βάλλω), *throw over*; intr. *pass or cross over*, IV, 1, 7.

ὑπερβολή, -ῆς, ἡ (βάλλω), *a passing over, crossing, pass*.

ὑπερδξίος, -ον (ὑπέρ+δεξιός), *above on the right, above*, III, 4, 37; V, 7, 31.

ὑπερέρχομαι, ὑπερῆλθον (έρχομαι), *cross or pass over*.

ὑπερέχω (έχω), *be above, project, overhang*.

ὑπερθεν, adv. (ὑπέρ), *from above, overhead*.

ὑπερκάθημαι (κάθημαι), *be stationed above, with gen.*

ὑπερόριος, -α, -ον, or -ος, -ον (ὑπέρ+ὄρος, *boundary*; cf. ὀρίζω), *over the border, foreign*; ἡ ὑπερορία, *foreign lands*, VII, 1, 27.

ὑπερύψηλος, -ον (ὑπέρ+ὑψηλός), *exceedingly high*.

ὑπέρχομαι (έρχομαι), *go under, go secretly, withdraw*, V, 2, 30.

ὑπέσχετο, ὑπέσχημένοι, ὑπέσχου, see ὑπισχνέομαι.

ὑπέχω (έχω), *undergo, submit to*; in V, 8, 1, δίκην ὑποσχεῖν, *give an account for (gen.)*.

ὑπήκοος, -ον (ὑπακούω), *listening to, obedient, subject to*; as subst., *subject, vassal*.

ὑπηρετέω, ὑπηρετήσω, etc. (ὑπηρετής), *serve as menial, serve, help*, dat., I, 9, 18; *provide*, III, 5, 8.

ὑπηρετής, -ου, ὁ (ὑπό+ἐρέτης, *rower*), *properly, under-rower*; then, *underling, menial, servant*.

ὑπισχνέομαι, ὑποσχήσομαι, ὑπεσχύμην, ὑπέσχημαι, *promise, undertake* (abs. or with infin., generally fut.).

ὕπνος, -ου, ὁ, *sleep*.

ὑπό (by elision ὑπ' or ὑφ'), prep. with gen., dat., or acc.; cf. Lat. *sub. under*: (1) with gen., lit. *from under*, VI, 4, 22, 25; *under*; ὑπὸ μαστίγων, *under the lash*, III, 4, 25; often of the agent, with passives, *by, through, at the hands of*, I, 1, 10; so with virtual passives, παθεῖν, etc., I, 3, 4; also with things (by a slight personification), ὑπὸ λιμοῦ, I, 5, 5; (2) with dat., *under, at the foot of*, with vbs. of rest, I, 2, 8; *in the power of*, VII, 2, 2; (3) with acc., *under*, with vbs. of motion, I, 8, 27. In composition ὑπο- means *under, secretly*, or has the force of *somewhat, rather*.

ὑποδέεστερος, -α, -ον (ὑπό+δέω, *lack*), comp.; the positive ὑποδεής (cf. ἐνδεής) does not occur, *inferior*, I, 9, 5.

ὑποδεικνυμι (δεικνυμι), *show privately, give indications*, V, 7, 12.

ὑποδέχομαι (δέχομαι), *receive under one's protection, welcome*.

ὑποδέω (δέω), *tie under*; mid., *bind one's sandals on*; ὑποδεδημένοι, *with their shoes on*, IV, 5, 14.

ὑπόδημα, -ατος, τό (ὑποδέω), *sandal, shoe*.

ὑπόζυγιον, -ου, τό (ὑπό+ζυγόν, *yoke*), *beast of burden, baggage animal*.

ὑποκαταβαίνω (βαίνω), *go down a little*, VII, 4, 11.

ὑπολαμβάνω (λαμβάνω), *take or receive under one's protection*, I, 1, 7; *take up* (the discourse, λόγον), *reply, answer*, II, 1, 15; μεταξὺ ὑπολαβών, *interrupting him in the midst of his talk*, III, 1, 27.

ὑπολείπω (λείπω), *leave behind; pass., be left behind, fall behind.*

ὑπολόχαγος, -ου, ὁ (ὑπό+λοχαγός), *lieutenant, probably a captain of fifty=πεντηκοντῆρ, V, 2, 13.*

ὑπολύω (λύω), *loose beneath; mid., untie one's sandals, IV, 5, 13.*

ὑπομαλακίζομαι (μαλακίζομαι), *weaken a little, begin to yield.*

ὑπομένω (μένω), *stay behind, wait, halt; await an attack, stand one's ground; wait for, IV, 1, 21.*

ὑπόμνημα, -ατος, τό (μιμνήσκω), *reminder, mention, I, 6, 3.*

ὑπόπεμπτος, -ον (verbal of ὑποπέμπω), *sent secretly or with covert purpose, sent as a spy.*

ὑποπέμπω (πέμπω), *send secretly, send as a spy.*

ὑποπίνω (πίνω), *drink a little; pres. partic. ὑποπεπωκώς, rather drunk, VII, 3, 29.*

ὑποπτεύω, ὑπώπτειον, ὑπώπτεισα, *suspect, apprehend, mistrust, with acc., infin., or μή.*

ὑποστρατηγέω (στρατηγέω), *be lieutenant, be general under (dat.).*

ὑποστράτηγος, -ου, ὁ (ὑπό+στρατηγός), *under-general, lieutenant-general.*

ὑποστρέφω (στρέφω), *turn or wheel round, face about, VI, 6, 38; ὑποστρέψας, evading the trap, II, 1, 18, n.*

ὑποσχεῖν, see ὑπέχω.

ὑπόσχησθε, ὑπόσχοιτο, ὑποσχόμενος, see ὑπισχνέομαι.

ὑπουργός, -όν (ὑπό+ὑργω), *condu-*

*cive to, V, 8, 15.*

ὑποφαίνω (φαίνω), *intr., shine a little; of the day, begin to dawn.*

ὑποφείδομαι (φείδομαι, φέισομαι, spare), *spare somewhat or of set purpose, IV, 1, 8.*

ὑποχείριος, -ον (ὑπό+χείρ), *under the hands of, in the power of (dat.).*

ὑποχος, -ον (ὑπό+ἔχω), *under the control of, subject to (dat.).*

ὑποχωρέω (χωρέω), *make way, give way, withdraw, retreat, I, 4, 18; move on, IV, 5, 19.*

ὑποψία, -ας, ἡ (ὑφοράω), *suspicion, distrust, apprehension.*

Ῥρκάνιοι, -ων, οἱ, *the Hyrcanians, a people living southeast of the Caspian Sea.*

ὑς, ὑός, ὁ, ἡ (cf. σὺς), *swine, pig.*

ὑστεραίος, -α, -ον (ὑστερος), *later, following, next; often with ἡμέρα omitted, e.g., τῇ ὑστεραίᾳ, on the following day, I, 2, 21; τῇ ὑστεραίᾳ, III, 5, 13.*

ὑστερέω, -ήσω, etc. (ὑστερος), *be or come too late for (gen.).*

ὑστερίζω (ὑστερος), *be behindhand.*

ὑστερος, *later, latter, following, behind; neut. as adv., ὑστερον, later, afterward.*

ὑφ', see ὑπό.

ὑφειμένως, *adv. (ὑφειμένος, perf. partic. of ὑφίημι), submissively.*

ὑφεῖτο, see ὑφίημι.

ὑφέξω, see ὑπέχω.

ὑφηγέομαι (ἡγέομαι), *lead on slowly.*

ὑφίημι (ἡμι), *put under, concede, give up, III, 5, 5; permit, with dat. and infin., VI, 6, 31; mid., put oneself under, yield, surrender, III, 1, 17.*

ὑφίστημι (ἵστημι), *place under, station secretly, IV, 1, 14, n.; intr. in mid. and 2 aor. act., undertake, promise, volunteer, IV, 1, 26; withstand, resist, III, 2, 11.*

ὑφώραω (ὀράω), *regard with suspicion.*

ὑψηλός, -ή, -όν (cf. ὕψος), *high, lofty*;  
τὸ ὑψηλόν, *height*, III, 4, 25.  
ὑψος, -ους, τὸ (ὑπέρ), *height*.

## Φ

φαγεῖν, φάγωσιν, see ἐσθίω.

φαιδρός, -ά -όν (φάω, *shine*; cf. φάλω), *bright, beaming*.

φαῖη, see φημί.

φαίνω, φανῶ, ξφηννα, -πέφαγκα and πέφηννα, πέφασμαι, ἐφάνην (φάος, *φῶς, light*), *bring to light, show*, IV, 3, 13; *give light, shine*, IV, 4, 9; pass., *be shown, appear, seem*, with infin. (which may be omitted) of mere semblance, I, 3, 19; with partic. of what is true, οὐ φθονῶν ἐφαίνετο, *he plainly did not envy*, I, 9, 19.

φάλαγξ, -γγος, ἡ, *phalanx, battle-array*, generally a close formation, eight men deep, I, 2, 17; without reference to the normal form, *the main body*, III, 3, 11; ἐπὶ φάλαγγος, *in line of battle*, IV, 3, 26.

Φαλῖνος, -ου, ὁ, *Phalīnus*, a Greek in the service of Tissaphernes.

φανεῖται, φανέντος see φαίνω.

φανερός, -ά, -όν (φαίνω), *in plain sight, clear, evident*; ἐν τῷ φανερώ, *openly*, I, 3, 21; common with partic. in pers. constr., ἐπιβουλεύων μοι φανερός γέγονας, *it has become clear that you are plotting against me*, I, 6, 8.

φανερῶς, adv. (φανερός), *plainly, manifestly*.

φαρέτρα, -ας, ἡ, *quiver*.

φάρμακον, -ου, τό (cf. Eng. *pharmacy*), *drug, poison*.

φαρμακοποσία, -ας, ἡ (φάρμακον + πίνω), *a taking of physic or poisoning*.

Φαρνάβαζος, -ου, ὁ, *Pharnabazus*, satrap of Lesser Phrygia and Bithynia.

Φασιανοί, -ῶν, οἱ (φᾶσις), *the Phasi-ans*, a name given to the people living on the banks of the Phasis river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 5.

φασίν, see φημί.

Φᾶσις, -ιος, ὁ, *the Phasis*, a river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 4.

φάσκω (φημί), found only in pres. system, *say, assert, allege*.

φατέ, see φημί.

φαῦλος, -η, -ον, *mean, trifling, of no account*.

φέρω, ὀσω, ἡνεγκα, ἡνεγκον, ἐνήνοχα, ἐνήνεγκαι, ἐνέχθην (Lat. *fero*, Eng. *bear*), *bear, carry, bring*; *carry off*, II, 1, 6; *yield, produce*, I, 2, 22; of tribute, *pay*, V, 5, 7; of roads, *lead*, III, 5, 15; so of winds, V, 7, 7; mid., *bear off as one's own*, VI, 6, 1; pass., often of violent motion, *be borne, be hurled, be dashed, fly*, I, 8, 20, n.; χαλεπῶς or βαρέως φέρειν, *take it ill, be troubled*, I, 3, 3; II, 1, 4; φέρειν καὶ ἄγειν, *plunder, ravage*, II, 6, 5, n.

φεύγω, φεύξομαι and φευξοῦμαι, ἔφυγον, πέφευγα, *flee, take flight*; *flee one's country, be banished, be an exile*, IV, 8, 25; οἱ φεύγοντες, *the exiles*, I, 1, 7.

φημί, φήσω, ἔφησα, rare save in pres., impf., and 2 aor., the fut. being generally ἐρῶ, the aor. εἶπον and the perf. εἶρηκα, *declare, affirm, say*, regularly calling for the infin. constr.; an isolated case with ὅτι, VII, 1, 5; frequently parenthetical, *said he, said they, etc.*; in answers, *say yes* (I, 6, 7), unless a neg. is added, οὐκ ἔφη,

said no, denied, IV, 1, 23. A neg. which in Eng. is attached to the dependent vb. is in Greek regularly attached to *φημι*; οὐκ ἔφασαν ἵνα, *they declared they would not go*, I, 3, 1. *φημι* is the strongest of the vbs. of saying, meaning, *aver, asseverate*; it may even take the neg. μή, as a vb. of swearing.

φῆς, φήσῃ, φήσω, see *φημι*.

φθάνω, φθάσω or φθήσομαι, ἔφθασα, *get the start of, anticipate, outstrip, act first*, often followed by *πρῶν*, II, 5, 5; often with suppl. partic. which expresses the main idea; φθάσαι καταλαβόντες, *to seize in advance*, I, 3, 14; cf. III, 4, 49; πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη, *the break of day surprised him on his way*, V, 7, 16.

φθέγγομαι, φθέγγομαι, ἐφθεγγάμην (cf. Eng. diphthong), *make or utter a sound, cry out, scream, shout*. φθείρω, φθερῶ, ἔφθειρα, ἔφθαρκα and ἔφθορα, ἔφθαρμαι, ἐφθάρην, *corrupt, spoil*; of a country, *lay waste*, IV, 7, 20.

φθονέω, φθονήσω, etc. (φθόνος, ὁ, *envy*), *envy* (dat.).

φιάλη, -ης, ἡ, (cf. Eng. *phial, vial*), *a shallow bowl, for drinking or pouring libations*.

φιλάτερον, see *φίλος*.

φιλάω, φιλῶ, etc. (φίλος), *love*.

Φιλῆσιος, -ου, ὁ, *Philēsius*, of Achaea, elected general in the place of Menon, III, 1, 47.

φιλία, -ας, ἡ (φίλος), *friendship*; διὰ φιλίας ἵνα τι γένηται, see *διά*; πρὸς φιλίαν ἀφιέναι, *let go in peace*, I, 3, 19.

φιλικός, -ή, -όν (φίλος), *friendly*.

φιλικῶς, adv. (φιλικός), *in a friendly manner*; φιλικῶς διακεῖσθαι, *be on friendly terms with*, II, 5, 27.

φίλιος, -α, -ον (φίλος), *friendly, at peace with*; esp. of countries with or without *χώρα*.

φιλιππος, -ον (φίλος+ἵππος), *fond of horses*, I, 9, 5, in sup.

φιλόθηρος, -ον (φίλος+θήρα), *fond of hunting*, I, 9, 6, in sup.

φιλοκερδέω (φιλοκερδής, *greedy for gain*, φίλος+κέρδος), *be greedy for gain*.

φιλοκίνδυνος, -ον (φίλος+κίνδυνος), *loving danger, venturesome*, II, 6, 7; sup. I, 9, 6.

φιλομαθής, -ές (φίλος+μανθάνω), *fond of learning, eager to learn*.

φιλονικία, -ας, ἡ (φίλος+νίκη), *ri-valry*, IV, 8, 27.

φιλοπόλεμος, -ον (φίλος+πόλεμος), *fond of or devoted to war*.

φίλος, -η, -ον, adj., *friendly*, comp. φιλαίτερον, I, 9, 29; commonly as a noun, *friend*, I, 1, 2.

φιλόσοφος, -ου, ὁ (φίλος+σοφία), *lover of wisdom, philosopher*.

φιλοστρατιώτης, -ου, adj. (φίλος+στρατιώτης), *friend of the soldiers*, VII, 6, 4.

φιλοτιμέομαι, φιλοτιμήσομαι, etc. (φιλότιμος, *loving honor*), *love or seek honor, be ambitious, jealous*.

φιλοφρονέομαι, aor. ἐφιλοφρονήσαμην or ἐφιλοφρονήθην (φίλος+φρήν), *be well disposed, show kindness; with acc., treat kindly, greet kindly*, II, 5, 27.

Φλειάσιος, -ου, ὁ, *a Phliasian, native of Phlius* in Peloponnēsus.

φλυαρέω (φλύαρος, *nonsense*), *talk nonsense*.

φλυαρία, -ας, ἡ, *nonsense, rubbish*; in pl., I, 3, 17.

φοβερός, -ά, -όν (φόβος), *frightful, terrible*, II, 5, 9; pass., *filled with fear, fearful*, V, 7, 2.

φοβέω, φοβήσω, *etc.* (φόβος), *frighten, scare*, IV, 5, 17; generally *deponent, fear, be afraid, be frightened*, I, 3, 17.

φόβος, -ου, ὁ, *fear, terror, panic*; τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, *the fear inspired by the Greeks in the barbarians*, I, 2, 18.

Φοινίκη, -ης, ἡ (Φοῖνιξ), *Phoenicia*, the district on the coast of Syria, between the Lebanon mountains and the sea.

φοινικιστής, -οῦ, ὁ (*cf.* φοινικοῦς), *a wearer of the purple, i.e., an officer of rank at the Persian court; according to others, purple-dyer*, I, 2, 20, n.

φοινικοῦς, -ῆ, -οῦν (Φοῖνιξ, since the Phoenicians discovered the dye), *purple, red, scarlet*.

φοῖνιξ, -ικος, ὁ, *palm tree, palm*, I, 5, 10; οἶνος φοινίκων, *palm wine*, II, 3, 14.

Φοῖνιξ, -ικος, *a Phoenician, native of Phoenicia*.

Φολόη, -ης, ἡ, *Pholoe*, a range of mountains between Arcadia and Elis.

φορέω, φορήσω, *etc.* (φέρω), *bear habitually, wear*.

φόρος, -ου, ὁ (φέρω), *tribute*.

φορτίον, -ου, τό (φέρω), *burden, load*.

φράζω, φράσω, *etc.* (Eng. *phrase*), *tell (in detail), set forth, explain, bid*.

Φρασίας, -ου, ὁ, *Phrasias*, an Athenian, commanding a division of the Greek army.

φρέαρ, φρέατος, τό (*cf.* Lat. *ferveo*), *well, cistern*.

φρονέω, φρονήσω, *etc.* (φρήν, *mind*), *have understanding, be wise, be minded; μέγα φρονεῖν, be proud, be elated*, III, 1, 27; μεῖζον φρονεῖν, *be too proud*, V, 6, 8.

φρόνημα, -ατος, τό (φρονέω), *mind, spirit, courage*.

φρόνιμος, -ον (φρήν, *mind*), *prudent, wise, shrewd*.

φροντίζω, φροντιῶ, ἐφρόντισα, πεφρόντισκα (φρήν), *take thought, be anxious*, II, 3, 25; also, *devise, plan*, II, 6, 8.

φρουράρχος, -ου, ὁ (φρουρά+ἄρχω), *commander of a garrison*.

φρουρέω, φρουρήσω, *etc.* (πρό+ὄραω), *watch, guard*.

φρούριον, -ου, τό (φρουρός), *guard, garrison, citadel*.

φρουρός, -οῦ, ὁ (πρό+ὄραω), *guard*; in pl., *garrison*, VII, 1, 20.

φρύγανα, -ων, τὰ (φρύγω, *roast*), *dry sticks, faggots*.

Φρυγία, -ας, ἡ, *Phrygia*, a large territory in central Asia Minor, I, 2, 6; called Φρυγία ἡ μεγάλη (I, 9, 7) to distinguish it from the district on the Propontis also called Phrygia (V, 6, 24).

Φρυνίσκος, -ου, ὁ, *Phryniscus*, an Achaean, one of the Greek generals.

Φρύξ, Φρυγός, ὁ, *a Phrygian, native of Phrygia*.

φυγάς, -άδος, ὁ (φεύγω), *exile, fugitive*.

φυγή, -ῆς, ἡ (φεύγω), *flight, rout; exile, banishment*, VII, 7, 57.

φυγόντες, *see* φεύγω.

φυλακή, -ῆς, ἡ (φυλάττω), *watch, guard, guard-duty*; also *collective, body of guards, garrison*, I, 1, 6; of time, *watch*, IV, 1, 5.

φύλαξ, -ακος, ὁ (φυλάττω), *guard, picket*; in pl., *bodyguard*, I, 2, 12.

φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαi, ἐφύλαχθην, *intrans., keep watch or guard*, I, 2, 22; *trans., guard, defend, keep*, I, 2, 1; *mid., be on one's guard, take*



*care, guard against*, acc., I, 6, 9 so with μή, II, 2, 16; with ὥστε μή, VII, 3, 35.

**φυσάω**, φυσήσω, ἐφυσήθην (φῦσα, *bel-lows*), *blow up, inflate*.

**Φύσκος**, -ου, ὁ, *the Phycus*, a river flowing into the Tigris.

**φυτεύω**, φυτεύσω, etc. (φυτόν, *plant*, from verbal of φύνω), *plant, set out*.

**φύω**, φύσω, etc. (Lat. *fui*, Eng. *be*), *bring forth, produce*.

**Φωκαῖς**, -ίδος, ἡ (Φώκαια, *Phocaea*), *a woman of Phocaea, Phocaeen woman*.

**φωνή**, -ῆς, ἡ (φῆμι), *voice, speech, language, dialect*.

**φῶς**, φωτός, τό (for φάος; cf. φάινω), *light, daylight*.

## X

**χαίρω**, χαίρήσῃ κεχάρηκα, ἐχάρην, *re-joice, be glad*; imperat. χαῖρε, often, *farewell*, hence εἰν χαίρειν, *bid farewell to, give up*, VII, 3, 23; partic. χαίρων, often = *with im-punity*, οὐ χαίροντες ἂν ἀπαλλάξαιτε, *you wouldn't get off without paying for it*, V, 6, 32.

**Χαλδαῖοι**, -ων, οἱ, *the Chaldaeans*, a warlike tribe in Armenia.

**χαλεπαίνω**, χαλεπανῶ, ἐχαλέπανα, ἐχαλεπάνθην (χαλεπός), *be severe, be angry*; so in pass., IV, 6, 2.

**χαλεπός**, -ή, -όν, *hard, difficult, dangerous, harsh, stern, fierce*; τὸ χαλεπόν, *severity, violence*, II, 6, 11; IV, 5, 4.

**χαλεπῶς**, adv. (χαλεπός), *hardly, with difficulty*; χαλεπῶς φέρειν, *take it ill, be distressed*, I, 3, 3; χαλεπῶς ἔχειν, *be angry*, VI, 4, 16.

**χαλινῶν**, ἐχαλίνωσα (χαλινός, *bridle*), *bridle*.

**χαλκός**, -οῦ, ὁ, *copper, bronze*.

**χαλκοῦς**, -ῆ, -οῦν (χαλκός), *of bronze, bronze*.

**χάλκωμα**, -ατος, τό (χαλκῶ, *make in bronze*, χαλκός), *bronze or copper vessel*.

**Χάλος**, -ου, ὁ, *the Chalus*, a river in northern Syria.

**Χάλυβες**, -ων, οἱ, *the Chalybes, Cha-lybians*, a warlike tribe of Pontus.

**χαράδρα**, -ας, ἡ, *torrent; gorge or ravine cut by a torrent*.

**χαράκωμα**, -ατος, τό (χαρακῶ, *fence in with stakes*; χάραξ, *stake*), *palisade, stockade*.

**χαρίεις**, -εσσα, -εν (χάρις), *pretty, clever*, III, 5, 12.

**χαρίζομαι**, χαριῶμαι, ἐχαρισάμην, κεχαρίσμαι (χάρις), *favor, please, oblige one (dat.) in something (acc.)*.

**χάρις**, -ιτος, ἡ (χαίρω), *grace, favor, thanks, gratitude*; χάριν εἰδέναι, or χάριν ἔχειν, *feel grateful*, I, 4, 15; II, 5, 14; χάριν ἀποδοῦναι, *requite a favor*, I, 4, 15; τοῖς θεοῖς χάρις, *heaven be praised*, III, 3, 14.

**Χαρμάνδη**, -ης, ἡ, *Charmande*, a large city on the Euphrates.

**Χαρμῖνος**, -ου, ὁ, *Charminus*, a Spartan, ambassador from Thibron to the Greek army.

**χειμών**, -ῶνος, ὁ (Lat. *hiems*), *storm, wintry weather, winter, cold*.

**χείρ**, χειρός, ἡ, *hand*; εἰς χεῖρας ἵεναι, *come to close quarters*, IV, 7, 15 (cf. εἰς χεῖρας δέχεσθαι, IV, 3, 31), but I, 2, 26, εἰς χεῖρας ἐλθεῖν τινα, *come into the power of*; οἱ ἐκ χειρὸς βάλλοντες, see βάλλω; ἐκ χειρὸς, *hand to hand*, V, 4, 25.

**Χεῖρισσοφος**, -ου, ὁ (χείρ+σοφός), *Che-risophus*, a Spartan sent by the ephors to join Cyrus' expedi-

tion, I, 4, 3. After the murder of the generals he was elected to that office and with Xenophon conducted the Greek retreat; his death, VI, 4, 11.

**χειρόσμαι**, *χειρώσσομαι* (χείρ), *get into one's power, subdue.*

**χειροπληθής**, -ές (χείρ + √πλα), *filling the hand, as large as the hand.*

**χειροποίητος**, -ον (χείρ + ποιέω), *made by hand, artificial.*

**χείρων**, -ον, comp. of καός, *worse, inferior.*

**Χερρόνησος**, -ου, ἡ (χέρπος or χέρσος, land + νήσος), *Chersonēsus, the Thracian peninsula, northwest of the Hellespont.*

**χηλή**, -ῆς, ἡ, *hoof; then, break-water (from its shape), VII, 1, 17.*

**χήν**, *χηνός*, ὁ or ἡ (Lat. *anser*, Eng. *gander, goose*), *goose.*

**χθές**, adv. (cf. Lat. *heri*, Eng. *yester-*), *yesterday.*

**χίλιοι**, -αι, -α, *thousand.*

**χίλος**, -οῦ, ὁ, *fodder, grass*, I, 5, 7; with ξηρός, *hay*, IV, 5, 33.

**χίλω** (χίλός), *feed, of horses.*

**χίμαιρα**, -ας, ἡ (cf. Eng. *chimaera*), *she-goat.*

**Χίος**, -ου, ὁ (Χίος, ἡ, *Chios*), *a Chian, native of Chios.*

**χιτών**, -ῶνος, ὁ, *undergarment, tunic.*

**χιτωνίσκος**, -ου, ὁ (dim. of χιτών), *short tunic*, V, 4, 13.

**χιών**, -όρος, ἡ (cf. Lat. *hiems*, *winter*), *snow.*

**χλαμύς**, -ύδος, ἡ, *cloak or mantle.*

**χοῖνιξ**, -ικος, ἡ, *choenix*, an Attic dry measure containing a little less than a quart.

**χοίρειος**, -α, -ον (χοίρος, *pig*), *of a pig, of swine*; with κρέα, *pork*, IV, 5, 31.

**χοῖρος**, -ου, ὁ, ἡ, *young pig.*

**χορεύω** (χορός), *dance.*

**χορός**, -οῦ, ὁ (cf. Eng. *chorus, choir*), *chorus, band of dancers, dance.*

**χόρτος**, -ου, ὁ, *grass, fodder*, I, 5, 5; with κοῦφος, *hay*, I, 5, 10.

**χράσμαι**, *χρήσσομαι*, *ἐχρησάμην*, *κέχρημαι*, *ἐχρήσθην*, *use, enjoy, have, treat, find*, abs. or with dat.; often with inner obj., *τί βούλεται ἡμῖν χρῆσθαι*, *what use he wishes to make of us*, I, 3, 18; *χρῆσθαι* ὁ, *τι ἂν βούλη*, *treat as you may see fit*, VI, 6, 20.

**χρή** (properly a noun, sc. *ἐστὶ*), *it is necessary, one must*, with acc. and infin., I, 3, 11; *χρῆναι*, as infin., I, 4, 14.

**χρῆζω**, only in pres. system (akin to *χράσμαι*), *want, wish, desire.*

**χρήμα**, -ατος, τό (χράσμαι), *a thing used, generally pl., goods, possessions, esp. money*, I, 1, 9.

**χρηματιστικός**, -ή, -όν (χρηματίζω, *do business*, from *χρῆμα*), *pertaining to business or money-making; of an omen, portending gain*, VI, 1, 23.

**χρῆναι**, see *χρή*.

**χρήσθαι**, see *χράσμαι*.

**χρήσιμος**, -η, -ον, or -ος, -ον (χράσμαι), *useful, serviceable.*

**χρηστός**, -ή, -όν, (χράσμαι), *serviceable, of use, worthy, trusty*, I, 8, 1.

**χρίμα**, -ατος, τό (χρίω), *ointment.*

**χρίω**, *χρίσω*, etc. (cf. Lat. *frio, frico*, *rub*, Eng. *grind, Christ*), *rub, anoint.*

**χρόνος**, -ου, ὁ (cf. Eng. *chronology, etc.*), *time*; πολλοῦ χρόνου, *in a long while*, I, 9, 25.

**χρυσίον**, -ου, τό (dim. of χρυσός), *piece of gold, gold coin.*

**Χρυσόπολις**, -εως, ἡ, *Chrysopolis*, a city on the Bosphorus, opposite Byzantium.

**χρυσός**, -οῦ, ὁ (cf. Eng. *chrysanthemum*, etc.), *gold*.

**χρυσοῦς**, -ῆ, -οῦν (*χρυσός*), *golden*, of *gold*; less strictly, *gold-mounted*, I, 2, 27; *gilded*, V, 3, 12.

**χρυσοχάλινος**, -ον (*χρυσός*+*χαλινός*, *bridle*), with *golden* (i. e., *gold-mounted*) *bridle*, I, 2, 27.

**χώρα**, -ας, ἡ (cf. *χώρος*), *place*; in military sense, *post*, *position*, I, 5, 17; I, 8, 17; generally in a wider sense, *country*, *region*, *land*, I, 1, 11; ἐν ἀνδραπῶδων χώρῃ εἶναι, *be counted a slave*, V, 6, 13; ἐν οὐδεμιᾷ χώρῃ εἶναι, *be held in no esteem*, V, 7, 28.

**χωρέω**, *χωρήσω*, etc. (*χώρος*), *move*, *march*, *advance*, *withdraw*; of missiles, *penetrate*, IV, 2, 28; of measures, *hold*, *contain*, I, 5, 6.

**χωρίζω**, ἐχώρισα, κεχώρισμαι (*χωρίς*), *separate*, *set apart*, VI, 5, 11; pass. *be separate*, *be different from*, V, 4, 34.

**χωρίον**, -ου, τό (dim. of *χώρος*), *place*, *spot*, *space*; hence, *farm*, *estate*, V, 3, 7; *town*, I, 4, 6; *stronghold*, *fort*, I, 2, 24.

**χωρίς**, adv., *apart*, III, 5, 17; as prep. with gen., *apart from*, I, 4, 13.

**ὥρος**, -ου, ὁ (cf. *χώρα*), *place*, *spot*, *region*.

## Ψ

**Ψάρος**, -ου, ὁ, *the Psarus*, a river flowing through Cilicia.

**ψέγω**, *blame*.

**ψέλιον**, -ου, τό, *bracelet*, worn by Persians of rank.

**ψευδένδρα**, -ας, ἡ (*ψευδής*+*ένδρα*), *sham ambushade*.

**ψευδής**, -ές, (*ψεύδω*), *false*, *untrue*; τὰ ψευδῆ, *lies*, II, 6, 26.

**ψεύδω**, *ψεύσω*, etc. (cf. Eng. *pseudonym*), *deceive*; mid., *lie*, *cheat*.

*deceive*, *act falsely*; pass., *be deceived*, abs. or with acc.

**ψηφίζομαι**, *ψηφιοῦμαι*, ἐψηφισάμην, etc. (*ψηφός*), *vote*, *resolve*, *decree*.

**ψηφός**, -ου, ἡ (cf. *ψάω*, *rub*), *pebble*, *ballot*; hence, *decree*, VII, 7, 57.

**ψιλός**, -ῆ, -όν, *stripped*, *bare*; of a country, *barren*, I, 5, 5; οἱ ψιλοί, *light-armed troops*, V, 2, 16; cf. III, 3, 7.

**ψιλώω**, *ψιλώσω*, etc. (*ψιλός*), *strip bare*; pass., *be cleared of*, *left bare of*, *deserted by*, I, 10, 13; IV, 3, 27.

**ψοφέω** (*ψόφος*), *make a sound*, *ring*. **ψόφος**, -ου, ὁ, *noise*.

**ψυχή**, -ῆς, ἡ, *breath of life*, *spirit*, *soul*, *life*.

**ψύχος**, -ους, τό (*ψύχω*, *breathe*, *blow*), *cold*, in pl., III, 1, 23, n.

## Ω

**ὦ**, exclamation, *O*, used commonly with vocatives in Greek, where it should be left untranslated

**ὦ**, see εἰμι.

**ὦ**, see ὅς.

**ὦδε**, adv. (*ὅδε*), *as follows*, *thus*.

**ὦδή**, -ῆς, ἡ (from *δοιδή*; cf. *ἀεῖδω*, *ᾄδω*, Eng. *ode*), *song*.

**ὠδοποιημένη**, see *οδοποιέω*.

**ᾠέτο**, ᾠήθησαν, see *οἶομαι*.

**ὠθέω**, ὠσω, ἔωσα, ἔωσμαι, ἐώσθην, *push*; mid., *push out of one's way*, III, 4, 48.

**ὠθισμός**, -οῦ, ὁ (*ὠθίζομαι*, *push*, *jostle*; cf. *ὠθέω*), *a pushing*, *crowding*, *struggling*.

**ὠκοδόμητο**, see *οἰκοδομέω*.

**ὠμην**, see *οἶομαι*.

**ὠμοβόειος**, -α, -ον (*ὠμός*+*βοῦς*), of *raw* or *untanned ox-hide*.

**ὠμός**, -ῆ, -όν, *raw*, *uncooked*, IV, 8, 14 of persons, *cruel*, *fierce*, II, 6, 12.

ὤμος, -ον, ὅ, *shoulder*.

ὤμοσαν, see ὀμννμι.

ὠνέομαι, ὠνήσομαι, ἐώνημαι, ἐωνήθην, with ἐπιδάμην as 2 aor. mid. (ὠνος, *price*), *buy, purchase*.

ὠνήσατε, see ὀνιημι.

ὠνιος, -α, -ον (ὠνος, *price*), *for sale*;

τὰ ὠνια, as noun, *wares*, I, 2, 18.

ῶντο, see οἴομαι.

Ὠπις, -ιδος, ἡ, *Opis*, a city on the river Physcus in Assyria.

ῶρα, -ας, ἡ (Eng. *hour*), a *fixed time, season, hour*, I, 4, 10; *fit or proper time*, I, 3, 11.

ῶραϊος, -α, -ον (ῶρα), *seasonable*; of persons, *in the bloom of youth*; τὰ ῶραϊα, *fruits of the season*, V, 3, 9.

ῶρηντο, see ὀρμάω.

ὥς, rel. adv. (ὅς); (1) *as, how*; often, esp. with partic., marking the action as intended, or avowed by the subj., but not (as ἄτε) making a statement on the responsibility of the speaker or writer; to be variously rendered, *as if, on the ground that, thinking that*, I, 1, 3; with numerals, *about*, I, 2, 4; with sup. it has intensive force (like ὅτι and Lat. *quam*), ὥς τάχιστα, *as quickly as possible*, I, 3, 14, etc.; (2) as improper prep., *to*, only with persons; (3) as conj. (a) temporal, *as, when, since*, ὥς τάχιστα (*cum primum*), *as soon as*, IV, 3, 9, (b) causal, *as, since, because*, II, 4, 17, (c) introducing indir. disc., *how, that*, I, 1, 3, (d) final (a use chiefly poetic), *that, in order that*, I, 3, 14; so with obj. clause, I, 1, 5, (e) con-

secutive (like ὥστε), so *that*, with infin., II, 3, 10; after comparatives, βραχύτερα ἢ ὥς ἐξικνεῖσθαι, *not far enough to reach*, III, 3, 7; with abs. infin. ὥς συνελόντι εἰπεῖν, *to put the matter briefly*, III, 1, 38.

ὥς, adv., *thus*, so only after intensive καί, or οὐδέ (μηδέ), οὐδ' ὥς, *not even thus*, I, 8, 21; III, 2, 23; VI, 4, 22.

ὥσαύτως, adv. (ὥς+αὐτός), *in the very same way, just so, in like manner*.

ὥσθ', by elision for ὥστε.

ὥσιν, see εἰμι.

ὥσιν, see οὖς.

ὥσπερ, rel. adv. (ὥς+πέρ), *just as, like, just as if*; ὥσπερ ἐξόν, *just as if it were possible*, III, 1, 14; ὥσπερ εἶχεν, *just as he was*, IV, 1, 19.

ὥστε, rel. adv. (ὥς+τε), *so as, so that*; as a rule with indic. of actual result and the infin. of tendency, I, 1, 5, 8; less commonly, *on condition that*, with infin., II, 6, 6.

ὥτα, see οὖς.

ὥτε, only in the phrase ἐφ' ὥτε, *on condition that*, with infin.; see ἐπι.

ὥτειλή, -ῆς, ἡ, *wound, scar*.

ὥτις, -ιδος, ἡ, *bustard*.

ὥφελε, see ὀφείλω.

ὥφελώ, ὥφελήσω, etc. (ὀφελος), *benefit, aid, help, be of use*, abs. or with acc.

ὥφελιμος, -ον (ὥφελώ), *helpful, useful, serviceable*.

ὥφθημεν, see δῶάω.

ὥφλε, see ὀφλισκάνω.

ὥχόμεν, see οἴχομαι.







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